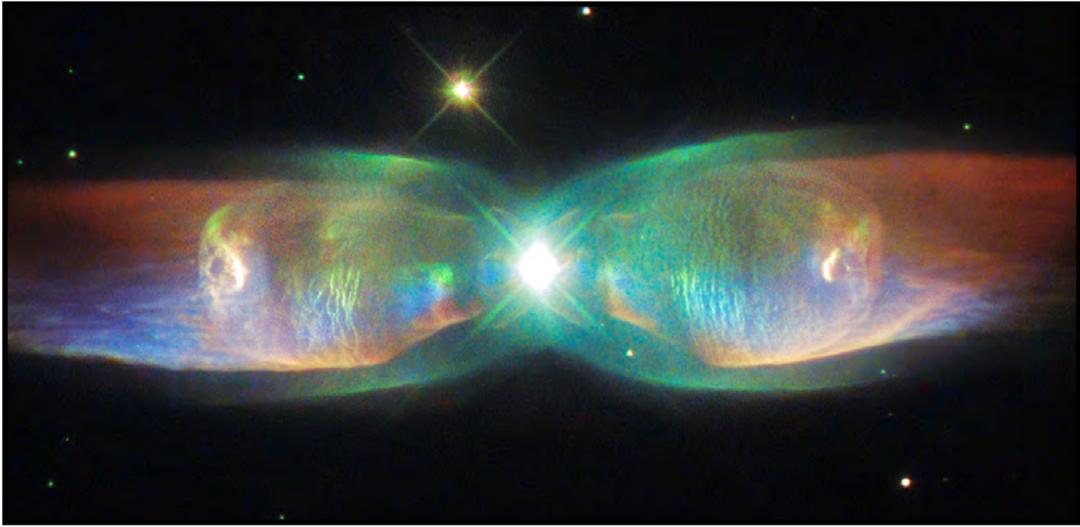


# IS THE DIVINE AN ENERGY?

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If we think about it for a moment, free from any emotional allegiance, we must conclude that it is extremely presumptuous for a person to think that her finite intelligence is capable of embracing the absolute nature of the infinite. Whatever the qualities of such a cause, paramount would be the fact that such would exceed the border of any sense qualities from which a person derives her ideas. Simply, if anything can be defined as unknowable in its absolute state, it would most certainly be the nature of such a thing as a First Cause, regardless of whatever other term someone might assign to it.

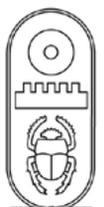
Yet the mystic speaks of apprehending, that is, contacting and of experiencing the Divine, or the Cosmic, by any of various delineations. Are we then denying that the mystic has had such an experience? The mystic has transcended in his mystical experience the limitations of his peripheral or receptor sense qualities. He has become aware of the extent of a state or condition that transcends any objective experience. It causes him to enter into an ecstasy, an exalted feeling of pleasure.

However, following the mystic's subjectivity, there is then her endeavor to

convert the elements of her experience into objective terms. She transforms the experience into words, forms, and qualities which she can understand. More succinctly, she creates a mental word image of her experience which is related to his particular intellect, education, and general association.

For example, the Buddhist having such an experience may call it "Nirvana"; the Muslim might say that "Allah" was revealed to him; the Jew, "Jehovah"; the Hindu, perhaps "Brahma"; the Parsi, "Zoroaster." Unfortunately, the religious zealot will generally insist that the particular experience which he has had is the absolute nature of the First Cause, and furthermore – exactly as he objectively interprets it. He will be apt to be prejudiced against any divergent notion.

We can therefore say that a person creates her own image of the omnipotent and omniscient cause. A person creates the Divine not in essence, but in the qualities which her mind attributes to It, the image by which she conceives this essence. As for the First or Initial Cause, which is thought to be ubiquitous, considering it an energy is just as plausible as any other concept.



Thought is energy. Therefore, those who believe in a teleological cause – that is, a mind cause – would certainly likewise be admitting that thought is an energy.

