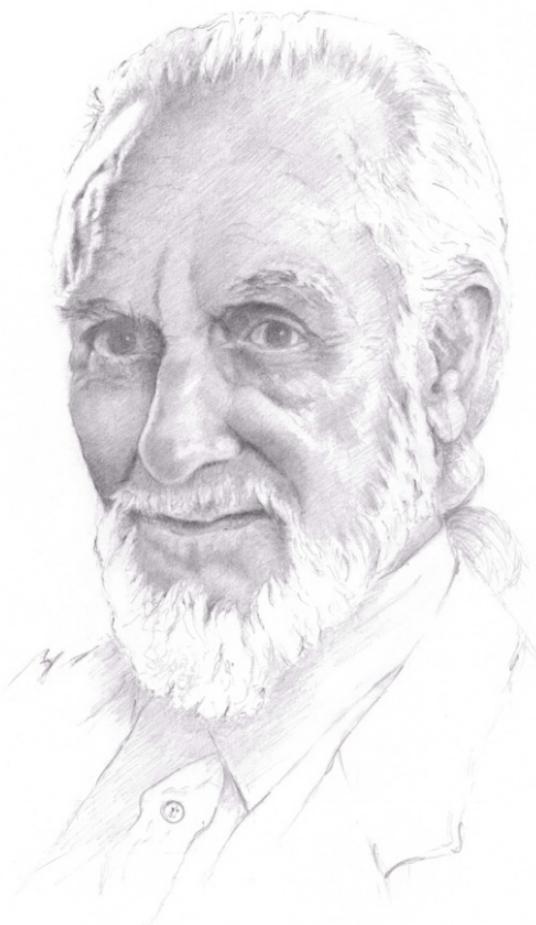


THE COLLECTED WORKS OF EUGENE HALLIDAY



THROUGH THE BIBLE

BOOK TWO

Edited by David Mahlowe

Front page illustration by Vidah Roberts

Between 1989 and 2000, ‘The Melchisedek Press’, founded in 1989 by David Mahlowe and funded by the ‘Mr. and Mrs. F. C. Freeman Charitable Trust’, published the sixteen hardbound books that constitute ‘The Collective Works of Eugene Halliday’.

During that time, Fred Freeman was the President, and David Mahlowe was both Secretary and Treasurer, of ISHVAL (‘The Institute for the Study of Hierological Values’). This was a charitable organization, founded in 1966 by Fred Freeman and Eugene Halliday, and also funded by the ‘Mr. and Mrs. F. C. Freeman Charitable Trust’.

The primary purpose of The Melchisedek Press was to publish limited hardback editions (500 copies each) of a selection of Eugene Halliday’s writings.

NOTE: *‘The Collected Works of Eugene Halliday’ do not constitute Eugene Halliday’s complete written works, which is considerably larger.*

The sixteen hardbound books that constitute the nine volumes of the ‘Collected Works of Eugene Halliday’, together with the year of their publication, are listed immediately below:

- Defence of the Devil (1989)
- Reflexive Self-Consciousness (1989)
- The Tacit Conspiracy (1989)
- Contributions from a Potential Corpse – Book 1(1990)
- Contributions from a Potential Corpse – Book 2 (1990)
- Contributions from a Potential Corpse – Book 3 (1991)
- Contributions from a Potential Corpse – Book 4 (1991)
- The Tarot (1990)
- The Conquest of Anxiety (1992)
- Essays On God (1992)
- Through the Bible – Book 1 (1994)
- Through the Bible – Book 2 (1995)
- Through the Bible – Book 3 (1996)
- Through the Bible – Book 4 (1997)
- Christian Philosophy – Book 1 (1998)
- Christian Philosophy – Book 2 (2000)

Chapter One

The last sentence in Book One was, “Because we love the brethren.”

What is a ‘brother’?

Ordinarily, we may use the word to signify a male member of the family born from the same parents as other members of that family. But often we use the word in other ways. We may talk of ‘brothers in arms’ when we mean ‘men fighting on the same side in a war against others’. Or members of an organisation may think of themselves as ‘brothers’ because of their will to co-operate in order to fulfil some purpose.

Because in the primitive world of our ancestors hunting and making war was usually a male activity, in which the necessary co-operation of men placed them in brotherly relation with each other, there arose the notion that the word ‘brother’ referred only to males. And because of the long practice of the hunt and at war, males became able to impose their will physically on non-males, and there arose the idea that the world human beings lived in was a ‘man’s world’. We still hear this impression. What is implied in it?

The idea that ‘brotherliness’ means ‘co-operation’ arose from the necessity of coordinating the actions of men in the hunt and in war. Obviously, a group of men faced with a large and fierce animal has greater survival probability than has a single man. Co-operation meant a higher probability of staying alive.

Where conditions of life are tolerable most persons tend to prefer life to death. If the life conditions are productive of happiness, and the conditions leading to death are unpleasant or painful, then the preference for life over death increases.

Let us think a little more closely about what is implied in the idea of co-operation. Our physical body is composed of many organs, themselves composed of cells. The organs in our body have special functions, each of which contributes something to the welfare of all. It is quite correct to think of our body as a co-operative organisation of cells grouped into organs in order to maintain the process of living. It is also permissible to think of our cells figuratively as ‘brother’ cells working together for the fulfilment of the common purpose of living.

Grouped cells which constitute organs with specific functions can be viewed as brother members of those organs. Organs that cooperate within the body can be called ‘brother’ organs.

Each organ in the body works in a particular way. Wherever the work or function of one organ aids the function of any other organ, we can think of their conjoined functions as co-operative or ‘brotherly’. The heart is an organ involved in the circulation of the blood which brings food and oxygen to maintain the lives of all the cells of the body. The other organs of the body have their special functions, each of which makes a contribution to the living processes of all.

The more closely we look into our body processes, the more certain we become that the function of each part is needed for the function of every part and for the survival of the whole. We see that *all function is inter-function*. No cell or organ lives merely for itself alone. Only by their brotherly co-operation and inter-function do the body’s cells and organs maintain their livingness.

Now, if we love something and that something can be attained only by the help of some other thing, then it is intelligent of us if we love the thing that helps us to gain the thing we love.

By ‘brotherliness’ we mean co-operation, co-ordination of our action or functions to attain some desired goal. Thus, if we love life, and life is possible only if there is co-operation between the different functions which together constitute life, then we must also logically love co-operation, which is ‘brotherliness’. Then we can agree that to ‘love the brethren’ (the brothers who co-operate with us to increase our probabilities of living) is the sign that we have understood that life is a co-operative function.

Wherever co-operative inter-function is, there is a high probability of life. Where co-operative function begins to fail, there is the beginning of the approach to disintegration, disease and death.

Because in the ancient world it was usually the males who went forth to hunt or make war, they gained much experience of the value of coordinated actions. From their extended experience men gained many physical skills that

women did not ordinarily need to acquire. Hence the saying to which we have already referred, ‘It’s a man’s world’. But the over-stressing of man’s skills must not be allowed to make us forget the Great Rule, ‘All function is inter-function’. It is not only men who function in relation to each other, as in the hunt or in war. Men would not exist if there had been no inter-function with women.

