

GOD

NATURE

MAN

FREDERICK BOND

4.
The Berkeley Institute

Where man moves destiny -

Sincerely yours,
Frederick Bond



FREDERICK BOND

GOD, NATURE, MAN

By

FREDERICK BOND

PRINTED IN U.S.A. BY
CATTERLIN PUBLISHING COMPANY
LOS ANGELES, CALIFORNIA

Gift of the

Copyright 1933
By
FREDERICK BOND

THE UNIVERSITY OF CALIFORNIA
LIBRARY

INTRODUCTION



FEW centuries ago the name “Rosicrucian” produced a great stir in the world. It suddenly and mysteriously appeared on the mental horizon, and as mysteriously disappeared again. The Rosicrucians were said to be a secret society of men possessing superhuman—if not supernatural powers; they were said to be able to prophesy future events, to penetrate into the deepest mysteries of nature, to transform iron, copper, lead or mercury into gold, to prepare an *Elixir of Life* or *Universal Panacea*, by the use of which they could preserve their youth and manhood, and moreover it is believed that they could command the *Elemental Spirits of Nature* and knew the secret of the *Philosopher’s Stone*, a substance which rendered him who possessed it all-powerful, immortal and supremely wise.

Many historical facts seem to confirm the truth of such statements, and certain still-existing legal documents go to prove that gold on certain occasions, indeed, has been produced by artificial means; but the Rosicrucians always insisted that this art was only one of the most insignificant

844246

INTRODUCTION

parts of their divine science, and that they possessed far more important secrets. Some of the Rosicrucians could heal the sick by the mere touch of the hand, and they performed some extraordinary feats which equalled those recorded in the Christian Bible and other sacred books and histories of ancient religions. Some were believed to have attained an age of several hundred years; some are believed to still be living on this earth.

The Rosicrucians themselves in Europe did not contradict such stories; on the contrary, they asserted that there were many occult laws and mysterious powers, of which mankind on the whole knew very little, and which for many centuries to come remain unknown to "science" because all science is based upon the observation of facts, and facts must be perceived before they can be observed; but the spiritual powers of perception are rapidly gaining momentum—increasing the acceptance of spiritual power. If our spiritual perception were fully developed, we could see this universe peopled with other beings than ourselves and of whose existence we know nothing at present. We should then see this universe filled with things of life, whose beauty and sublimity surpass the most exalted imagination of man, and we should learn mysteries in comparison of which

the art of making gold sinks into insignificance and becomes apparently worthless. They speak of *Elementary Spirits* who were formerly men but who are now as far above human beings as the latter are above animals and they seriously assert that if men knew the divine powers which are dormant in their constitution, and were to pay attention to their development, instead of wasting all their life and energies upon the comparatively insignificant and trifling affairs of their short and transient external existence upon this earth, they might in time become like those planetary spirits or gods. Just as the sun remains merely a matter of opinion and speculation to the blind naturally those unable to penetrate the higher invisible planes remain extremely skeptical in regard to higher worlds. What can a purely material science know about Spirit or God? What can a science which deals merely with the details of external phenomena of life know about the fundamental, invisible principles which are the cause of all external manifestations and Internal expressions of life.

There were true and false "Rosicrucians" during the Middle Ages, as there are true and merely those who belong to so-called Rosicrucian Societies today. The Pseudo-Rosicrucians were very num-

erous in the past; the true ones were seldom to be found. Secret manuscripts reveal that many Rosicrucians were imprisoned in dungeons and tortured, with a view to extract their secrets from them; but nothing was gained by such persecutions, because divine things cannot be revealed to him who has not the capacity to comprehend such revelations. No one can be taught how to employ spiritual powers which he does not possess, and no one possesses spiritual powers unless he becomes spiritual himself. No one can be taught to be a good artist or musician unless he possesses a natural talent for the exercise of such a talent. As well might we attempt to instruct an animal to employ human speech, as to attempt to teach an unspiritual person to exercise spiritual power and to become an Alchemist.

Such attempts would end in failure; because the laws of nature are unchangeable, and no being can enter into a higher state than that to which his nature is adapted. Intellectuality is not identical with Spirituality, but merely a product of spiritual activity in its incipient stage; only when man has outgrown his animality can his organization become a fit instrument for the exercise of divine powers and a proper temple for the habitation of God.

Although the Ancient Rosicrucians were visible men, inhabiting mortal and visible bodies, nevertheless they were highly spiritually developed beings, in whom the occult powers, dormant in the constitution of all men, had been unfolded to such an extent that they could control the action of the universal principle of life, and obtain power over the secret forces in nature; and they could perform deeds which naturally appeared incredible to those lacking such power. This ignorance of the secret forces of nature is the cause why all modern scientific and historical researches regarding the true nature of the Rosicrucians have been a failure; and their character and history is not understood merely because the true character and nature of that being which we call *Man* is not understood, nor his full history known.

What and who are the Rosicrucians? The answer rests within; what and who is Man? So long as we know nothing of man, except his external anatomy, we cannot expect to be able to judge about the sources of his emotional, intellectual and Spiritual functions, much less about the invisible real inner man until we become aware within ourselves of divine principle; for man cannot actually *know* anything except that which ex-

ists within himself—all other learning is merely speculation, guess work, belief and opinion.

A little reflection will prove the truth of this statement: If we look at any external object, say—for instance—a tree, we perceive nothing of it except the image which its reflection creates in our mind, consequently within ourselves. How, then, could we know anything about a thing that exists in the mind of another unless we experience the same knowledge of its presence? It is true that another person may give us a description which will enable us to form a picture resembling, to a certain extent, the image in the mind of another, but such an image is our own product; it is merely our own creation which we have created with the help of another, and we know nothing but that which we ourselves created. Moreover, if we see, feel, smell, hear or taste a thing all we know is the sensation it produces on our organism, and if our organization were different the sensations would be different. We therefore know nothing about the thing itself, but merely our relation to it. How then, could we know anything about a thing to which we stand in no relation or in a relation of which we are unconscious?

What we know about eternal things is therefore merely the relation in which we stand to their ex-

ternal *appearances*, while of the invisible powers, which are the causes of *external appearances*, we know only what we are capable of experiencing, because they produce no impressions upon our minds until development within reveals their presence. It is true that we may employ our fallible intellectual powers and draw logical deductions in regard to the unknown by reasoning from the basis of that which *we imagine to know* but this is not true knowledge; it is merely speculation, theory and opinion. Such theories may be true or false; they may be good enough until new discoveries are made, which overthrow them, and upon which new theories are built up, to be overthrown in time by others. This is not the kind of knowledge upon which the Truth is based. Real knowledge is the result of the direct perception and understanding of the Truth; only when the Truth exists within ourselves can we know it; and we can only know it by the knowledge of the self.

The things which modern science actually knows are the external nature of things as they appear; but there are certain powers locked within the constitution of man, which, if they become developed, call a higher scale of internal senses into activity, which may enable man to receive vibrations on the *Inner Spiritual Scale*, and to hear, see, feel, taste

and smell things which far surpass the powers of perception of the external senses; and as the latter may be educated by use, likewise the former may be made more acute and receptive by practice.

All men possess this power of interior perception to a certain extent; he who would deny this fact would deny his own reason; for "Reason" is the spiritual or intuitional perception of a truth; it is *Common Sense*, whose decisions are frequently contradicting the logic of the calculating intellect. This power of *Intuition* or, as we would define it, the *Feeling of a truth* is, in the majority of men, merely in a rudimentary state—an uncertain thing, a sensation easily overruled by the speculating intellect—but in him whose spirit has awakened to a consciousness of his divine existence, its light grows bright and its voice becomes strong, and it calls into life the inner senses by which man may see and perceive the things existing in the realm of the Soul of the Universe and the inner causes of all external phenomena, and beholds the beauties of a spiritual existence of which the undeveloped dare not even begin to dream.

Who can imagine or describe the glories and beauties of the unseen? Living in a world of gross material forms, we know nothing about the

ethereal forms of Life which inhabit the immensity of space; we are prone to imagine that we know all that exists, but our reflection tells us that the infinite realm of the Unknown is as much greater than the realm of that which is known, as a grain of sand in an ocean.

