

What is God?

- an excerpt from the writings of Eugene Halliday

What is God? God is **Spirit**. What is Spirit? Spirit is **Power**. What is Power? Power is the **Cause** of all we **see, feel** and **do**.

Does that Power **know** what it is doing? We shall see. The chief property of Power is its essential **sameness**. Power is everywhere and always the same, namely Power. A man's body differs formally in its parts. One part is leg-shape, another part arm-shape, another part trunk-shape. We may say that a man's body is in no two parts exactly the same shape. Or we may say that all parts are **formally different**. The point we are considering is that the differences of the parts of a man are formal differences, differences of shape and size. If we ignore all the different shapes or forms of a man's body, and then try to consider the body as formless, we find we cannot do this. Try as we will we are forced to consider the body as bounded by a line. The line may be sharp or vague, but it is still a line, a **limit**. Inside this binding line we say there is something we call **matter**. Outside this binding line we say there is **space**.

The "man in the street" thinks he knows what matter is. It is what occupies space, it is what offers resistance to his body, it is what he knocks his shins against, it is what he can "get his hands on". And the same "man in the street" knows what space is. It is that in which matter is situated. It is what is inside a box that has no material body in it. It is emptiness, it is nothing. A few years ago even scientists thought like this.

But the modern scientific mind cannot accept these naive definitions with such ease as the man in the street.

The scientist knows by experiment that **matter is not other than power**, power behaving in a certain way. He knows further that space is more mysterious than the simple absence of matter the man in the street assumes it to be.

He knows that in some mysterious way space itself is inextricably **related** to this power, which appears sometimes as **matter** and sometimes as **radiations of certain energies**.

He is now forced to think of space as in some sense inseparable from power. Power sometimes **condenses**, we may say. Such **condensed power we call matter**. When this power condenses, in the very act of condensing it tends to **rotate**. From this rotation springs the phenomenon we call **Time**.

Time is thus a function of power in space. We measure time in terms of rotation of indicators or hands on the faces of clocks. These clocks are made to rotate at a speed related to the rotation of the earth on its axis. One of our clocks rotates its hour hand twenty four times while the earth rotates once. Thus we say that there are twenty four hours in a day.

Because Power is inseparable from space, and time is inseparable from power in space, the scientist is forced to consider these three as somehow inextricably bound together. **Whatever the universe is, it is a threefold being of Space, Time and Power**.

Now it is important for our purpose that we discover which is the most important of these three. This we can do by mentally eliminating them one at a time and noting what happens.

We see at once that **Time is a product of rotation of power in space**. This means that if we consider Power in Space without rotation, Time disappears. So we can dispense with Time without having to let go of either Power or Space.

Time, then, is dependent upon rotation, and rotation upon Power.

Wherever we see what we call a material body, we see a condensation of power in space. Wherever we see a rotating body, as the earth or moon, etc., we see Power condensed and rotating. If we look into the atom we see power condensed and rotating as electrons, etc. A body is a complex system of power rotations in space.

Power and Space are inextricably bound together. That is, if they are two. We must now see if Power and Space are two different realities.

When we know that Time is a product of Power rotating we can eliminate Time as a separate entity. Let us see if we can do this with either Power or Space. If we can include one of these in the other we can

reduce them to one.

The word "**Power**" is used whenever we want to consider the **cause** of something or of some event. When we want to know how things have come to be in Space, we are really wanting to know what put them there. The English word "put" is related to the "pot" in "potentiality". **Power is what puts things where they are, and what pushes what is put.**

Thus, to be strict with ourselves, if we do not consider what is put in the universe we do not consider Power as putter.

But if we consider what else there is to consider we find nothing but Space. When nothing is put in Space only Space remains. **When Power condenses in Space it puts things in Space. When power does not condense it remains diffused throughout Space.**

Power puts things in certain places, then in other places. Power condenses itself at one time, and diffuses itself at another. **Power is thus a variable.** But all that Power may do is always internal to Space, and Space is always the same. **Space is invariable. Space is the constant behind all variables.**

Space is that in which Power operates. Power is that which produces the universe and Time in Space.