It is the misunderstanding of the necessary inter-function of men and women that has led to the war of the sexes.

In the ancient world, before the division of labour, men and women made for themselves whatever they felt they needed to make their conditions more endurable, less unhappy, and more pleasant. Each man made his own weapons, shoes, clothes and so forth. Each woman made for herself her own clothes, cooking pots and storage utensils, and so on. Carrying through the making of a complete useful thing from start to finish involved the acquisition of many different skills, each of which took time and effort to attain. Thus the lack of co-operation between people slowed down their rate of improvement of their skills.

At some point someone saw that special skills could be acquired more quickly if these were concentrated upon fully. Repetition of a particular act increases the efficiency in it. If the various skills required to make a thing were spread amongst several people, and each person concentrated his energy and mind upon the particular skill allotted to him, then his speed of production would increase and time thus be saved.

But division of labour amongst various skills required also a co-ordinating function to bring together the products of these skills and to assemble them in their proper inter-functional pattern. The final product embodied the results of many separate skills. Co-ordination itself became a special function, and for this there had to be an overseer, one who would overlook and direct the progress of all the skilled workers involved in the production of the parts of the thing required, and the assembly of these parts into their pre-designed inter-functional whole.

In the Church the word used for this overseer is ‘bishop’. The word ‘Church’ means the co-ordinated assembly of those persons called out

from the general mass of mankind to serve in a very special manner as exponents of the idea of co-ordinated co-operation between all men at all levels.

We can see the advantage of the division of labour and of the co-ordination function in the production of material objects such as cars, planes, ships, shoes, etc. What we less easily see is that division of labour and co-ordination of its products applies also to levels other than the merely physical. Male and female animals in general physically co-operate to propagate their kind. But *human* males and females, men and women, are very much more complex than mere animals. Humans have levels of function utterly unknown to the beasts of the field ‘whose breath goes down to the ground’. And all function is inter-function.

Human beings not only live to eat and reproduce their kind as do the animals. Human beings have a purpose beyond their present condition, and the attainment of this purpose requires the greatest degree of inter-function, at all levels of their beings. Humans have not only a physical body and an animating energy such as we see evidence of in the animal world. Humans have also an awareness of a universe of possibilities beyond everything so far attained.

What are these possibilities?

Basic to these is the faculty or capacity for *understanding*. The human mind is impelled, in a manner that animals are not, towards the attainment of the mysterious condition we call ‘understanding’. ‘With all your getting, get understanding’.

‘Understanding’ is another way of saying ‘Knowledge of the inter-function of things’, or ‘Knowledge of the way that things necessarily act on each other or interact to produce certain results or effects’.

Not only *things* interact. Minds and emotions and wills also affect each other. We say that a cruel word may damage a sensitive soul, that a sharp retort ‘cuts to the quick’ the person against whom it is directed. ‘Sharper than a serpent’s tooth is an ungrateful child’.

The separate functions of the human soul, thought, feeling and will, all interact in health for the maintenance and development of the living human being. Failure of necessary interaction leads to breakdown of health. Health is wholeness of being, proper inter-function of all parts of the living organism.

When Cain murdered his brother Abel, Cain reduced inter-function not only between himself and Abel, but also between the parts of his own being. *His guilt split his unity of being.* "My punishment is more than I can bear," he cried. Abel's spilled blood cries from the ground for vengeance. The unity of heart, mind and will that previously existed had gone. Cain was now afraid that every man's hand would be against him. Free co-operation between Cain and other men had now become impossible. In all men the guards were up.

But guardedness impedes the free flow of life energy. To be on guard against possible damage is to be over-tense, and excess tension spells reduction of flow of blood and nervous energy to the body's organs and cells, and cessation of this flow leads to oxygen lack and starvation of cells.

The extra skills gained by men in the hunt and in war in the ancient world led them to conceive themselves as superior to women. This apparent superiority led to a reduction of inter-function of the two sexes, and this to physical and psychological disorders of various kinds. The differences between male and female mental and physical functions, which could be so valuable to both in their inter-function, now

became a grave cause of disagreement. The scriptures have much to say about the cure of this conflict, and the restoration of the true inter-function of the male and female halves of the human race.

A mind totally isolated, deprived of all inter-function with other minds, cannot function at its highest level. A child deprived of the influence of other minds cannot gain the education needed for it to take its proper place in human society. Without conversation with other minds, without the skills of reading, a child cannot gain the vast stores of information held in the great books of the world.

So also with the feelings and emotional potentials which reside in the depths of our souls. If we do not experience the interchange of feelings and emotions which relations with the same levels in other beings can give us, we are emotionally starved, and our life is to that degree less than it would have been. Emotional starvation is one of the worst kinds of impoverishment of the soul.

So also with the exchange of *willed* actions. Where two or more people co-operate volitionally there is a marked feeling of well-being. We all know of the wonderfully

invigorating effect of ‘pulling together’ to realise a shared purpose. The sound of men singing a sea-shanty and the sight of the co-ordinated willed muscle-actions is a joy to experience.

What has not yet been fully realised are the tremendous gains to be made if the man-woman relation is intelligently developed on all levels.

Intelligent co-operation between man’s intellect and initiative and woman’s feeling-sensitivity and body-process awareness can bring enormous enrichment.

Chapter Two

What has the Bible to say about the value of the inter-function of man and woman? The name of God given in the book of Genesis indicates that the qualities that we think of as those of man exist also in the Creator of all things. God Himself, in His all-embracingness, contains qualities both male and female. Let us consider carefully what these imply.

A whole human being has several properties, or capacities for function. The most basic are those we call sensation, feeling, mentation, conceptual capacity, volition, plus the comprehension of all these.

Of these capacities, some have characteristics more of men than of women. We have already seen how the hunt and war developed in men certain capacities for co-operation, and for the fashioning of tools and weapons of the hunt and of war. Here we see the beginnings of the amazing science and technology of our own day, nearly all of which we tend to think of as masculine achievements. The names in a history of ‘sci-tech’ are nearly all male. The great inventors are generally male, and the faculties with which they fashioned their inventions, the initiating will and intellect, are both viewed as

more male than female. Also the great Law-Makers of history have largely been male, and again the faculties of mind which define such laws are those of initiative and will.

Yet initiative and intellect alone could not constitute a whole being. There must also be feeling-sensitivity, and a body in which to anchor this and other functions. And both feeling-sensitivity and body-process awareness have become more closely related to woman than to man. The reason for this is not far to seek. The child-bearing process of woman has made her very sensitive to all her body processes, and her general vulnerability has sensitised her in a way unfamiliar to the male.

The hunt and war tended to extrovert man's awareness and focus his consciousness in his physical sense organs, so that he is very aware of the outer physical possibilities of the objects of the material world. For survival he must be conscious of the action-possibilities of the wild animals he hunts, or of the enemies he must face in war. The need for clear ideas also forces him into sharp intellective introversion and control of thought.

Woman, on the contrary, has had to develop her feeling-sensitivity, by which she becomes aware of the moods which might affect her menfolk. This same feeling-sensitivity works in her in two ways: it makes her aware of her own inner physical condition, tells her whether or not she is pregnant, thus introverting her attention; and it also tends to spread her awareness over a very great distance while she is trying to sense whether her man, out in the hunt or at war, is safe and free from harm, and able and willing to return to her.