Nature is one grand living whole, and the spiritual power acting within her is omnipotent and eternal. He who desires to know Universal Nature and the Eternal Spirit must rise above personal and temporal considerations, and look upon nature as Eternal and Infinite. He must, so to say, step out of the shell of his limited and circumscribed personal consciousness and rise up to the top of the mountain from which he may enjoy a view of the wide expanse of the All. He who lives on the periphery sees only a part of the All; only from the center of the circle can we survey the actions of light in all its directions as the beams radiate from the center. Therefore he who knows the *One* knows All, while he who believes he knows many things, knows only the shadow show produced by the light of the One.

The renunciation of one's own beloved Self, *Personality* with all its desires, emotions and intellectual speculations, is the great stumblingblock in the way of the searchers after the truth; barring

the way to the entrance of the light at the entrance of the soul. It is “the stone which the builders rejected,” and “which has become the head of the corner.”

Upon the recognition of this truth are based all the fundamental doctrines of the religions of the world; it is the (*Petra*) rock upon which the universal spiritual church of humanity is built; it is represented by the Christian *Cross* adorned with the figure of a dying Jesus; for it is not the Christ-principle which dies upon the cross between *Spirit* and *Body* but the semi-animal self which must be eliminated with its grossness, so that the real man can contact the higher Spiritual vibrations and become united with the light of the *Logos*—the *Christ*. It is not the physical death that must be emphasized, but the *mystic death*, the death of personal desires, personal claims and personal considerations. Physical death is a matter of little importance, so far as the Spirit of man is concerned: it is merely only one of the similar incidents which man has to experience during his eternal career. The mystic death refers to the cessation of man’s belief in a separate existence from the ALL which blends him with the ALL.

To grasp this sublime idea, it will be necessary to form a correct conception of Man. It is ac-

known by all, except the most superficial observers, that the external form of Man, whose anatomy we know, is not the real thinking, feeling, conscious, invisible, inner man, but merely an external expression of the latter. What else can this inner Man be but an invisible power, active by contact with the physical form. This internal power, called Spirit has established a contact with the body and the Light contacting the body animates it . . . radiates along the sensitive nerves and interprets feelings into thoughts. Unconsciously, but nevertheless effectively, acts in the workshop called a human being, guiding the process of life and building up a form in which the character of the spirit becomes expressed in each part of the external shape.

Man leads three different kinds of existence. Two of these states are known to all; the third is known only to those who possess the power of spiritual perception, and for all others it is a matter of speculation. The first state in which a man exists as a personal human being is as a child in the womb of its mother. There he exists and leads an almost merely negative existence, knowing nothing at all about the existence of the outer world, with its inhabitants, its life, light and sound. Entombed in the womb of his mother he

has nothing else to do but grow. Even to reason a state of existence outside of the womb would be incomprehensible to him, because it is beyond his experience; and we might easily imagine a body of scientists, in the fœtal state, holding a meeting and by drawing logical deductions from what they know, proving scientifically and satisfactorily to each other that any other existence but that within the womb is a scientific impossibility, and a belief in it a deplorable delusion. At last the great moment arrives; in spite of all scientific reasoning the child is born, and enters a new, and at first incomprehensible existence. It is now surrounded by light and sound, which begin to attract its attention. The new man begins to grow; he sees other beings besides himself, which, like himself, seem to have a life of their own; he feels himself bodily separated from other forms; he feels bodily wants, pleasures and pains, which are not shared with others; and thus the illusion of self is created, and that self seems to be of supreme importance to him. All the thoughts are centered around the personal self. He studies how he may increase his personal pleasures and comforts; how he may keep from suffering and prolong existence. That which concerns his own self appears to him to be the only thing needful;

that which concerns others, as a matter of secondary consideration, because he feels, knows and enjoys only the existence of his own personal self.

If we study the processes by which the existence of external things are brought to our inner realm of consciousness, we easily understand that the mind of man is not a thing enclosed within the narrow limits of the physical man; but like the radio his mind can reach as far as the imagination can tune in. The Spiritual power which constitutes the real man, and whose center of activity is in the heart of man, whence it radiates to all parts of his organism, is a universal principle which fills, surrounds and is universally aware in and through all things acting as the presence of God. Likewise the life giving influence of the rays of the physical sun is manifest everywhere, penetrating into the very hearts of seeds and germs of plants, and developing their forms according to their individual characters. The sun, without leaving its place in the sky, acts by the influence of its power to search all nature, causing a tree to grow out of a kernal by the very life giving and sustaining power of itself.

By the same means God, the conscious, spiritual, sustaining, exalting power penetrates the heart, constantly stimulates the elements of the soul into

activity and life. God establishes a center of polarity in the soul, causing the spiritual germ to live and expand into a greater increasing radius of higher life than that of which the physical man is conscious; to breathe a spiritual ether, too subtle to support the life of the animal form, and to obtain a knowledge of spiritual truths far surpassing the conception of mortals. The powers of the terrestrial sun enter the heart of a tree and cause the growth of the branches and twigs, the development of flowers and fruits; powers that live even in the invisible odor which emanates from the blossoms, carrying them on gentle breezes, perceived even before we discover the latter.

Life, being the function of the eternal Spirit, causes the development of the body and soul. It is the moulding power, shaping the physical organism to resemble that of its parents, adapting it to the conditions in which it is destined to live; but when the physical form of man has obtained its apex of growth, its strength may begin to decline, yet man may grow stronger in love and in knowledge, and acquire more wisdom even during old age. It moreover seems that the development of the spiritual faculties is facilitated when the animal energies begin to decline, because the power during youth used to promote the development of the

body, can then be employed for the development of the soul. All this goes to show that man's visible body is not the real man, but that the Life is the real invisible power; the Light shining in the hearts of men; the Christ or redeemer of mankind. It is universally known to the wise of all nations. Although they do not call it by the same name, it existed from the beginning of creation; it is the flesh and blood; the substance and power of the inner spiritual man in his highest divine aspect.

Man is but a focal point at which point man is in touch with all spirit, while interpreting the invisible side of life. The invisible side of man's life as spirit acts consciously; consciousness gathers what is to be known to its center for recognition; but thinking is the process consciously acting as interpreter. The lack of realizing the inner reality is discovered in man's projecting his attention to mingle with objects, believing that in their changeable nature is to be discovered the permanent life giving qualities.

This causes man to exist in a series of constant changes known as cause and effect, breaking inner communication with God through establishing a confusing contact with the outer world.

Christ taught the "Inner Mysteries of Life" or inner conscious communion, through holding the

mind at one with the inner power of God. Christ therefore conformed with the inner harmonious law of God. Such an attitude caused His own nature to link up with and co-mingle with the power of the universe.

With His beautiful God-Mind whatever He touched transformed and partook of the nature of Christ's perfect vision. He acted in the realization of God, while God in turn acted consciously through Christ. The two as one became the sum total of the infinite power, that only a Christed mind could represent. Fulfilling the divine purpose increases divine power through a constant increase of realization. Holding to the perfection that God represents, will ultimate in a realization beyond human comprehension; the Father of the mind, unhampered will flow into expression and man will swiftly unfold into the likeness of invisible power.

Ignoring the real, inner, spiritual life, is to become self-conscious with its attending complications found in a changeable world, while a kingdom divided severs itself from the source of the sustaining power, resultant in disintegration.

Christ reversed the basis of his conscious activity, seeking, establishing an ever increasing inner inspiration and vision, instead of accepting the

reactions and absorbing world essences of a negative, reactive character. He lived with the realization that God was all power and that this power was His to use in overcoming the world of cause and effect.

Man, as heir of God, is greater than what he believes himself to be, but being lost in the wilderness of thoughts entertained consciously, he fears the shadows of his own creation and they drag him down to the level of unbelief and ignorance. The souls of men are enveloped in the darkness of materialistic creation which fail to illumine the soul.

Impressions come and go leaving their likeness imprinted in the mind of man failing to redeem the soul from its environment; only attention to high spiritual vibrations will call forth the statement that Christ immortalized "I have meat that ye know not of." Meat gained by aspiring, loving and realizing that immortal power is consciously present within.

By resting the mind on God, the all pervading presence, peace is restored because man conforms to the harmony that God represents. The presence of God is not something to be gained, but to be realized. God is the very power in man to be able to reason. The play of life itself is in God, for "In Him we live, move and have our being," and man

only needs to recognize that God is the very essence of his existence; this will establish a yet unrecognized God into conscious action; the Will of God then becomes operative, while the will of man fades into obscurity.