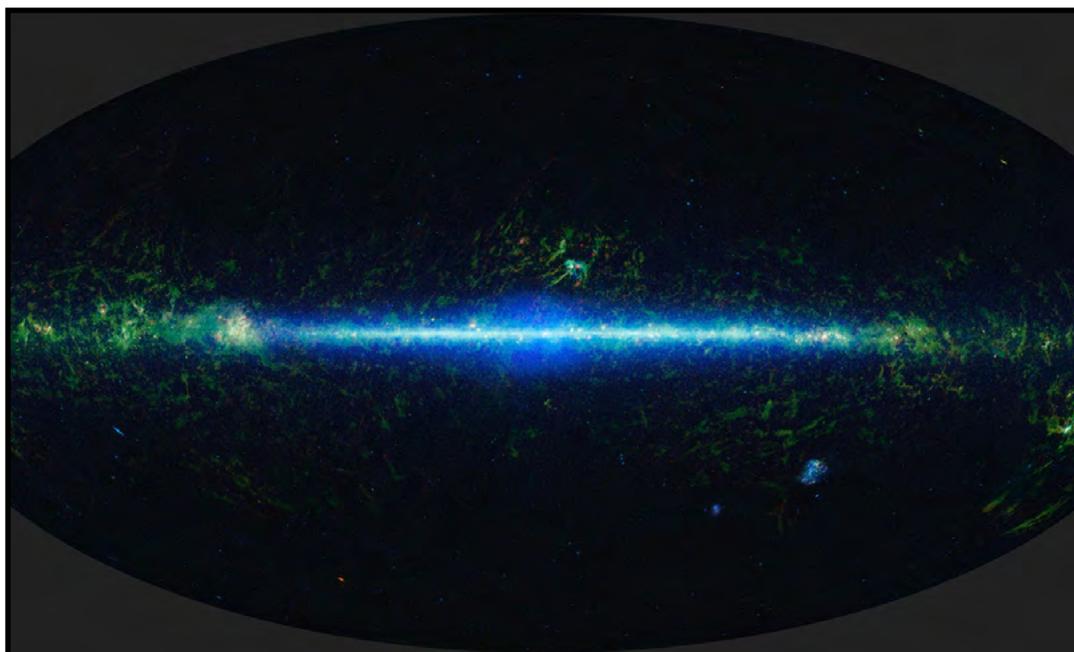
Even the orthodox religious student will recall the doctrine of the “Logos” in John 1:1 of the New Testament which states, “In the beginning was the word, and the word was with God [the Divine], and God [the divine] was the word.” This definitely implies thought being formed into the energy of the spoken word. Centuries before the compiling of the New Testament, the Egyptian priests said the divinity Ptah, who was a patron deity of the artisans and who likewise symbolized cosmic thought, created the universe by the spoken word. We are told that Ptah “pronounced the name of all things.”

There are those who conceive the primary cause as being a universal consciousness, but then again in our human experience we accept consciousness as an attribute of life, and life in its vital force and function is likewise an energy. Furthermore, whatever someone conceives this cosmic essence or substance to be, it is by the very fact of being – so far as human experience can conceive it – a parallel to energy.

A disembodied mind energy, as a creative force in the universe, is not generally accepted by the majority of the world populace. It is principally because of the human tendency of attributing to a supreme Initial Cause qualities similar to those of a person’s own being. For example, a person is causative; that is, he is conscious of introducing changes or innovations in his own surroundings and his own actions. He equates this volitional causation with personal freedom and creativity. He is aware that such gives him a superiority over most all other life forms. Consequently, he is thus inclined not to attribute any lesser power or quality to what he considers a transcendent superior being.

To say that the Cosmic – a universal cause – is an energy would only be offensive to those people who prefer an anthropomorphic Divinity; that is, one having humanlike form. However, these persons are then denying their deity as being determinative or having will and purpose, for certainly will and purpose are related to mind, and mind in its manifestation is energy.

Modern science has given an equivalent to matter and energy, at least



to the extent that there is an interchange between them. Simply, behind all reality is a kind of electromagnetic spectrum; its range or limitations being unknown. Generally, scientists do not concede that such a phenomenon is the Divine. But if that phenomenon is the basic cause of all that exists, then whatever people choose to call it, it is the Creator. To state that such an idea is a sacrilege is actually to assume that humans do know the exact nature of the Divine.