The thinking process that we call mentation is one in which ideas follow one another in succession. It has for its object either the body and feeling states which we tend to think of as female, or the intellectual concepts and initiatives which we tend to think masculine. Thus we can think of mentation as a process intermediate between the male and female processes, or as partaking of or embracing both.

In the world of human beings as we find them, the different capacities are not always sharply defined. Especially in the group of humans that we call artists (which includes not only painters and sculptors, but also musicians, singers, composers, dancers and others) we find a type of being that usually partakes in some degree of

the so-called male and female characteristics. The good artist has the initiative and the intellect commonly thought of as male, and the feeling-sensitivity and body awareness that we think of as female. This is seen very clearly in the great ballet-dancers. All good artists possess this double capacity to unite the so-called male and female characteristics.

The fully developed human being is one who, from birth or by training, has become sensitive to all his inner capacities and functions, and is able to carry these into all his living processes. The Greeks of the classical period were well aware of this double nature of the whole human being, a fact well shown in their beautiful sculptures. The figure of Hermes, messenger of the gods, is nearly as female in form as he is male. So with many others.

Every human has in some degree capacities usually thought of as male and female. In the Book of Genesis we read that Adam, the first human being, was created in the image of God, male and female. Only later in the story do we read that the female principle was taken out of him and given separate bodily form. Here was the first division of labour. Adam would dig, and

Eve would spin. We all know the riddle, ‘When Adam delved and Eve span, who was then the gentleman?’ On this question was built the whole political hope of the Left.

Now God, who is the All-in-all, the One Supreme Source of all creation, put certain of His qualities into His creatures. Original life is His and His alone. To plants and animals He gave part of this life, and to man also extra qualities which we think of as peculiarly human. Plants are to a degree living, sensitive things. Animals are also self-mobilising. Mankind has added to these the further faculties of intellect and free-will.

The extra qualities that the Creator has placed in man are those implied in the word ‘Spirit’ and include the power of free-will and the capacity for the reception of eternal Truth. Apart from this dual gift man would be little different from the animals.

Free-will we can think of as the capacity to initiate action without impedance. What of the power by which we are able to receive Eternal Truth?

In our mind we oppose the notions of Eternity and Time. Things of Time appear and disappear. Time events succeed one after the other, and as one vanishes, another appears, only to vanish in its turn and be displaced by another.

“Vanity of vanities,” says the preacher; All Time-things vanish. Every object that appears in the Time-process wears out, quickly or slowly. It is of the nature of things that are born in Time, that at some point they will pass out of Time. Buddha said, “To the born, certain is death.”

But if we in thought oppose Time and Eternity, then as Time is that in which all things vanish or cease to be, Eternity is that in which things never vanish, never cease to be. This is the quality of Eternal things, their never-ceasingness. Have we any experience of anything that never ceases to be? To answer this, we must distinguish between the things of the outer world, of which we know by means of our sense organs, and the things of the inner world, which we know without the use of these organs.

Things of the outer world can act on our sense organs from without. Our ears are stimulated by vibrations of the air which act upon our eardrums. Our eyes are stimulated by the action upon our retina of light from the sun or

elsewhere. Our sense of smell is stimulated by the action of minute particles suspended in the air which enter our nose. Our sense of taste is stimulated by food substances taken into our mouth. Our sense of touch operates when our skin surface is pressed. What of the things of the inner world? Here great controversies rage between materialists and men who believe that spirit is a reality. For the materialists the physical body is merely a very complex machine, operated by mechanical, chemical, electrical and other forces of the material world.

But the one who believes in the reality of spirit holds another view. For this man, the inner world of ideas is *real*, and certain of these ideas are eternally unchanging, and the Law of the Being of the Eternal will endure forever. A perfect circle is a form the perimeter of which has been, and always will be, in all its parts, equidistant from its centre. The reality of the circle is forever unchangeable *in idea*. The question is raised, what is an idea?

The word ‘idea’ is from a Greek word which is translated into Latin ‘form’ and Old English ‘shape’. In modern English all three words are used more or less interchangeably, although ‘idea’ is used more for a form or shape in the mind. An idea, form or shape is not *nothing*. It is

a quantity of energy, as is everything else in the world. An idea, because it is an energy packet, can act upon another idea, interact with it, and yet retain what it is. When in our minds we superimpose the idea of a circle on the idea of a square, the two ideas do not change their form, yet in our mind in this superimposition we discover another emergent, the shapes produced between the super-imposed ideas. It is by such superimposition of ideas that many great discoveries have been made. Yet the originating ideas still remain as they were before their super-imposition. Ideas remain eternally what they are.

It was just this eternity of ideas that fascinated Plato and led him to his theory of an eternal World of Ideas, a theory later seen to explain much of what Christ meant when he uttered such mysterious statements as, "Before Abraham was, *I am*." Jesus accepts and affirms that there is *a real world of Eternal Forms*. "Every man goes into his own place, and his works follow him." Everything in the Time-world is borrowed from the Eternal World. "Time is a moving image of Eternity," says

Plato. What appears in Time and vanishes from Time has come from that other level of Being that we call Eternity.

Holding the notion of Eternity in our mind tends to bring to us a sense of stillness which the notion of Time does not. The great sages of the world have held close to the idea of Eternity and by this have attained to that stillness of mind that is the mark of the sage. The man who is obsessed by the passage of time finds too little time for all the things he wants to do. He lives ‘on the run’ passing from moment to moment in his fevered search for what he thinks he needs. The mind of the Time-conscious man is restless. The mind of the Eternity-aware man partakes of the stillness of the Eternal.

Yet although Time and Eternity are opposed, they nevertheless constitute aspects of reality. It is a fact that we see things with our senses as in a world of *movement*. It is also true that the ideas in our mind of certain geometrical concepts *do not change*. Circles remain forever circles, and squares forever squares.

This peculiar polarity is reflected in the name of God. In English we call Him ‘Jehovah’, which derives from a Hebrew verb meaning ‘to be’ in its past, present and future forms. It would be quite permissible to translate this word as, “I am that is, was and shall be,” and to understand this as referring to a Being whose very essence is of that which is, was, and shall be forever

beyond Time, but holds in itself the whole of whatever Time may produce. This is not an easy idea to grasp, but deep meditation upon it may reveal something of its meaning.

Chapter Three

We creatures of the time-matter process are born, grow, reach maturity, fade and die. Where we came from, to there finally we return. To be born in time is to leave our eternal state of our being. To die is to leave the time-matter world and return to our origin in the eternal field of divine power. We leave our eternal home but to return to it.

In the time-matter process we have work to do on ourselves and on the earth and elsewhere in the universe. We have not arrived on the globe to do nothing with it, nor merely to amuse ourselves. He who made us has a purpose with us. This is what we mean when we say that God has made a covenant with Man, a covenant made with Noah, re-stated with Abraham, renewed in Isaac and Jacob and all those able to receive it, the prophets and all truly wise men. This covenant was made fully incarnate in Jesus Christ, the recipient of all the efforts of those of his ancestors who were true believers in the divine message God had given to them.