Man expresses outwardly the character of his accumulated impressions and when man yields to nothing but flesh sensations, his sensual presence prevails as the dominant note of his existence.

His soul becomes paralyzed to the acceptance of the sensitive life giving and inspiring vibrations of Spirit; the man is dead, meaning that he is unaware of the reality, and immersed in the depths of un-illumination.

In our search for something that already exists awaiting recognition, let the mind realize that it is the Spirit within or the life of man that is the creative attribute in all nature. Science, in its investigation since history began, has found that gross substances can be traced back into finer and finer states until matter disappears into the universal ethers, and the ether is unconditional; an entity of no properties, but of all possibilities. Spirit by nature is a rate of vibration so high as to give the appearance of rest. The three great principles of this one all-pervading power are substance, motion and consciousness, respectively.

From a center of all power there emanates force, which, finding its power retarded by reaching too far from the center, results in slowing down and causing to manifest a form. This form in turn also represents a center of power known as life power. The consciousness acts in the same manner; when man reaches out into a world with his faculties he consciously transfers his presence of power away from the inner center of being and loses himself in effects. This crystallizes his thoughts forming a conception of separate existence from his true inner source of all power. Not that all power is not present, but man's failure to recognize the significance of such power also its presence, is the reason for all of the reactions accompanying such procedure.

The reason of this book is an endeavor to show the invisible side of things operative in manifesting visible objects; that man can grasp the invisible greater law in operation; that he will explore more into the depths of life instead of accepting the husks of form to influence him into shifting events that never satisfy.

But all these ever-shifting, apparently external objects are puzzling to the man who pauses amid the whirl of the maelstrom of confused ideas and

thoughts projected by the objective mind, to examine the mechanism of life.

What is man? Why is he here? From where did he come, this curious creature, partly animal, partly the essence of Spirit and soul? A mongrel, this creature man, functioning clumsily in the prison he calls his body.

When he steps out of this garment of flesh where does he go? Or is that the end? Is his body, the prison cell of his brief existence, put down into earth, there to become a part of earth—forever? So questions the kindergarten pupil, man.

GOD, NATURE, MAN



OD? Nature? Man? What is the answer? Let us see.

Where did it all begin? Not an easy question to answer for the man who has not yet read the primer of semi-conscious existence called Life. Beyond the finite conception of man, shut into his cage of emotions and objective thought, blinded by his senses.

Life unfolds according to law. Energy becomes centralized then transfused throughout a body to be recalled by aspiration; then man having recalled the lower vibrations of emotions transmutes them into Spirit and reestablishes his power.

Consciousness, pure as crystal, acted upon by Vibratory Principle, the eternal, automatically unfolded and brought into manifestation the present state of existence. This is the Immaculate Conception, from which sprang all that now exists, all that ever will exist. This is the secret of the daisy unfolding its white petals to the magic of the sun, of planets, stars and solar systems moving in orderly procession across the heavens.

Not easy to understand? No. It is staggering to the sense bound mind. Neither is it easy to express in the written symbols called words. For the language of infinity is not that of man.

Yet when man's consciousness has been lifted, made part of the whole consciousness which is all; this conception of life becomes simple and beautiful—a part of the harmony which regulates the universe.

Nothing, however, in the working of this changeless law steps into life fully matured. Everything evolves, whether a pansy, with its brief span of life, a planet with its millions of man calculated years, or man himself, staggering blindly, painfully, step by step, toward an unseen light. Yet spirit is ever present complete, perfect, awaiting man's recognition.

First the seed, warm within the soil. Little tendrils reaching up and down, seeking union with earth and sky. Moisture, nutriment, attachment. Sturdy roots reaching down, clutching, twining. Branches climbing skyward. At last the mighty tree, a giant perhaps, in the forests of Yosemite. That is vibratory principle, working in states of consciousness. That is law—changeless, eternal.

“Omnia ab uno?” All in one and one in all—this is a part of the secret of the Universe. Yet

enfolded, ensouled, within this Infinite One is infinite variety, both visible and invisible, beyond the range of the man's limited conception. New and ever-changing vistas of knowledge, wisdom, beauty and power are revealed. And through all lies Love—the eternal, the breath of life, Spirit.

Nothing has ever been destroyed. Nothing will ever be destroyed. Forms may shift and change; they are phases rippling on the surface of reality. This the man who has reached realization sees.

Human beings, with bandaged eyes, whirl like squirrels upon the weary wheel within their cages, peering out through the bars of unreality. Man, the free, the dweller in the mighty forests of the Infinite, should snap these fragile bars and step out boldly. There he will behold reality. And beholding, will understand that of which man-constructed symbols can give him no conception.

And now for the beginning, in something that never began—a seeming paradox—a wheel within a wheel. Eternity active in itself.

All life starts with the single cell, which is either positive or negative, as the case may be. Within this cell, invisible to the human eye, life lies coiled, and surrounding it, life is infinite. In the center of this miniature universe is an infinitesimal sun, called the centrosome, around

which all the particles of the cell revolve in orderly procession, in the same manner that the planets in our solar system revolve around the sun. The cell, with its sun and satellites is called the microcosm; the universe with its infinity of powers and attributes, known as the macrocosm. The heavenly Invisible Fire.

Each cell is perpetually seeking union with another, the positive search for the negative, the negative losing itself in the positive. They meet, under the sway and wisdom of vibratory law; the two cells cohere, become one, the lights at the center of their infinitesimal beings shining as one light of greater intensity. New cells are generated from this fusion; the law repeats itself. And so the endless process of building goes on its creative way, each cell giving of itself, as does the coral insect, to form a reef of matter.

What is this light, this centrosome, around which the miniature planets of the cell revolve? It is the individual center or sun of cellular consciousness—spirit, seeking union with another sun center, that their united lights may shine with greater intensity, groping upward in the darkness toward an ultimate union with All Light. Or to change the metaphor, this cell seeking its mate is a god in the making.

What brought these two individual cells together, propelled them into action, brought them together in the embrace known as cohesion, with its underlying law of molecular attraction, whether in mind or matter? Vibration is the answer; rhythm of which all life, whether seen or unseen, is a manifestation. Back within these cells, at the very sun heart of each, lay coiled this vibratory principle of all life, ready when the time came to sweep them out of their tiny orbits, and into the indissoluble union. More than this, it was the rate which determined the nature of each atom, whether positive or negative. It is the rate of vibration that classifies a thing to be what it is.

The union of these two cells is the beginning of our building process, not only on the visible plane of earth, but in the invisible realm of thought and feeling. Union is the law of life. Union is the law of the universe. At the center of each atom, whether of body or mind, shines a vibratory creative light, either positive or negative—a little half light of spirit consciousness seeking its opposite half. Each cell in itself is incomplete without its affinity; each supplements and rounds out the other, increasing its power and vibratory creative energy, thereby contributing its mite to the building plan of the Master Architect of the Uni-

verse. Let us temporarily leave the original cells living out their family life, and look more closely into vibration and the laws which govern it.

Everything in life, whether animate or inanimate, is in vibration. Everything in the universe, whether visible or invisible, is in vibration. The stars, planets and solar systems vibrate in harmony with the rhythm of the ALL. Rhythm discovers itself to be the supreme life itself, in which is discovered the sum total of the attributes of God, known as the law.

The atoms of the apparently inert stone by the wayside, bound together by the law of cohesion, are in ceaseless vibration. Within that stone, too matter-weighted, too heavy with sleep, even to plod, lies static energy—the nether state of energy of vibration. It waits in this motionless stone, and bides its time.

So upon every round of the great ladder of life this changeless principle operates. The rose, unfolding its tinted petals, lifting its dream face sunward, vibrates at a higher rate than does the stone. But the principle which motivates its brief life is that of life in motion. Life in motion is the creator; life universal is spirit; life individualized as body—soul—and spirit is man.

Physical man, an aggregate of billions of cells, lives and moves and has his being, subject to the same universal law. His body vibrates harmoniously or inharmoniously, as the case may be, with his physical environment. His mind or soul, invisible to the human eye, is the vibratory antennae exploring the Infinite, seeking for union with the source, and at the same time exploring the world with the aid of light—and its transmitter, the five physical senses.

Color, heat, light, sound, are all varying manifestations of motion or vibration. In the realm of color, for example, corresponding vibrations produce corresponding colors, different colors being merely an indication of differing vibratory rates. For instance, a certain rate of vibration will unfailingly manifest to the eye as red, while another vibratory wave, of a higher rate will register as blue.