This then brings up the question of the authoritative nature of the sacred religious works which are all quite specific in their definition of a divinity. The first outstanding fact to be observed from the reading of such literature is that the works are not in agreement on their concept of a primary or divine cause. Therefore, another point of view, such as that of a cosmic energy whose order or manifestation appears to be related to the energy which we know, has as much right as an abstract speculation as any of the other so-called sacred expositions.

Let us realize that the sacred works derive their authority principally from the declaration that they are the result of divine revelations. Nevertheless, the word descriptions of these revelations are the construct of the human mind that objectified them. We may then ask which was right or wrong: Ptah, Akhnaton, Moses, Zoroaster, Buddha, Jehovah, Mohammed, and numerous other personages or concepts which were held to be equally sacrosanct to millions of people.

Nevertheless, it is to humanity's credit that people do recognize a supreme something which lies beyond themselves and which engenders within them awe, humility, and a love for as well as a desire to understand it.

Do people in any way take part in shaping the universe? We arrive at our ideas, the knowledge we have, from the sensations we perceive from our receptor senses. The impulses registered on our eyes and our organs of touch, for example, provide those primary qualities by which we form an image of our experience. Sight conveys

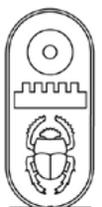
to us the notion of space, colors, and dimensions. Touch likewise gives us the notion of space and dimensions, or size and weight, and so on.

However, these images, the mental forms which we have of our perceptions, do not actually correspond with whatever is the source of our impressions. In other words, the vibrations which register in the brain create ideas which are translations of what is actually there. For analogy, one may see something which to him

has the color of red, yet to another who is colorblind it may appear to be green. What then is its true nature? Of course, the spectroscope would show that the vibrations are within a certain band of the spectrum of light; yet the color is a mental image.

If we did not have the receptor senses and the qualities associated with them, we would not attribute to reality the particular forms which we do. In this regard, we are reminded of the old tale of the blind

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*A pair of quasars appear together at the core of two merging galaxies. (NASA)*

men and the elephant. Each man based his description of the animal according to which part of its anatomy he touched. The one who felt its trunk thought it to be similar to a tree; the one who felt its great ear believed it to be either a fan or a leaf. In actuality, however, it was quite different from either of the conceptions.

Supposing people were deprived of sight, their consciousness of the phenomena of the cosmos would obviously be quite altered. Or suppose people possessed another sense faculty for perceiving reality. Human consciousness might then establish quite a different series of images of the cosmic phenomena that now exists. We say, then, that “being” exists; in other words, there is reality which is quite independent of the human consciousness. Succinctly, if a person did not exist, being would continue to be what it is. However, form is attributed to this being, that is, reality, by the human consciousness; it is a product of a person’s receptor senses, reason, and imagination.

Even our modern instrumentation is altering the impressions which our unaided vision has had of the heavens. Radio telescopes and space travel have disproved some of the ideas, the mental images we have had of remote celestial objects. The

cosmos is not three-dimensional; nor is it limited to the colors of the spectrum as we perceive them.

We should not forget that it was not long ago that our mental image of the Earth was that it was flat and not round. Further, it was not long ago in the period of recorded history that people believed Earth to be the center of the universe. People have reshaped the cosmos in their minds by later observations and impressions.

The absolute, true nature of the cosmos may never be known by the finite mind of a person. We are learning more of the phenomena of the cosmos and its myriad changes, but we cannot be certain that our experience of what we perceive is reliable. People, by means of such sciences as astronomy, cosmology, and astrophysics, are trying to discover, that is, to arrive at, a rational theory as to the origin of our immediate universe and the greater universe which we say consists of galaxies, solar systems, planets, and so on. Whatever phenomena may exist which advanced technology will reveal may once again in the future alter our image as to just what the cosmos is; in other words, it may cause us to reshape it in our minds.