God's high purpose with Man is to bring him into the developed condition where he can be a worthy representative of divine power and intelligence, on earth and elsewhere in the

universe. The divinely appointed work of Man is the re-spiritualisation of the world made grossly material and corrupt by the fall of Satan and Mankind.

Once, the whole universe was a spiritual, free, creative delight to its Creator. Then, by refusal to obey the cosmic laws of true action, freedom was lost. This loss demanded a new and special creation, which, once completed, would never again fall. A new heaven and a new earth is to be brought into being, and in this work man has a very special part to play.

There is something we must understand if we are to become able to play effectively our part in the creation of the new heaven and earth. We must understand that the highest attainment has to be paid for by the highest effort. The highest prize must cost the highest price. There are no bargain basement purchases for those who seek the highest self-fulfilment. The Olympic runner has to push himself through a hard training regime. So also the man of the highest spiritual attainment.

There are no great musicians who have not studied and practiced hard. Only great application produces the performance of genius. The child prodigy who develops his talents to the highest

degree applies himself to all that is needed for the utmost development of his gifts, and if this is so with the great artists of this world, how much more must it be so with the greatest geniuses of the spirit?

When we perform actions against resistances, as a weight-lifter lifts his weights against the down-pull of gravity, we find that our physical body grows in strength and fitness. When we desire to grow in spiritual strength, we find likewise that we develop most efficiently in the presence of some resistance. For physical weight-lifting we have to exert ourselves against the earth's gravitational pull. For spiritual weight-lifting we have to use our spiritual powers, our intelligence and will, and the resistance provided for using this field is that of *interest in the things of the material world*.

The things of the material world tend to draw out our attention into those situations in which we can *externalise* our mind and feelings and will. When we do this our whole being is abandoned to the things of the outer world, which then tend to rule us, to determine our actions and thoughts, to force us into reaction to its stimuli.

If our life becomes dictated to by things of the outer world, we lose our spiritual freedom. Of course, we have to *relate* to things, in order to do the work that we have to do for the proper development of the world and ourselves. But in relating to things we are not to allow ourselves to be subjected to them. Things are not to be our rulers, but we are to rule them, to use them intelligently, and with sensitivity and good will.

When Cain became angry with his situation and killed his brother, Cain had lost control of himself. He had been triggered into violent reaction to an event of the outer world. This fall into subjection to an outer event spelt further errors. To God's question, "Where is Abel thy brother?" Cain replied, "I know not: am I my brother's keeper?"

In these few words Cain joined himself to the father of lies, and also denied ethical responsibility for the fate of all men. Henceforth he would escape all the duties that man owes naturally to fellow man by lying his way out of every difficult situation in which he would find him self. The generations of man to follow would see a continuous further down-going into an ever greater lack of human responsibility.

Not many years would pass before the Creator would see that man's wickedness was great in the earth, and his heart only evil, so that God would find it needful to destroy all but a few men from the face of the earth. Of these few, "Noah found grace in the eyes of the Lord," for, "Noah was a man who walked with God".

Here we must notice that the Hebrew names of persons in the Bible have meaning, and like all contents of the scriptures have several levels of interpretation, each having an application in a certain type of situation or at a certain level of understanding. For our present purpose we shall take 'Noah' as signifying 'Intelligence', a meaning we see also in the Greek 'Noe', the principle of the highest function of the human mind, the noetic principle by which we are able to understand not only the things of this world, but also those of the Spirit.

Noah had three sons, Shem, Ham and Japhet, whose names also have intelligent meanings, for they signify three faculties by which intelligence operates in the world.

'Shem' means 'name'; 'Ham' denotes 'hot, dark impulse'; 'Japhet' signifies 'enlargement', 'persuasion', and 'beauty'. The order in which these names are placed is very important,

for it was through the discovery of the power of naming that the first truly human beings evolved from their pre-human ancestors. Secondly, when the power of naming was first introduced, there occurred an impulsive reaction against it from the lower nature of mankind, that is, from what today we call the unconscious mind, the dark area of the psyche or soul. Thirdly, the naming power increased its activity in order to impose controls upon the dark reactive, impulsive, unconscious energies. In these names of the three sons of Noah is hidden a total psychological system which, if properly applied, may resolve all the problems of the human race.

Man's intelligence depends on the principle of correct naming of phenomena. By giving appropriate names to things, events and interrelations of these, the human being has been raised above the level of all other creatures on earth. When Adam named the various animals and plants and things of the garden, there was begun a system of classification of things which would eventually lead to the defining of all the categories of what today we call science. Without a naming system we could never have invented all the marvelous devices that have lifted mankind from the pre-human darkness of the primitive ancient world, never put

man on the moon, never probed outer space, nor have opened the gates to human advance in so many directions.

But there is not only *power* in names; there is also *danger*. For when a truth is put into words and clearly expressed, it is not always happily received by all those who hear them. The prophets who uttered unwelcome truths were persecuted or put to death, unless they were able to flee to the safety of the mountains. Thus the principle of intelligence, personified as Noah, was on guard against the dark impulsive reactivity shown by his son, Ham.

We ourselves would be well advised to be aware of the dangers, as well as the power inherent in names. In the last war we heard the slogan, ‘Careless talk costs lives’, but it is not only in wartime that the tongue is better controlled. ‘If one can control the tongue, one can control the whole body’. The tongue, the organ which articulates speech, is a miracle of nervous organisation, and is at once both helpful and dangerous.

The whole of the printed Bible merely *records* words once on the tongue. Without this wonderful instrument there could have been no

revelation of God's plan for mankind, and without its careless, uncontrolled action, most of Man's social problems would never have arisen.

Two of Noah's sons, Shem and Japhet, were quite clear about the importance of the need to control the tongue. Ham, the son of dark, impulsive reactivity, was less aware of this need. Hence we read in the ninth chapter of Genesis that Ham, finding his father drunk and naked in his tent, told Shem and Japhet. But these brothers took a garment and covered their father's nakedness, thus showing their understanding of the need in certain circumstances for concealment. When Noah awoke from his drunkenness he knew that Ham had talked of his condition, and therefore put a curse on Canaan, Ham's son, that he should be a servant of servants to his brothers. For Canaan would carry the heredity of his father, and would therefore have difficulty in controlling his tongue. 'The sins of the fathers are upon the children'.

Intelligence (Noah) operates through words. Words are articulated by the tongue. Truths uttered to those unfit to hear them may cause impulsive irrational reactions (Ham). By careful control of the name (Shem), and enlargement

(Japhet) of vocabulary, we may be able to increase the controls which must be imposed on the dark side of human nature.

This problem of the control of irrational impulses is a delicate one, for the unintelligent suppression of such impulses can store up energies which in the future may manifest in sudden volcanic eruptions of protest against the suppressive forces. Large-scale examples of such eruptions are seen daily in the sudden outburst of vandalism, violence and individual irritability with which we are all so familiar. Battered wives and babies are further examples.

The Bible is not merely a ‘religious’ book in the sense in which irreligious people use this word. It is a one-volume library of the wisdom of the ancient world, a gathering together of many works of men who had meditated deeply on the basic problems of humanity and of divinity. Throughout the Bible recur certain symbols of the most important principles that rule all living beings. Knowledge of the meaning of these symbols is essential to the true understanding of the real meaning of the word ‘religion’.