Light with its rays entering the retina of the eye at the rate of 186,000 miles per second staggers the imagination with its unimaginable swiftness.

Yet, that which we call its opposite, darkness, is only light vibrating at a rate too rapid for the limited physical vision to transmit, upon which it registers as an absence of light—or darkness. This is an illustration which demonstrates that

things are not always what they seem in this world of sense interpretation. The blinders have been removed from the eyes of the cat which sits motionless, with dilated pupils, staring unblinkingly into the darkness. It also sees in these swift vibrations called night, shapes and forms, invisible to man who in his superiority laughs at the antics of that curious animal—the cat.



SLUGGISH rate of vibration registers upon the thermometer at, let us say, 10 degrees above zero, causing the sensitive human apparatus to shiver with cold; while a rapid rate, with the thermometer climbing up into the late nineties, brings forth the exclamation, "Hot, isn't it?" Yet there is a point where intense cold and its reactions cannot be distinguished from those of intense heat. For example, a lump of ice placed upon the back of a blindfolded man, with the information that it is fire, will produce a blister. This experiment also illustrates the suggestibility of the human mind.

It is an attested fact that the bow of a violinist, drawn with rapid continuity across the edge of a

pan smoothly covered with sand, will cause the sand particles first to shiver, then to dance, and finally to shape themselves into definite geometrical snow crystals seen under a microscope.

This experiment is a concrete illustration, upon a limited scale, of creative rhythm in actual manifestation. Extend your imagination away from the pan of sand and the vibrating bow of the violinist, into all nature, into the universe. What have you? Does the conception stagger you? But the principle still holds, whether upon the finite scale of the musician with his tiny bow, or upon the infinite scale of the sweep of the mighty bow of the Great Musician across the instrument of the universe.

We have seen, then, that all creation runs the scale of an infinite variety of vibrations, the nature of each object, as it manifests, being determined by its vibratory rate. Once determined, this rate can be changed only in one way, and that is by the dominance of another more powerful vibration.

For example, a cube of ice which is melting, losing its beautiful outlines, is under the domination of a higher vibration, that of heat. The ice, as everyone is aware, does not disappear, it sim-

ply loses its apparently solid form and reappears in the guise of water, subtle and fluid. The water, in turn, still dominated and impelled by a stronger will, a more powerful vibration, boils, bubbles furiously, as though remonstrating, lessens in quantity and apparently vanishes into the air in the guise of steam, at first visible, finally apparently invisible.

This rule, however, works both ways. When the negative cold predominates, water solidifies. Its opposite, heat, raises the scale by degrees and carries the solidified water, or ice, back to its final essence, which is spirit invisible.

Forms may come and go in the world of sense interpretation, some visible to the limited human eye, others invisible. But in the plan of the Great Architect of creation nothing is lost. On the plane of conscious awareness, beyond the scope of human vision, the once earth-bound cube of ice awaits reincarnation in a new form, to fall perhaps as rain, to mingle its drops with the boundlessness of the ocean.

What then is vibration? Summed up briefly, it is the primal creative energy of the Absolute, manifested in every form of life throughout the

Universe, whether visible or invisible. From the Absolute it came. To the Absolute it returns, thereby completing the Infinite circle. That is the Law.

Everything, whether earth-bound or earth-released, interprets God according to the rate and harmony of its vibration. A stone, with its sluggish vibratory rate, wrapped in the shell of its dreamless life, knows not God. But God knows the stone, for He shines, a sun in miniature, at the heart of each sleeping atom of that slowly awakening stone. The rose, dreaming sunward, has climbed beyond the slumbering stone. The animals wrapped in their coats of fur, are still farther on the upward way. It is God, or Life, if you choose, with its vibratory energy, which motivates every animal, great or small. At war with each other, under the dominion of man who recognizes neither the God within himself nor the God within these undeveloped brothers, these denizens of the animal kingdom also "live and move and have their conscious being in God"—the vibratory creative Conscious Principle of all life.

And finally the curtain is raised upon the stage of life and the descendants of the original cells emerge from behind the scenes, as a jellyfish,

quivering and spineless; or a mineral, stolidly enacting its allotted part.



LET us examine this descendant of the original positive and negative atoms which has reached the dignity of appearing, for example, as a piece of quartz. To the casual eye, this stone is lifeless. True, the quartz itself lies wrapped in dreamless sleep, but within that apparently passive stone is a busy community life, that of the ever-present cell, is going on, all impelled by that original primal urge, all motivated by the God within its warring atoms, seeking release.

Time, as it is called, passes, and plants, with their children, called flowers, appear upon this planet of ours. With delicate quivering nervous systems, built tiny cell upon cell, they dream—who knows of what?—beautiful as they dream, yet unaware. Fragile and flexible, they drink from the raindrops, glow in the warmth of the sun, bend before the wind and cold and pass from sight. The plant remains, earth-bound; the essence or spirit of the flower has been raised beyond conscious vision.

Let us pass the stage of the lower animal kingdom, of the jellyfish and the invertebrates, to the vertebrates, the animals higher upon the rung of evolution, and see what happens. Here we will find that the building program of the Great Architect, based upon the invisible cell, lighted from within, vibrating with conscious energy, is revealing its framework of cognition, feeling and volition.

The jellyfish, that spineless lump of cellular accumulation, has given place to an up-and-coming animal with a backbone. Sensitivity, that contribution of cell activity, stimulated by experience gained through environment, has developed into sense organs, with their accompaniments of taste, smell, hearing and sight. A nervous system exists, not highly organized, but in harmony with the law of the animal's being and requirements, hazily communicating the impressions received from the outer world to a rudimentary brain. This sensitive tissue of both brain and nervous system will, according to the Plan, increase through use, in both sending and receiving power.

This animal, therefore, enters into life, his eyes like those of a nine-days kitten blinking unseeingly at an alien world, a world in which this helpless creature must battle for food and existence. He

faces, alone, in his animal cosmos, the struggle against pain and evil. Hard as this struggle appears upon the surface, bitter as may be the experiences of this newly-born animal, yet in them lies the secret of his salvation. Through many and varied contacts with his environment he will acquire new powers of perception, will slowly loosen his animal shackles.

Messages, the result of the inner urge of spirit, known as instinct, will come along the loose wires of his undeveloped nervous system, sending him out in quest for food, leading him into warfare with many enemies, both human and animal, drawing his unwary feet into hidden pitfalls. Vaguely the impressions received from these experiences register in the receiving stations of his awakening faculties. Slowly the loose wires of his nervous system tighten, quickly, vibrate: a message never before received has flashed back along the line and registered at central. Another sending and receiving station has opened within the main office of this struggling creature's subjective realm.

Through the medium of his developing senses this animal partakes of the fruits of the tree of knowledge. He lives, he struggles, he overcomes, and as he conquers, his nervous system grows more complex and elaborate, giving him mastery over

a larger and ever-increasing field of expression. His brain, that great receptive center, where the receiving and sending apparatus of cognition and volition culminate, is beginning to expand. It is increasing in size and refining in quality. This vertebrate of ours is on the upward grade; he is rising on the evolutionary scale.

While stored away, well-seated within his consciousness, are records of every experience he has passed through, of every impression he has ever received from the world of sense. These can never be lost; they are the property of the universe, his to claim at the appointed time.

Which brings us along that ascending spiral called Life to the man of today, that curious composite of animal and spirit, his feet planted on earth, his eyes gazing starward. Man, this aggregation of billions of cells, with a highly evolved, nervous system and a soul whose expression corresponds to his degree of development, does not spring like the presto chango of mythology, full-fledged from nowhere into somewhere.

He, too, the child of the Universal, from the moment of his inception until death, functions according to the laws of life. He, too, like his humbler brothers down the scale, is the outcome

of the union of two cells, the masculine and the feminine, the eternal father-mother principle of all creation.



BEFORE we trace man's evolution from a baby nourished by his mother, to a man active in the struggle for existence, let us swing back the curtain of world impressions which veil reality from unreality.

There a soul, prepared to descend into matter, is awaiting re-birth. From its vantage point of clear vision it has chosen its father and mother, the parents who can give it the experience needed in this new adventure into conscious existence. The soul has chosen wisely, with knowledge of the law, those parents whose stored up experiences, combined in turn with those of their ancestors, inclusive of all experiences ever obtained by the incoming soul, will give this incoming soul the individuality it needs.