We have seen that we can consider Space without considering Power, We cannot consider Power as other than operating in Space. **Space is in some sense superior to Power. Power is dependent on Space. We may say that Power is a property of Space.**

We tend to think of Space as a mere negation of matter, a nothing, void of power. But if we think concretely about what we have already said we shall see that space, whatever it may be, is no merely negative somewhat. **Space is that which has Power as one of its properties.** If we say Power is the cause of all things in the universe, we must say that **Space, of which Power is only a property, infinitely transcends Power.**

It is said of God, "**In Him we live, move and have our being**". So we may say of Space. "In Space we live, move and have our being." It is also said of God that He is **all-powerful** and **everywhere present**. We have seen that Power is a property of Space. Space therefore has all Power. And Space is certainly everywhere present. Space is not only outside matter, but inside it. Like God, Space is inside and outside all things. **Space, like God, is immanent and transcendent.**

Both God and Space are inside and outside everything there is. If we climb to the heavens God and Space are there. If we go down to the deepest pit in the earth, God and Space are there.

God and Space are mysteriously inter-related. That is, if they are two. God is everywhere present. So is Space.

We shall consider whether it is possible for there to be two beings both possessing the property of **omnipresence**.

An omnipresent being is a being present in all places. If it is present in all places, there is no place where it is not. Therefore if there be another omnipresent being, both of them must be in all places. Each must be in the place where the other is. Both must be together in all places. The two must therefore be **co-extensive** and **mutually interpenetrating**. But two mutually inter-penetrating and coextensive beings are indistinguishable from each other. Therefore they must be taken as one.

Further, if two beings inter-act there must be something common to both. What is common to both must possess something of one and something of the other. Call this AlphaOmega. We see at once that the relationship remains unsolved. Alpha is still Alpha. Omega is still Omega. No relating factor is possible. Thus we see that the apparent duality of Alpha and Omega, of God and Space, is false. **"God" and "Space" are two different terms for the same reality.**

Now, if God and Space are identical, what we can truly assert of the one we can assert of the other. Because there is no "other". There is only One. This **One** we call by different names according to our different purposes.

If it is to our purpose to think of the One as an all-knowing One we call it God, because part of the definition of God is the "All-knowing One". If we do not like to think that there is an all-knowing being superior to us and observing us, we call the One "Space". By calling the One "Space" we are able to ignore its possibly active observation of us. And by defining Space as something merely negative we are able to pretend that the One Space has no power to interfere with our private purposes.

But even at the level of the grossest material thinking, Space is something more than a mere negation. **Energy is required to conquer space.** The journey from London to New York or Moscow requires time and energy. Space is not to be lightly thrust aside. Space is very mysterious.

Let us consider Space a little more closely. Space is that in which we live, move and have our being. More than this, Space is that without which we cannot conceive ourselves to live, or move or have our being. To **exist** is to be in Space. To **move** is to change position in Space. To **live** is to operate in certain ways in Space.

Space is that without which we could not exist. We have seen that Time is a function of Power in Space, and that Power is a property of Space. We know that material bodies are condensations of power, that is, condensations of a property of Space. If we call Power the cause of the universe, we may call **Space** the very **origin of that cause, the Cause of causes.**

We shall now examine the highest activity of our bodies, that is, **consciousness.** We find consciousness in ourselves as the **primary fact. We know we know.**

If we desire to pursue our private purposes, we like to think that our consciousness is limited to ourself. We do not like others to share our consciousness, and to become aware of our personal aims and motives.

Because of this we like to think that our consciousness is somehow limited to our own physical body. If we push this idea as far as we can we pretend that our consciousness is a sort of product of our bodily activity. We call consciousness a mere by-product of the material of our brain. We conceive our brain to be a sort of electrical machine, the sparks from which constitute our consciousness.

But even if we do this we have not quite succeeded in our purpose of isolating our consciousness from that of others. Everyone knows that electrical machines, radios, etc., interfere with each other through the mediums of certain subtle radiations. Without this mutual interference, this inter-penetration, radio communication would not exist.

Further, if we use the analogy of an electrical machine to explain consciousness, we are still faced with the knowledge that our bodies are products of Power, a property of Space.

Thus all we show is that Space is able by one of its properties to produce bodies or electrical machines which spark into consciousness.

We may say that the sparks from each body are separate, and that therefore another person's consciousness is separate from our own. We know that to some extent this is so. But to exactly what extent, faced with the fact of mutual interference, it would be difficult to say.