When in the primitive world wickedness had spread through most of mankind, so that their hearts were continually evil, there was a need for some protection of the few intelligent members of the human race from the rest. Only by selection of the wisest men from the others could the human race be saved from total degeneration and a fall backwards into the sub-human stage of life. The Bible symbolises this selection process by God's command to Noah to build an ark of gopher wood. Because of the violence of men, God would have to destroy them, but because life must go on, Intelligence (Noah), and his three sons and their wives would be saved. A new world would have to be built, with intelligence as the preserver of that world.

Chapter Four

Daily we see everywhere more and more violence in the world: in vandalism, air-plane high-jackings, political up-risings, military takeovers, race-riots and individual acts directed against other individuals. The world situation once again repeats the conditions of Noah's day. But the cure to come will not be in the form of a universal flood, for this was an insufficient measure, and after it men returned again to their evil ways.

The cure for our time promises to come in the form of a world-wide nuclear war. Only the intelligence of a modern Noah, guided by the inner divine principle, can avert this threat. The hot, dark impulses of the unconscious pleasure seeking power symbolised by Ham, must be brought under the control of the higher levels of awareness, signified by Shem and Japhet.

The three sons of Noah together symbolise the three powers which constitute intelligence as we know it in the human being. These three powers function respectively as feeling awareness (Shem), impulsive pleasure seeking (Ham), and intellectual analytic capacity (Japhet). The impulsive pleasure-seeking power, acting without contact with the highest

intelligence, insensitive to the need to veil the real significance of what was meant by Noah being drunk, exposed his father's nakedness to his two brothers.

Why should there be a need to veil the significance of Noah, the principle of intelligence, being drunk in his tent? To answer this, we must understand the nature of fallen man, and that of unfallen man as well.

Unfallen man was man as originally created, sensitive, intelligent and of unspoilt pure will. Fallen man, as a result of his error in succumbing to the temptation to know the nature of Good and Evil, lost his original purity of will, for in choosing to know evil as well as good, he exposed himself to the effects of evil.

Evil is a force acting against life. The effects of evil are, therefore, reduction of life-forces, degeneration of the organs of the living body, cessation of living processes, and finally, death. The approach to death may be lingering, accompanied by a slow, painful corruption of body tissues, or there may be a swift, immediate departure from this world to the next.

Death can occur at different levels of being, physical, affectional, mentational, conceptual, volitional. It is possible for our physical organs to die from lack of food, or from intake of poison, or from deficient circulation resulting in shortage of oxygen to body-cells. It is possible for our affections to die from lack of kindness; our mind may die from insufficient mental stimulation. Our principles may die from non-application. Our will may die from experience of non-appreciation of our good intentions.

When Adam sinned, he became at once aware that he had in some way diminished his life, reduced his capacity for participation in the living process of all other creatures around him. In choosing to know evil as well as good, he had chosen to experience forces contra life.

Unless we actually experience things by participating in them with our own being, we cannot truly say that we know them. If we hear the word ‘evil’, and do not actually take part in the type of activity signified by this word, the word remains for us a mere sound, with no real meaning. Only if we engage in an action which manifestly results in a diminution of life do we actually know the meaning of the word ‘evil’.

How did Adam become aware of the meaning of evil? We human beings are wiser in our depths than our conscious mind comprehends. Modern psychology has accepted the idea that the human mind is rooted in unconscious forces that are capable of actions not only constructive. There are powers at work in our depths which may suddenly flash out in deeds of violence. As long as we are capable of conscious control of our energies, we are able to maintain harmonious relations with our fellow men, and we consider ourselves to this degree 'good'. Our energies work constructively, creatively, not destructively.

All the energy in the Universe around us exhibits a two-fold process, building up and tearing down the innumerable forms of things and creatures that constitute for us our environment. As living beings with a love of life, we tend to view the tearing-down aspect of the world-process as 'bad' or 'evil' especially where it begins to threaten our own continuance. For us the worldwide present fear of a nuclear war illustrates this point very clearly.

Great religious thinkers of the world have seen that the world we live in is a 'fallen' world. They have perceived that the tearing down

processes of the universe indicate that our world has somehow, somewhere back in history, gone wrong, has fallen from a prior state of perfection, has been precipitated from an eternal perfectly harmonious state of inter-relatedness, into a temporal, imperfect, disharmonious state of disintegrated warring forces. The mystery of this fall has fascinated the greatest intellects of the world.

The Bible has something to say of tremendous importance about this problem. It is clear that the universe, as a product of one supreme power, must originally have been in perfect harmony with itself. Yet the world we live in, the universe around us, is torn apart, everywhere exhibits destructive tendencies, and threatens the lives of all living creatures. True, not all the forces of the universe are destructive, for if they were, we should not be here. Myriads of living creatures go about seeking sustenance and the continuance of their existence. But at any moment a careless boot may crush out the lives of minute ants pursuing their own modes of livelihood; or an earthquake may cast down man-made buildings and destroy thousands of human lives.

How the forces of destruction gained entrance into the universe is indicated in the words of Jesus, where he says that he saw Satan fall like lightning from heaven. Today few educated people believe in the ‘heaven’ referred to in the world’s religious systems, the ‘after-world’ in which, after this life’s fitful fever the ‘good’ shall be eternally happy, unperturbed by the ‘bad’ souls of fallen humans and devils, who have been forever excluded from that paradisical world.

Most people use words without adequate definitions, for the defining of terms can be a very delicate process. Thus the word ‘heaven’ is not usually clearly defined. ‘Heaven’ means the condition of perfectly balanced power, a state of being in which all the energies of that being are held in perfect, easy harmonious interplay, a state of spiritual bliss beyond all possible discordancies. This was the state of Man before the fall. This was the condition which Adam suddenly lost as he accepted the serpentine suggestion that he should know both good *and* evil.

Prior to his fall Adam was in a state of perfect harmony with himself and his situation. He was in the condition of supreme good, but had experienced this without the contrast of evil.

‘Good’ was simply his being as he experienced it, with no opposing or impeding forces to his unadulterated bliss.

Let us imagine that in his innocence, Adam did not understand the nature of evil, did not comprehend that in order to know evil he would have himself to *experience* evil. The *good* he already knew, but not as contrasted with evil. So far he had lived the good, but not comprehending it as any other than his own natural harmonious state of being, with no opposite with which to compare it. He lived and knew harmony. He had not yet lived and known disharmony or disruption. Suddenly he felt within himself that his own interest in evil had virtually cut him off from his relationship with his Creator, for now he felt that he would have to conceal this interest from God. Hence Adam hid himself, thus committing himself to the first fruits of his disobedience, the alienation of himself from the very source power of his own being.