And below, on the plane of the physical, in the house of nature, the rituals have been observed. The first sacrifice, that of father creative sex force, the seed planted in the womb of nature, has been

made. The house is in order and ready for its inhabitant from another sphere.

A child in embryo lies, biding its time, awaiting the fulfillment of the Law, warm and snug in the inner room of its mother's house. It greedily accepts her sacrifice of blood and tissue, the essence of her life and body. She gives freely—in the name of love. And the embryo, the man-who-is-to-be, uncoils, expands, develops, and his demands increase. From the tree of life, of the umbilical cord, the mother nourishes this fruit in the Garden of Eden, until the period of the law has been fulfilled, and a child, formed and perfected descends from its high estate to function in matter, is cast out into the objective world of sensation.

The first inbreath, or the breath of God, which ushers in the dweller within, called the Soul or the Conscious vehicle, descends swiftly through the aperture at the top of the baby's head. The friction caused by the air as it rushes downward to the lungs, rudely awakened the baby, dreaming in its palace of warmth and shelter, into a foreign world. A cry is heard. A soul has become inmeshed in matter. A baby has been born into a world of action and reaction.

This is the manner in which the tiny baby, the culmination of the union of two cells, has been

rushed upon the amphitheater of life for a new wrestling match to test its strength.

Time and space, those attributes of the sense world, meaning nothing to this visitant from a world where time and space are not. A veil is before its eyes blinding it to the glory from which it came, at the same time shutting out the physical world of objects. Immersed in matter, it no longer hears its native speech, the universal language, where thoughts on wings, flash their messages from soul to soul, where communication is from mind to mind, registering as color, music or rhythm of the Cosmic.

He has not yet learned the strange nasal, hissing, guttural symbols, termed speech in this foreign world. Why should that baby, wise in the universal language, learned in the lore of the soul, until now unhampered by a clumsy body, be interested in the harsh and clamoring sounds that issue from the human lips.

He opens his toothless mouth and smiles—an ageless smile of wisdom. Is it derision—that Sphinx-like smile—or is it a memory of the swift gliding speech of his native land?

But Nature, as we choose to call it, has protected this baby. Otherwise, were its tone-deaf ears,

so recently attuned to the rate of vibration of another plane, to hear the sounds within its home, a clamor on the streets, the fuzz upon its baby head would turn to the whiteness of old age. That which men call music, to its spirit ears, accustomed to listening in on the music of the spheres, would be the crash of discordant thunder.

Look into the baby's eyes. An undimensional gaze of innocence meets you, as it turns them unseeingly upon you, a hardened denizen in this a third dimensional world. Which is real, you ask, this curious, neither here-nor-there world in which the baby, so newly in from space, is slowly beginning to function, the time-battered world to which through many years of pain and struggle you have accommodated yourself, or that other un-charted world whose memory you have lost?

But while you are solving the problem, keep in mind that any world is apparently real while present in any man's realm of awareness; but that life in its wholeness is the only reality, while the play in different states of consciousness are simply modes of expression, reaching out to the final Cosmic Realization.

But to return to our baby. He is beginning to function now in the underworld of his subconscious. There, stored away, layer upon layer, are

the by-products, not only of the experiences, of his parents, but of all their ancestors, reaching back into the dim past of humanity. Here the racial mind, unseen, looks up into the present. As the baby expands, he dips down further, dragging curious relics from out this store chest of humanity.

To make this illustration more concrete: This baby as he develops may have mannerisms like his father, or a temperament like his mother. That is only skimming over the surface of the contents of the chest. Or he may begin to resemble the portrait of great-grandfather Hawkins, which hangs in the library. Baby has dipped down a little farther this time. Ah! baby has dived pretty deep into the great storing chest.

Tiny, apparently helpless, he lies in his be-ribboned bassinet. Yet life, the provider, which sustained him from the first atom, is still looking after this man-to-be. He lies there, supreme in his indifference, his only apparent interests, sleeping and feeding, re-sleeping, and re-feeding, shut securely in his cage of matter. Yet he is monarch in his own small empire, attended by devoted unpaid servants, who bend to his whims, supply unasked for, necessities and luxuries, give him royal service, such as this man-to-be will never again

receive. He rules, this tiny creature, through the power of love which brought him into being.

Not only the father and mother, but his own sustaining inner principle, the principle of all life protects this eating, sleeping, expanding baby, thereby completing the trinity or three, the tripod upon which life rests. This inner principle, the automatic push of invisible forces, coming through the invisible bodies of this matter immersed child, urge it gently onward. It kicks and screams and makes new and strange sounds. Its muscles, both physical and mental, are beginning to develop.

The mother in the meantime, nourishes and protects, begins the slow process of guiding and training. Through the telepathic power of her developing love, her thoughts and emotions are registered upon the receptive cells of this plastic child brain. Baby looks up and smiles. He vaguely senses an echo of the language which has been his in that forgotten country, the land of his nativity, from which he has descended earthward.

Baby, silent, back in his cradle, begins to take notice of that strange man, his father, who sweeps him up from his snug berth, breathless, into the air. He gurgles, laughs, crows with delight. Flight on swift wings is not a new experience for a one-time invisible dweller on another plane.

Daily, this baby of ours, now losing a portion of his constant interest in sleep and nourishment, is making new contacts, receiving his first rude lessons, over which he cries lustily. But all the time he is growing, developing, moving up along the path in life which he has chosen.

At the age of eighteen months, the veil which with kindness had shut out the physical world is well lifted. Baby is now a fairly hardened dweller in this material world of objects which are not always what they seem. He no longer creeps, but walks and runs on his own small feet. He talks hesitatingly, in a curious fashion of his own. It is hard to learn these clumsy, man-made symbols.

So day by day, this child, a reentered pupil in the class of life-experience, learns his lessons. Until at the age of twelve, or thereabouts, which is termed that of adolescence, or budding manhood, the *ego* comes into its own. Into this ego enter not only the vibratory impacts received in this brief existence, but also those which are its inheritance from the ages. These impacts, both physical and mental, reacting upon the dweller within, are translated by it in terms of the *I*.

But into the kingdom of man's conscious existence swarm myriads of apparently unrelated objects. Out of the apparent nowhere into the ap-

parent somewhere they come and go. Many, like himself, are human beings, each like himself, in the final analysis, apparently swinging solitary in his own small orbit.

He sees automobiles darting, like swarms of huge beetles. People's faces look out—happy or unhappy as their mood may be. They pass and are gone. What are they to him?

Automobiles, people, houses, stores, hotels, streets, cities—what are they to the average man? Sources of comfort or discomfort, pleasures or annoyances, as the case may be. Objects upon which to act or react, according to his emotional urge. But all are isolated—apart from himself.

The ocean ebbing and flowing at the call of the moon; stars coming out at night, going away by day; the sun itself: What are they to the man engrossed in supporting a family whose heavy business in life is keeping up with the Jones' rate of speed? Very little. He has other matters of importance which demand his constant attention. There may be a crash in Wall Street any day. Then where will his family, already lagging behind the up-and-coming Jones', be?



EA CH man, the outward symbol of which he worships, is just that proportion of God the Real which man's mind, swamped with concepts, sensations and emotions can contain. And whatever the image of God formed in man's mind; whatever the name given to him, either in terms of theology or philosophy, God the limitless has been limited. An attempt has been made to drag the immeasurable down into the measurable.

The man who attempts to confine God within his own sense-limited mind will never find God. Whatever the conception of God, whether that of a Darwin, or of a cave man, slowly toiling upward, that conception, caged within man's conscious limitation, can never be Reality. God is free, the Life of All Life, not a prisoner in man-made cages. Man must realize the presence of God to break through the bars into Infinity. He must realize that God is invisible, infinite consciousness ever present.

It is only by sweeping clear man's dwelling-house, freeing it from the clinging cobwebs of concepts, ideas, emotions and sense-perceptions, that God is found. There, in the inner room, when

all the man-made refuse has been raised into Spiritual qualities, in the within which is the without, is found the dwelling-place of the Eternal.