Further, if we allow that Space may produce internally to itself machines, the sparks of which make those machines aware of themselves, it is possible that some of those machines may produce bigger sparks than others. Some machines may give forth sparks bright enough to illuminate many surrounding machines whose sparks may be considerably dimmer.

This may help to remind us that the sparking machines we know are not all the same size. And some are internal to others. The cells in our body are undoubtedly little spark machines. They have their own type of dim consciousness. Their sparks may not individually be as bright as ours. But their collective sparking (if we believe this spark theory) must constitute our total consciousness.

But if it is possible for many spark-machine cells in our body to contribute to a big collective spark, then something of great interest follows.

The solar system is a kind of machine; so is the great system of stars. The universe itself is a big machine, a machine running under the impulse of universal Power. If cells in our body contribute their little sparks to produce that collective spark we call our personal consciousness, there is no reason why our individual consciousness should not also contribute a little spark to the big spark of the solar system and perhaps that of the universe itself.

We should be surprised if we discovered that a single cell inside our body were conscious of the whole of our content of consciousness. We assume that our individual cells are too dim to see what we are doing with their collective energies.

This being so, why should not we be in a similar position relative to the universal machine, as a simple cell is in our body relative to us?

The single cell knows no more of our total consciousness than it contributes. Why, then, should we expect to know more of the universal consciousness than the spark we ourselves produce?

It is a fact that the individual sparks from the components of our electrical machine are somehow coordinated and fused into a whole consciousness, a greater spark which illuminates all that we, as individuals, do. Therefore there is no reason why there should not be a collective spark, a great consciousness, in the universal machine, a spark which coordinates and fuses every little spark in the universe.

There is another aspect of consciousness to which we now turn our attention. **We may define consciousness as "that in which all we know is contained"**. We say we have such and such an idea **"in consciousness"**. We say our thoughts, our feelings, our deeds, are **in** consciousness. When we look in our minds, whatever we see there we say is **in** consciousness. When we look down a microscope, whatever we see is **in** consciousness, A fly on the end of our nose is **in** consciousness.

A star millions and millions of miles away is **in** consciousness.

We know the star is external to our material body. But both the star and our body are **in** consciousness. We talk as if our consciousness were bigger than our body, bigger than the earth, bigger than the universe. But not bigger than Space.

We can in consciousness imagine the end of the universe, the limit of the furthest star. But beyond that star lies Space. **As far as consciousness can go there is Space**. We may go on and on in consciousness and always we are forced to think of Space. **Consciousness and Space are mysteriously related.**

Let us look at a few facts of consciousness. We are able to **concentrate** it on a point, or **spread** it over a large area, on one object or several. In this respect **consciousness behaves like Power**.

Both consciousness and Power may be concentrated or diffused in Space. When **consciousness** concentrates itself sharply we find an **idea**. When **Power** concentrates itself densely we find a **material body**.

Whatever Power may do in the material world of gross bodies, Consciousness may do in the mental world of subtle feelings and ideas. The difference between the two is one of **degree**, not of kind. Somehow **Consciousness and Power are mysteriously related**.

We have seen that Consciousness is related to Space. We have seen that Power is related to Space.

Space is **formless** in itself, yet with its property, Power, it produces **forms** within itself. Consciousness is **formless** in itself, yet it produces **forms** within itself.

Space, Consciousness and Power are three aspects of **an identical somewhat**.

Space and Power alone would not be a sufficient definition of God. Part of the definition of God is Consciousness. But we have seen how intimately connected are the three ideas we have been considering.

God is said to be a **trinity**. Here is a trinity which fulfils the definition we require. **Space is God the Father**, the supreme **origin** of all things. **Consciousness is God the Son**, the light which **illuminates** all Space. **Power is God the Holy Ghost**, the great **operator** within the universe of things.

In conclusion we may note that the very word "Space" contains a suggestion of what we have been discussing. For the word "Space" contains the word **"ace"**.

Anyone who plays cards knows that the ace may be high or low. It may be above the King or below the Deuce, who is really the Devil.

"Ace high" is God transcendent. "Ace low" is God immanent.

The word "ace" is simply the form of the word Ache or Aitch, the letter H. And this letter is the aspirate, the breath or **spirit** letter.

"God is Spirit", says Jesus.