Of course Man cannot actually completely cut himself off from God. But what man can do, led by his own sense of guilt, is to *behave as if so cut off*. We all know this type of behaviour. We do something wrong to someone, and at once feel the need to remove ourselves from the

presence of the one we have wronged. We remove ourselves physically or mentally from the situation. We are afraid of condemnation, afraid of being proved guilty. So with Adam. At the very moment of his disobedience he experienced the evil of self-imposed alienation. Henceforth he would hide from the Creator who had brought him into being. His hiding would be ineffective, for creative power cannot be totally cut off from the creature it maintains. But from Adam's standpoint the degree of separation he was able to sustain had to suffice. Again we all know the feeling. We cut ourselves off as much as we can from the person we have wronged. We know that we cannot do this completely, but we think we can do so sufficiently for our purpose. We can suppress our knowledge of the reality to a degree; push it down into the deepest depths of our being. We can create conditions of nearly total unconsciousness, but only *nearly*. In spite of all our efforts to repress our guilt, we cannot totally succeed; there still remains in us a degree of discomfort about our real position in relation to the person we have wronged, and not only in relation to him but also to all his friends, and others beyond who fear that we may do a similar wrong to them.

We now come again to the question why there should be over Noah, the principle of intelligence, a covering; why Shem and Japhet, respectively the principles of feeling sensitivity and intellectual analysis should, after Ham's exposure of his father's condition, cover up his nakedness.

Guilty people do not like their guilt to be exposed to the gaze of others. Prophets who, in the ancient world, spoke against inhumane rulers, were put to death. Intelligent men who criticised the bad behaviour of unintelligent men soon learned that direct criticism brought immediate reprisals, so they devised an indirect way of exposing the stupidities and cruelties of insensitive rulers. This indirect way led to the development of theatre, in which plays could be presented to expose the unintelligent ways of persons in highplaces. "The play's the thing," says Shakespeare, "wherein I'll catch the conscience of the king." The Greek word for an actor was 'hypocrite'. It meant 'one who criticises from below', that is, 'one who indirectly criticises'. Things can be said through the medium of a play that none would dare openly to express.

Thus it came about that Shem (the feeling sensitivity that knew how to name things) and Japhet (the intellectual capacity that knew to

analyse correctly a situation) ‘dwelt together’ and conjoined their gifts to control the dark impulsive behaviour of Ham and his descendants. The spiritual intelligence and purpose of Noah had to be covered over so that unfit men, of dark, uncontrolled, impulsive behaviour should be subjected to indirect control.

Naturally, people do not like to think that indirect methods of control are applied to them. They tend to cry out against every influence that may act upon them and determine their behaviour without their knowledge. Especially is this so with people who pride themselves on their own strength of will

Such people are generally ready to react forcefully against anything that threatens to impede the attainment of their ambitions.

True will is not reactive in this way. It has respect not only for its own goals, but also for those of other beings.

Chapter Five

True will and enlightened intelligence co-operate. Enlightened intelligence, symbolised by Noah ‘drunk with the Spirit’, sees that each living being has its own unique life mode. Even the ants in an ant colony are not absolutely identical in their individual behaviour-patterns. True, they all subscribe to the maintaining of their colony, but each ant makes its own contribution to the general welfare in its own individual way. We all know the song of a blackbird, and how it differs from that of a sparrow, but each individual blackbird sings his song in his own individual way, and experiments with different melodic note-sequences.

Noah, the enlightened intelligence, knew that each living creature would follow its own special life-path, and so he recognised the need for *selection* of his companions. Even among his own sons he saw that behaviour patterns differed, and that therefore he would receive more co-operation from Shem and Japhet than from Ham.

Ham, the impulsive son, would be less likely to curb his behaviour than would his two brothers. Ham would be no lover of words that

might tie him up. The impulsive nature does not like to hear the words ‘control yourself’. A new baby does not try to control its behaviour. If it feels like screaming and kicking, it kicks and screams. Only very gradually does it accept the modifications of its behaviour that allow us to think of it as a ‘civilised’ being.

Civilised behaviour is activity acceptable to people who have agreed to live as harmoniously as possible in a relatively closed social situation. Civilisation began when mankind first joined together to live in a city. The first city dwellers banded together to ensure a greater possibility of survival, to defend themselves against inimical forces of nature and against peoples of other cities. Enlightened intelligence says that mutual aid gives a greater guarantee of a secure life than does unconsidered impulsive behaviour.

When we consider things, we do so by means of words. We *name* the things we are to consider. This giving of names to things we call the ‘Shem function’. By means of names we become able to control our thoughts. Thinking is a process in which we gain clarity of ideas by giving to each idea a name. Thus we give to one kind of thinking the name ‘Merciful’, and to another kind ‘Severe’. When we think of ‘Mercy’, by this word we mean an attitude of

mind which allows us to feel compassion for unfortunate people. When we think of ‘Severity’, we mean an attitude of mind which recommends us to apply some form of punishment to people we define as wrong-doers.

When we have a name for a thing we are able more easily to focus upon that thing. The name allows us to hold in our mind the image of that thing, to make it an element in our thought process. A name allows us to exercise some degree of control over our mental processes. The naming function (Shem) aids control of the contents of our mind, and through this of our physical behaviour.

But impulsive behaviour does not like to be restrained by words. Thus Ham and Shem tend to disagree. Onto Shem’s side in the conflict goes Japhet, who is very pleased with the power conferred by the naming process, and so decides to extend his collection of words. He enlarges his vocabulary and refines it until it becomes a beautiful persuasive instrument. He becomes a great orator and aims to exercise some degree of control over the dark, impulsive behaviour of his brother, Ham. So Shem and Japhet join forces, ‘dwell in tents together’, share a common purpose.

Noah, the enlightened intelligence, is very pleased with his two word-loving sons, Shem and Japhet, but not pleased with Ham, his impulsive son, for the impulsive person is forever acting without due consideration of the results of his actions. He wants what he wants when he wants it. He tends to reject words of good advice that conflict with his desires. He is not open to enlightened, intelligent discussion.

What Noah and his three sons represent are present in all of us. Each of us has a capacity for intelligent thinking, for using words, and for extending their use as instruments of persuasion. But each of us also has a tendency at times to act impulsively, without proper consideration of all the possible results of our actions. This impulsive tendency is the Ham in us.

The Bible is not only an account of certain events that are supposed to have occurred long ago. It is also a hand-book of principles that have, and will always have, an application in the business of living.

‘Principles’ are *first* things, things that were there at the very beginning of creation, things that it is better for us to know about, things that,

if we know them and take heed of them, we shall the more easily survive and go on to develop our potentialities of living expression.

Science is an activity of mankind aimed at the discovery of principles, because when principles are known and applied, life becomes more livable, more enjoyable. Knowledge of the principles of the aerofoil enable us to design efficient airplanes. Knowledge of the principles of escape-velocities and other related principles allowed us to put men on the moon. The principles of rocket-propulsion have given us the power to probe interplanetary space, and allied to principles of radio-control and photography, to make beautiful pictures at close range of the rings of Saturn.

But there are not only principles of physical action, whereby we can control material things; there are also principles of mental action, of psychological and spiritual action. Noah signifies the principles that govern enlightened intelligence. These principles are the most important of all the principles we know.

The human soul is subject to possible 'flooding', that is, submergence in an ocean of uncontrolled emotions. This is the psychological meaning of the Flood in the story

of Noah. It is true that there have been actual submergences of vast areas of the earth under water. There have been floods which have drowned animals and men in great numbers. There has been one great flood that marked the minds of early men in an unforgettable manner. But it is not the fact of the physical flood that occupied so intensely the minds of the early sages of the Bible.