The little container of man's mind, overflowing with his own personality colored ideas and opinions, clouded by the dark current of racial mind-stream, leaves only its interspaces into which the clear ocean of God may sweep. This personal container must exalt itself and seek refillment from the source by recognizing God is the life of man. Then it will discover that it is not a limited container, but the limitless ocean: one of an infinity of blended crystal drops, flashing into foam, breaking as waves, ebbing and flowing, but all one ocean—the Spirit, the All.

To sum up, using less figurative language: God takes whatever shape man holds in his own sense-limited mind. Man does not realize that back of every thought which flashes through his mind lies the illuminating and sustaining power of God; that the germ of thought implanted in man by the Father of Light, is the God within man's self, without which neither man nor God could exist. To man the seeker, all that ever has been or ever will be known, is revealed by God the Knower.

Man, parrot-like, repeats that All is Mind, not recognizing that in this simple statement lies con-

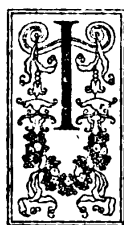
cealed the fact that mind as a separate entity cannot exist; that his own mind, temporarily held fast in its personal environment of matter, is only a sense-limited portion of the One Mind. Again, to repeat: In all the Universe there is but One Mind, a central station, free to man, limited only by his ability to unhook the receiver of his own mind and ring up the waiting operator.

Man's rational evolution in the world is in reality not evolution, but revolution, a turning of the wheel from cause to effect and back. Man, forsaking the naive and innocent happiness of a child, secure in the shelter of the Father of All Mind, takes the headlong plunge into the vortex of matter. He arrives, forgetting his source, relying upon his self-will to do battle with ignorance under its guise of wisdom. He seeks happiness and finds misery. He pursues pleasure, and it eludes him. He chases shadows, believing them realities. From one misconception with its accompanying reaction he passes on to another.

At last, pain-fevered, old in experience, he knocks with humility at the open door of his Father's house, and enters, enriched and expanded in consciousness by his wandering in foreign countries. Not until man breaks the concrete shell

of his limited self-made opinion will he find his own true self, the Real, the Ultimate, the All.

Having thus in a way established God, the unestablishable, we will leave man to find his way home, into the apparent complexity of that which is simple. And we will return to our thesis.



IN the beginning God created Heaven and earth.”

In the mind of an inventor upon the plane of earth, groups of thoughts, or an ideation, worked out into a clearly formulated plan, must exist before that plan can manifest as concrete form and substance. When the plan has been shaped and clearly outlined, will and activity must bring it into materialization. So runs the Law from Above.

As it is now, so was it in the beginning, when earth and all thereon and therein rested as an idea, an evolving plan, within All Spirit. As a germ it lay, suspended, without dimensions, in the fallow soil of plastic Mind Substance, awaiting manifestation. The Creative Impulse lying static within this Cosmic seed would, when the period of the

law had been fulfilled, cast forth this impregnated seed to manifest as Spirit moulding into form all matter.

And the Creator, seeing that His plan was good, rested, sinking into deep meditation, as a man who looks with satisfaction upon his completed plan relaxes into partial slumber, submerging the will, awaiting the time for action.

God, the Causeless Cause, in meditation, was neither aware nor unaware He was above both, existing as perfection. But the seed lying fallow in plastic Mind Substance was as yet unaware. Motionless in the womb of the Timeless, it lay drawing nourishment until it should appear as substance within the mould of Time. For the Light Within had yet its work to do. The same is true regarding any idea resting in consciousness until given life or recognition, then action.

And God or Mind, arousing from meditation, looked upon the seed and saw that the period of the Law had been fulfilled. As with a man not fully awakened from slumber, His Will moved slowly outward from the center in waves, vibrating lightly as when wind ripples the surface of untouched water. And the seed, lying dormant, stirred in its sleep.

The Will of God the Creator, moving outward,

gained in momentum. For Will had passed into Action. The waves of vibration, the motive power of all creation, increased in strength, Power and potency. And the seed awoke. A Light was shining at its center.

The waves of vibration leaped onward, shaking the void, fanned into Cosmic flame by the union of Will and Action. But within, cunningly concealed, lay the germ, the Light shining at its center. For back through, surrounded and centralized, in all manifestation lay the sustaining and enfolding Principle, the Absolute of Creation or Spirit.

Air, created by onrushing energy, fanned the flame. Water, the compound of air and Plastic Substance, enveloped the flames, cooled them, tempered them, solidified them. While within at the center lay the seed, its light shining clearly.

For behold, upon the waves of vibration, swiftly accelerated, a planet had been cast forth from the Timeless, shaped and formed, shrinking naked in its allotted space. Earth, the planet yet-to-be-named, had been born. Another child of the Infinite, wrapped in the swaddling clothes of matter, lay in the Manger of Time.

Concealed within the bulk of this huge creature Earth, controlled by the projected Will in action,

lay the germs of everything yet to be upon this planet newly-born, including man—the God-in-miniature—the central pivot of the Creative idea-tion.

Night and day were as yet unknown. But the Creator, All Mind, commingling consciously with Creation, saw the earth vibrating in rhythm, spinning upon its own axis, subject to its own central light, a law unto itself, a part of Universal Law. And again the Creator, Mind, set the Law into motion.

The Earth, as it revolved once upon its axis, was divided into two periods known as night and day; that separation into halves which is the basis of all creation, the working out of the bi-cellular Law of the Universe. And both Day and Night were made subject to their motivating Principle, vibration.

To the lower rate of vibration, visible to the physical eye, registering upon the retina as *Light*, the name of Day was given, the higher rate, its rays too swift for the crude eye, upon which they register as *darkness*, was called Night. Daytime, or the period when vibration manifests to man as light, was allotted to activity. While Night, its vibrations in the realm of spirit, was set apart for rest. That the physical body—could recuperate.

Within the sheath of vibrations which control both the Supreme Conscious Circle, or Day, and its compliment Night, were bound many creative rays, both coarse and fine. The coarse, or lower rate of vibrations, were in charge of all manifestations on the lower plane of physical creation. The fine rays, among which were the electric, etheric and violet rays, including Gamma, and all rays invisible to the eye, manifested on the rising scale as varying degrees of invisible manifestation. These subtle forces found their culmination at the ethereal meeting point, known as consciousness or awareness.

In other words, to sum up in less metaphorical language, Creative Mind had moved out from its Center, setting, with its Cosmic Energy, an infinity of vibratory waves into action. Within the ninety-two elements which composed these vibrations lay the raw material for all creation, whether stardust or man. Or, expressed in terms of spirit, wrapped in the dense shell of earth, lay the Life-Giving and Life-Sustaining Principle, which, moving according to Law and Order, governed by Wisdom, should unfold as purpose moving toward a definite end.

In a few million years, more or less, as time goes, man was to make his appearance upon this earth-in-the-making. Yet from the beginning, to

the All Seeing Eye, man had existed upon this cooling planet. Not as man, developed, but as slow cell building upon slow cell, patient cell building upon patient cell, through a period of time designated by man as æons. For the cell, or atom, is the germ of all creation, whether manifesting as thought concealed within the potential Conscious area, or as the solidified body of man, the flesh in the outer field.



HAVE you ever seen this atom, the basis of all conscious existence, whether visible or invisible? No. Nor has anyone else with the unaided human eye. For the atom lies outside the field of physical sight. As a crude illustration, let us take a transparent crystal drop, a globe in miniature. There, in effect, you have a gigantic atom; an atom magnified to the billion-billionth degree.

This, our atom, is controlled by Intelligence, not swayed by blind force, as often dogmatically asserted by a certain school of experimental scientists. It is possible, although not proved, that the Law of Attraction which impels a negative atom to mingle with a positive may go upon its

way blindfolded. But the Intelligence which determines the *form* of the completed creation, whether crustacean or mammal, of which the atom is their humble basis, is overlooked by these experimenters in the laboratories of science.

With the opening of the thalamus, or third eye, situated in the center of the head, directly between the ears, and back of the eye, man can penetrate the ethers with swift microscopic vision. Through this let us study the construction of an atom, investigate its anatomy, and trace it along the ascending spiral of life.

Energy, we see, must have a vehicle in which to function, to gain comparison therefore Spirit claims its opposite, matter, thereby demonstrating the underlying duality of the Cosmos. Our atom, still in the process of building, is one of the smallest vehicles in which spirit individualizes.