More important to us than any physical flooding of the earth is the inundation of man's mind by uncontrolled forces of the unconscious. Modern psychology, about the turn of the twentieth century, rediscovered what the ancient sages and enlightened prophets had known long ago, that man's soul is in danger from dark, impulsive forces of the unconscious mind.

Uncontrolled forces in man's soul threaten his survival and inhibit his development. Freud thought that these forces were basically sexual, but they are deeper than sexuality. 'Sex' is a *polarisation* of biological forces into male and female forms. But before polarisation there is a pre-polar force, a power which determined the split into polarities, but is not itself polarised. Ultimately, behind all the things and events of the universe, is a supreme, infinite power, the power

that sensitive religious people call ‘God’, and intellectually characterised philosophers call the ‘Absolute’.

This God, this Absolute, is the power which creates and maintains and ultimately recalls to itself all the things of the universe that we know or may know. This power is that which threatens to flood the world and the minds of men with its mighty contents. Why should this power threaten us so? To understand this, we must return to the consideration of the Fall of Man, his lapse from obedience to divine law.

It is clear that if we know and understand the basic principles which govern the universe, and *obey* them, we shall be raising our survival probability to its highest level. If we know certain basic principles and do *not* obey them, we shall work at much lower levels and have less probability of surviving.

One of the greatest principles taught by the ancient sages was that embodied in the words, ‘A soft answer turns away wrath’. This is carried even further by Jesus in his rule of ‘Turning the other cheek’. The opposite of this is seen in the immediate self-defensive retaliation of the man who, whenever opposed, is ever ready to justify his own anger.

Noah builds an ark to save the lives of himself and his family and their animals. This ark symbolises the structure of ideas which serves as a vessel in which the human soul can survive the deluge of impulses that threaten to drown it. Enlightened intelligence (Noah) builds a system of true principles in which his consciousness can take refuge when the world goes awry, when psychic forces of the unconscious threaten to engulf the soul and swamp it in wild irrationalities. Noah's Ark is the idea structure of governing principles which guarantees the survival of the spiritual mariner sailing the raging seas of the life-force.

In Noah's Ark, the three sons have each one his own special use. Shem names everything and everyone aboard the Ark. Japhet describes the various purposes of each thing and person. Ham supplies the power impulses which, when properly directed, ensure the carrying out of all actions necessary for survival. Noah is the enlightened ruling intelligence that contemplates the high governing concepts, the principles which all must obey.

We have each of us in our mind the correspondent functions of the whole Noetic family. We have our powerful impulsive tendencies (the Ham in us) wherewith we are

enabled to put into practice energetically the actions named in general for us by the Shem-function, and we have the more particularised names (Japhet) which allow us to handle efficiently the many detailed activities needed to guarantee our survival. Above all these we have the enlightened intelligence (the Noah) which we can contact in moments of spiritual contemplation, and so ensure that the overall pattern of universal life is not forgotten.

The Noah level of enlightened intelligence is said to be ‘drunk’ when it is so engaged in contemplation of the spiritual truths that govern the universe that it ceases to bother itself with their lowest-level material application. It is at such moments of withdrawal from the cares of the immediate material situation that the Ham impulses tend to break out of control; and it is at such moments that Shem and Japhet principles ‘cover their father’s nakedness’, and so protect enlightened intelligence from its irrational critics.

Today we can read past history and see how ignorant and evil-minded men treated the prophets of the ancient world. We can understand the words of Jesus that warned his disciples that speakers of the truth are not welcome in the world of gross materialists and power-seekers. In the story of

Noah and his three sons and the Ark we are taught how to deal with the threatening inundations of the things of the unconscious world's energies. We are given lessons in the art of survival, instructions in the building of the Ark of governing principles in which we can safely ride all the material world's storms. We are shown how to contemplate eternal truths which stand forever as the guiding principles of enlightened, intelligent action. We are given the key to the good seamanship which allows us to become the captains of our own souls.

Noah signifies that enlightened intelligence which meditates on the eternal principles that govern the universe, and contemplates the God who is their absolute source. If we place ourselves in the hands of the infinite intelligence that is the origin of our being, if we listen to the 'still small voice' that ever speaks within the innermost depth of our soul, we hear the divine advice that, if obeyed, will steer the Ark of our soul safely across the vast flood of tempestuous psychic forces that threaten to inundate us.

Chapter Six

The Ark of Noah signifies the Structure of Truth in-built into the mind of intelligent Man. This ‘Truth-Structure’ protects man’s mind from the untruths and phantasies of uncontrolled desires which tend to flood the unenlightened Soul. When this flood subsides and the Ark finally finds ground on Mount Ararat, then go forth Shem, Ham and Japhet to over-spread the whole earth. Shem, the power of naming; Japhet the extended naming process of analytic intellectual capacity; and Ham the dark impulsive tendency, these are the beginnings of languages and nations which today divide the world.

But before they are scattered over the earth, they conspire to build for themselves a tower that will reach heaven, and in so doing establish for themselves a great name. The mind of man still tries to build such towers and monuments to self-esteem. And God still comes down and confounds their foolish purposes.

Man is equipped with three basic functional possibilities. He *can feel likings and dislikings* for the various things and conditions he encounters in the world; he can *let natural impulses* carry him into action; and he can *think*

rationally about his real situation and the opportunities presented to him in the world. If these three functions are brought into harmonious interplay, then Man has the highest likelihood of solving any problems presented to him. But if these three fail to attain harmony in their action they are bound to produce confusion and bring upon themselves the judgement of Babel.

Before men's determination to build the tower that they hoped would establish their name in the world, they shared a common language. Then every man understood the meaning of every other man's words. But as soon as the intention to build the tower was defined, then men began to conceal from others their real thoughts. Ambition, the spur to the building of a great name, can see that if every man is equally famous, then every man is as great as every other man, and then fame becomes meaningless. Thus the ambitious man tends to keep secret his intentions.

This tendency to keep secrets naturally results in private significance for words and symbols and signs. Men that plot together to achieve group aims tend to invent their own sign language; and individual men with secret ambitions develop their own individual

symbologies. We see this illustrated in that period in a child's life when he suddenly takes an interest in 'secret languages', changing one letter of the alphabet for another, or one number for another. The growing child tends to echo the evolution of the race, and so at a certain stage he becomes intensely interested in codes, backslang and other word tricks. This age corresponds with the 'Babel Tower' period of earlymankind.

In the place of the one original natural language of mankind appeared a multitude of languages, so diverse that man could understand only the language of his own group.

With the diversification of language into many different modes of word-use, followed naturally the diversification of the one human race into many nations. Today, language differences are still the main barriers between nations. How many of us can understand a conversation held between men of a nation other than our own? How many of us can speak fluently the language of the countries where we so often take our holidays?

We must take note of the words of Genesis 11:4-9. When the Sons of Noah connived together to build a tower, the top of which they

hoped would, “reach unto heaven,” the Lord came down and saw that the people all had one language; and the Lord said, “Nothing will be restrained from them, which they have imagined to do. Let us confound their language, that they may not understand one another’s speech.” Then the Lord scattered them over the earth, and they ceased to build the tower. Therefore the place was called ‘Babel’ (confusion).