This atom, scorned by our physical eyesight as beneath its notice, is revealed to our microscopic eye as a solar system in miniature. The Light, or Spirit, shining at its center, as in every other solar system, is a sun, around which whirl the atomic particles, or planets, scaled down in this case to almost zero. This inner sun, termed Spirit, or Life energy, ever sustains and gives life to its satel-

lites, the atomic planets. Such is the law which governs the great atoms of the heavens.

Our atom, still running true to other solar systems, is subject to the Law of Vibration, the underlying Principle of which is that the farther from the vibratory center, the more sluggish the rate of vibration, the greater the density of the resultant matter.

This vibrating spark of infinity moves with, through and under, and is a part of Universal Law and Order, and is in union with all spirit.

This atom, complete on the surface, is, nevertheless, incomplete. Desire, that inner urge of polarity, is implanted within. Beneath its bold exterior, this newly arrived spark from infinity is a half seeking to be made whole. Let us unmask it and reveal a negative atom, the feminine principle in action, seeking a fiery and positive mate to round out its existence.

It seeks and it finds. For such is the Law of Life, the Law of Creation, the Creator creating within itself, the Law of the Universe. The positive atom, also out on its own, unsatisfied and incomplete nature, magnetized, by the law of polarity, recognizes its negative affinity. The negative, cold in temperament, going on its chilly way, is searching for warmth. The fiery, headlong atom

welcomes the draught of water offered by the cool atom of negation. They meet, clash, mingle and combine. The endless whirl of atoms upon the first curve of the ascending spiral of existence has begun. And within these mated atoms lies God, the active-passive Principle, the Father and the Mother, Cellular Conscious Principle, the Two-In-One which motivates the Universe.

The marriage of our original atoms gives them added power, the strength of two instead of one. They multiply and increase and their descendants populate and repopulate the villages, cities and kingdoms in the underworld or lower field of solids of creation known as matter. Internecine warfare may be rampant, yet as a community they adhere and cohere, gaining power and energy through union.

The atoms, ceaselessly busy in their inner humming hive, beyond the sight of the crude human eye, marry and intermarry, separate, divorce and remarry. They build and tear down, divide, subdivide and reunite, war upon neighboring tribes and devour each other in colonies. They absorb greedily and in turn they sacrifice magnificently. Yet no matter what the surface appearance, evolution goes steadily upward along its spiral path.



HERE'S another performance, musical, rhythmic, spectacular, stupendous, put over on a scale never attempted elsewhere. Look up and you will see its titles and subtitles faintly traced upon the night background of the sky, visible to the unaided human eye. Shall we lift a corner of the Great Curtain of the Universe and look within? Neither microscope nor opera glasses will be required. Shall we listen in on the music of the spheres as stars and planets whirl in rhythm along their changeless orbits? Then realize that this universe finds its reason for existence sustained in your realization, or it could not exist.

Are you afraid, with your feet on earth—is that the answer? Clinging to the shipwreck of the known, your soul goes trembling to the bottomless pit at a glimpse of the unknown. You fear the great. You fear the small. Yet why should you fear?

Why should you, a human atom, composed of atoms, fear that which is blood of your blood, substance of your substance; closer to you than father, mother, wife, husband or child can ever

be? Not a single cell—a universe in miniature—which goes to make up that more complicated Universe of yourself, can you disclaim. They and you are one, for better or for worse, indissolubly united. Why should you fear? Your consciousness is yours; the universe is your consciousness.

Because they are invisible. Have you ever seen Yourself, that unseen dweller within? Why should you fear?

Why should you, a human atom, composed of atoms, a part of the huge atom earth, fear? Is not the atom earth, named by man a planet, itself a planet among countless planets, each revolving according to law, around its own sun or Life-Giving Center?

Are you not a part of the earth? Is not the earth a part of you? Are you not a part of the sun? Is not the sun a part of you? You are the earth and the sun, and all that ever was or ever will be—and yet you fear. What, then, do you fear—Yourself? Everything that is taken into consciousness rests in your consciousness; consciousness is the Alpha and Omega—the beginning and the end—it is you.



WE left our atom on its evolving pathway where it had emerged into visibility. Let us, now, recognizing our next-to-kin, whether atom or ponderous planet, return to man's progenitor, the cell, and trace the family resemblance.

Man, like his prototype, the atom, revolves around a Central pivot or Light known to science as the heart, the center of Life which links Man-the-Spirit with man-the-physical. Around this center move the satellites of man-the-visible and Man-the-Invisible, to the rhythmic beating of the great drum of life. From this center, vibratory waves move outward, decreasing in speed and density as they recede. The last or outward wave, the lowest rate of vibration, is man-the-physical: the flesh, blood, bone, muscle and sinew which constitutes the shell of Man-the-Real.

Tracing these waves backward to their source, we find, in order of progression, nerve force, sex energy, and the last or highest rate of vibration, consciousness or awareness, closing in around the Inner Light or Spirit.

Like the cell, man comes into the world positive or negative: that is, male or female, the potential

father or mother. Desire, or will in action, the magnetic principle of creation, the call of negative to positive, is implanted in each atom. So desire, the mating urge of sex, the signal of half light to half light, implanted in the positive and negative cells known as man and woman, awaiting time for unfoldment.

This crudely sketched, is the family tree of life, beginning with the positive cell Adam and his negative mate Eve. As it was in the beginning so is it now.

So is it now. Yet with variations, ramifications, increments. For the family tree, its seed sown by Adam, the cell of affirmation, and Eve his wedded wife, the cell of negation, has, in obedience to the Principle close-folded in the seed, expanded, budded, blossomed, yielded fruit and substance, until it stands revealed, with skyward-sweeping branches, the Tree of Life, or man.

To sidestep meter and rhythm and speak in terms of common-sense prose: Man in his evolution from the cell has become complex both in the physical or visible realm and in that invisible world variously designated, according to the school of thought, brain power, Body, Soul, Indwelling Spirit. No mechanism, manifesting as a unit, can be composed of several billion parts, without, in

the nature of things, being complicated. Yet Spirit is the simple invisible principle of life while the complicated is only a means whereby the invisible can express at a center.

Life upon the ascending spiral of creation has become more complex and involved; it daily apparently grows more complex and involved. Yet simplicity unfolds from complexity. Within involution is hidden evolution.

Nevertheless Adam and Eve, the positive and negative, their cellular hearts beating as one in the cellular Garden of Eden, brewed a bitter cup for their descendant civilized man to drink.

This pair dwelling in wedded bliss and harmony in the Garden called Eden were the founders of every divorce court from Reno to Paris.

Blame upon these two original infinitesimal hearts beating as one all newspaper headlines, murders, scandals, crimes, that trace back to sex. Give the number in exact figures, you say. It cannot be done. Form your own estimate. Do not make it too low.

Credit to these, the ideal lovers, modern heart-aches and Soul weariness, tragedies known and unknown. All the mismated couples, all of the unmated, all of the mate seekers. Light seeking

Light. Until Death the revealer of a new Light shall stamp its graven seal upon the sense-stilled body. Light seeking Light. And you? What of you? You alone know. And you, the knower, do not speak. But back of all the varied manifestations called sex lie the sustaining original Life Force in every pair of atoms, as Spirit sinless because complete.

It is a well-known law of polarity that like magnets repel, unlike attract. Two positive atoms will repel each other. Two negative atoms will manifest equal repulsion. While a positive and a negative atom will attract and cohere in chemical affinity, yet conscious affinity is changeable and in man and woman opinions war with each other.

One of the numerous offspring of the original pair, a positive or male, whom for scientific purposes we will call Cain, goes forth to seek a mate. But something has happened to the atom called Cain. He has not the pristine purity and simplicity of either parent. Characteristics inherited from the mother, Eve the dominant, have colored his masculinity. He does, however, the best that he can under the circumstances. He unites with another cell, let us call her Lilith, who has signaled to him with the negative or female light. But Lilith is subject to the same law, has in turn im-

bibed masculinity from the father to whom she was deeply attached.

Perfect mating is now a thing of the past, friction sets in. Lilith's conscious masculine traits annoy Cain, with his assumption of masculine superiority. On the other hand, the feminine in Cain gets in on Lilith's nerves. Friction, discord, inharmony, result. And right there was laid the foundation for Reno.

The institution of marriage was beginning to involve. And as any intelligent reader will observe, it has not grown any less complicated in the course of a few million years. Marriage and intermarriage, with first the negative and then the positive principle in ascendancy, combined with all the inheritances and re-inheritances, and strains crossed and intercrossed, have naturally made for trouble—trouble good and plenty.

Today there is no such thing in the world as a purely masculine man nor a thoroughly feminine woman. Each is bi-polar, the sex determined by the predominance of the positive or the negative principle. Nature, it must be admitted, sometimes apparently errs in her sizing up of the situation. But back of all apparent errors lies Principle. And the lady-like man you have in mind may be sowing the negative seeds for a future incarnation.

Or the masculine woman who rules with an iron, ungloved hand, may be rehearsing her new role as a man in the positive play yet to be staged in the theatre of a future life.

But to turn from the byplay of fancy to the world of hard facts. As has already been stated, no woman is entirely feminine, no man is entirely masculine. Again, to follow the bi-polar law, the left side in man represents the emotional or feminine principle, the right the positive or wisdom. The same law holds true in woman. But in man the right side of reasoning predominates. Woman is swayed by the left side of emotion and intuition. Nevertheless in this complex world of today, as in the original year of time, the law functions. Within that curious composite called a human being the fiery, dynamic, positive atom still seeks union with the intuitive, ensouling negative. The eternal feminine in the disguise of matter seeks completion in the eternal masculine. Light, through the fog of sense substance, signals feebly to light.

And the result? Apparently, in the majority of cases, disillusion, monotony, friction, incompatibility, active warfare, divorce courts. A light burning briefly, swiftly, then extinguished. A blind

groping toward another light. Whereas in Truth man must become complete within His own nature.

Yet behind all appearances lies reality. Back of the apparently increasing friction lies purpose. Within is concealed meaning—the meaning of evolution. Beyond the small lights, snuffing out like candles in the breeze, lies the white light toward which man is groping. This is the light with which man, ascending on the spiral of Realization, shall at last find union by Recognition. The missing completion in man or woman is within themselves and the trouble enters the scene when man or woman seeks perfection or wholeness outside of their own nature.

Having established man's relation and resemblance to the atom, let us turn from the microscopic to the universal. What is man's relation and resemblance to the universe of which he forms an infinitesimal part: As a body—yet as spirit links up with all Spirit. What is the All? What is the Universe? What is the Absolute? What is God? Is there a difference in these terms, a distinction? In the field of relativity, as defined by man, there is a difference, a distinction, limitation gives birth to distinction. In the infinite of reality there is none.

Let us, for convenience, call the ponderous swinging planets and the solar systems vibrating in harmony with inner law, the *body* of the Universe. To the principle which animates this universal body, giving life and motion to planets and solar systems, we give the name of *spirit*. This *totality of body and spirit*, the two-in-one of all creation, is known as the *Grand Man of the Universe*.

And again to subdivide, in terms of relativity, the principle known as spirit into its duality, the *creative* and the *sustaining*:

Shall we give to the *creative principle*, that half of a whole, the simple name of God? This is mind-in-action. This is the urge which sends planets spinning on their solar ways. This is the self active urge which gives life to the caterpillar, winds it within its snug cocoon, brings it forth with wings—a butterfly.

The *sustaining principle* is, as its name denotes, that which enfolds, upholds or sustains all creation. Let us again, for convenience, call this principle *The Absolute*. From the Absolute, the Center, God the Actor manifests, moving outward in vibratory waves of creation. Yet the two are one, the sustainer and the creator; and within this father-mother principle rests and yet moves all

creation, whether of this our known earth, or that of the unknown Polar Star or man in any state.

The All is creation entire, conscious, unconscious or manifested, visible or invisible. It is both embodied in and sustains its creation. And in the final analysis, in the tracing back of substance to its inception in spirit, the Universe, God, the Absolute and the All are One, divided only in terms of sense. The creator and the sustainer, the creation and the sustained, called the universe, constitute the All or One. Shall we sum up this apparent complexity once more in that simple three-lettered word God?

What, then, is man? "As above so below." As the microcosm so the macrocosm. Herein lies your answer. Man is a part of the All. The All is One. What then is man? Work it out for yourself; you will find yourself to be the reality; at one with God.



DOES the automobile which you drive down town to business every morning give you mental distress? Does your head swim when the telephone rings, when a messenger boy comes with a night letter, when you go aboard a steamer bound for Europe? Does it reel when you look up and lose your conscious self in an airplane, a huge dragon-fly, skimming against the background of the sky? Are you mentally upset when you meet another human being? Or fearful when you behold your own reflection in the mirror? Do you shrink in terror from that invisible unknown called yourself?

You have been wandering far afield, all unknown, to manifestations from the realm where wisdom has its abiding place; manifestations on a small and limited scale of wonders yet to unfold in time and sense.

But to return to man: Man, the zodiac, motivated by Cosmic energies, vibrating from his outer or visible rate of manifestation, known as flesh, to the invisible, or the highest rate known to man, that of consciousness or awareness. What of man?

What of his function? What of his purpose? What of his destiny?

Man, caged in flesh, does not create these energies. He is not the generator, but the engineer in control. And according to the judgment he uses in directing, controlling and motivating these energies shall he find release.

To use another metaphor: The abstract symbols, known as numbers which are the basis for the science of arithmetic, have in themselves, no value. To a kindergarten child they are meaningless, uninteresting. To a pupil in the grammar grade, they are frequently infuriating. Yet, goaded on by teachers and parents, he plods onward. And, finally, a student in college, he looks back with superior amusement at those childhood struggles. Yet beyond him, many rungs further on the educational ladder, are those experts in higher mathematics who have found by a system of trial and error the solution of all problems that can appear in that particular branch of mathematics.

So man, working out his problems from the first meaningless concepts, gains with each effort. Passed out from the kindergarten, he begins to study a specialized textbook, with many apparently unsolvable problems. If he is an intelligent,

diligent student, he goes up through the grades, graduates in textbook arithmetic, and discovers that his own book, *Life*, is the arithmetic of humanity. And that beyond all textbooks lies the Universal Higher Mathematics, not limited to symbols.

As has already been stated, the Cosmic is the powerhouse which ceaselessly pumps energy from an unlimited reservoir into man. This energy, or pure knowing power, is interpreted by man in his little engine-room of consciousness as concepts, thoughts, groups of thoughts, ideation. As in the abstraction of metaphysics, the Absolute sustains creation, so in man consciousness or awareness sustains the whirling activities of thought. Consciousness, in its final analysis, is the Absolute of man's mind.

But beyond, meaning not yet recognized, consciousness, vibrating at a rate so high that it registers on man's awareness as peacefulness, or wisdom known uncolored by opinions, lies All Consciousness. This is the last round of the ascending spiral. This is the source from which man, thrown off as a spark, came. This is the source to which man, working his dimly lighted way upward through matter, must return. This is the white light with which each man will ultimately

find union, when realization replaces man's opinion that he must first do certain things to gain God.

The Absolute is concealed within each man, preserved intact through all transformations of matter, in an age-old journey from involution to evolution: involution being the descent into matter and evolution the route back to the source. The Absolute and its attainment is the highest aspiration of man; and, whether conscious or unconscious, it is the very presence in every man.

It is not through the activity of thoughts, whirling and rewhirling upon their weary wheel, that the still center is found. Thoughts must gain realization. It is not through reason that the approach to the Inner Light is made; it is by recognizing that God is actively in operation as your very life. Yet, paradoxically, it is reason which points the way into the center of the labyrinth where Reality is awaiting.

The mind or Soul is like a diamond, that storehouse of energy, flashing from every turning facet, tempting the awareness of man. Yet man, the blindfolded, fumbling the sharp-edged facets, proclaims a diamond to the world.

The diamond is the Body while the effulgent rays of light unrecognized represents the mind.

To sum up the entire gem man is Indestructable Spirit Light—He is God expressing in the limited field of Life—yet the Unlimited Power ever present to be expressed, recognized, utalized, magnified, —Such is GOD, NATURE, MAN.

UNIVERSITY OF CALIFORNIA LIBRARY
BERKELEY

Return to desk from which borrowed.
This book is DUE on the last date stamped below.

MAR 8 1948

12 Aug '49 HLB

REC'D LD

OCT 14 '65 -10 AM

23 APR '55

REC'D LD

APR 9 1959

27 Apr '63

REC'D LD

APR 8 '65 -8 AM

140c '65 ZM

LD 21-100m-9,'47 (A5702s16)476