Just as the three sons of Noah then took divergent paths, so the three parts of the mind of Man, when divided by secret ambitions, also take divergent paths; the heart goes one way, the impulsive nature another, and thought thinks something else quite different. Here begins the disorder in man which today we call ‘neurosis’. Confusion of purposes in man, the contradiction between feeling, will, and thought, have brought mankind to the edge of personal and national disaster.

In the dividing of their paths, the Sons of Noah spread out; the descendants of Ham into Africa and Arabia; the descendants of Shem into Assyria; and the descendants of Japhet into Asia Minor and Europe. This relatively easy-to-see original division of peoples was later

complicated by inter-trading, wars of conquest, and inter-marriages of peoples of all nations and at all levels.

Today we cannot find with any degree of certainty, the pure children of Ham, or of Shem, or of Japhet. All have intermingled in some degree. Everywhere is confusion of blood, of race and of nation.

In the same way, within the souls of most individual men, the three functions are now confused and have no true order in them. Few are the members of the human race who have managed to regain the original order of functions which existed for a time before the attempted building of the Tower of Babel. And it is precisely this original order that is the goal of all true religion, philosophy and psychology.

Let us examine this more closely. When we feel, or activate our body, or think some thoughts, we are using soul-capacities that are natural to us. If we use them in the way they were by God designed to be used, that is, harmoniously, we have no trouble with them. Our feeling is sensitive, our will is strong, and our thinking is clear and logical. But if we use

them in an unharmonious, disjointed manner, then our feelings become confused, our will weak and divergent, and our thought irrational.

The way to become unharmonious and disjointed is simply to keep secrets from ourself, to keep what our heart is feeling concealed from our thought, and it from them. And we do this whenever we decide to build a Babel-tower inside our soul. The Babel-tower is another expression for ambition. ‘Fame is the spur’.

As soon as we desire Fame for our self, we begin to create trouble within us. No man desires for himself without desiring other people to admire him. And, strange as it may seem, this desire to be admired by others is a kind of acquiescence in idolatry. To wish to be admired is to wish to be someone’s *idol*. We acknowledge this when we talk about ‘idols’ of the theatre. It is a fact that many famous actors of stage, screen and television are *worshipped*, that is, viewed to be most extraordinary beings, way beyond the common people in talent, intelligence, beauty, or some other quality.

There is a natural tendency in the human race to look up towards any being of surpassing performance in any field of endeavour. We see this tendency at its most obvious in children, for

children aim to acquire qualities that will centralise them in their situation, and so copy, to the best of their ability, any ‘superior’ type of behaviour. How the child knows what to copy, is simply by observing what gains most admiration from others. The child judges what is admirable by how much applause is given to the performer. The child at first has no valid standards whereby to judge between the songs of Schubert and the songs of the Beatles, but, by watching the reactions of others to such music, it develops a taste for one or the other. So with the violin and every other instrument; and so with all works of art, and every product of the human soul.

Of course, at first the child *must* ‘look up’ to the parents who nourish and clothe and protect it. The child looks up physically because parents are taller than their children. Then it looks up to them because the parents know more, or give more love, or help the child to grow, physically, mentally and spiritually.

But here is the beginning of the terrible error of idolatry. Having at first needed to look up to its parents, the child then tends to look up to any human being who can do well. Human beings are *visible*. The child’s mind tends to be caught more by visibles than by invisibles. A child has

very little capacity for what is called ‘introvert meditation’, and so is not likely to listen to the ‘still small voice’ of God within. All the values the child sees are *outside* itself, embodied in older beings, more grown-up children, and adults of obvious physical and mental superiority. The external, physical fact catches the child’s imagination. Idolatry has started.

What the child cannot see is the fact that all talents, all capacities, physical and mental and spiritual, all performances of all kinds whatever *depend on energy*; and that all particular modes of energy expenditure depend on the Supreme Source of all energy; and that the Supreme Source of all power whatever is *invisible*. ‘No man has *seen* God at any time’. We can see the *effects* of power. We cannot see power itself as it is *in itself*. The whole universe of things that we know is a universe of *effects*. Effects are things done externally, outer facts.

Which is the greater, the millionaire’s millions of pounds, or the power and intelligence in him that gave him the capacity to make those millions? Obviously the power and intelligence are greater.

Now, worship is idolatry. To worship the Ultimate Cause of all effects is not idolatry. The Ultimate Cause of all things is invisible, yet mysteriously is still the Ultimate Cause; infinitely powerful, infinitely present. The short name for this infinite, powerful, intelligent, everywhere-present Ultimate Cause is *God*. To disbelieve in infinitely intelligent, everywhere-present power, is to disbelieve in God. To disbelieve in God is to disbelieve in infinitely intelligent everywhere-present power.

When the three Sons of Noah said, “Let us build a tower to reach heaven, let us make a name for ourselves,” they took the first step to setting themselves up as idols for worship. But idol worship is the worship of *effects*, not the worship of the *Ultimate Cause* that is God. Thus it was fitting that the Ultimate Cause should come down and scatter the would-be idols. Idol worship is bad because idol worship is *idle*. Idols do not actually work as their worshippers believe they do.

When we see the colossal statues of ancient Pharaohs and Kings, set up long ago to intimidate people of little understanding; and when we see displayed the giant pictures of modern totalitarian states’ dictators, carried in procession with exaggerated pomp and

ceremony, we are seeing the modern equivalent of the tricks that Noah's three Sons at the Babel-tower were essaying to play on each other and on all other peoples on earth.

Not all idols are external figures like the megalithic carved figures of ancient Kings, and the enlarged photographs of modern dictators. There are inner idols in the minds of many men, ideas of greatness, worshipped in secret, in the more or less hidden depths of the soul, images of self-aggrandisement 'blown up' pictures of self-importance, mentally secretly hugged closely, egotistic self-images of super-worthiness which men dare not openly exhibit to their fellows. Such inner images are every bit as much 'idols' as any that history and archaeology have found carved in stone; and every one of these inner idols has been set up by their creators for worship.

Chapter Seven

We have seen that Noah's Ark is the Structure of Truth inbuilt into the mind of intelligent man. But if we accept that such a structure is possible, we see at once that there must also be possible a *Structure of Untruth*. Our intellect works with pairs of opposite ideas. If we define any idea, we find that we have also defined its opposite. For if we say 'high' we at once think of 'low'; if we say 'near' we think of 'far'; if we think of 'good' we allow also the possibility of 'evil'. That we think in such pairs of opposites is due to the nature of our intellect.

Intellect is that in us which defines possibilities in relation to our aims or purposes. A 'purpose' is something set up in our mind for realisation. What we set up in our mind is an *idea* of a thing or state we wish to attain. By this idea we direct the application of our energy so as to establish in actual fact that condition which the idea defines.

The ultimate aim for any intelligent human being is *Self-establishment*. We spell the word Self here with a 'capital S' because the Self we mean is one worthy of final establishment. There is another self which we write with a

‘small s’ that is not worthy, nor is capable of, final establishment. Let us consider the difference between the ‘capital S’ Self and the ‘small s’ self.

When God made man in His own image and likeness, He made man’s *body* of earth-material, but into this earth-body He breathed the spirit of life. By this life-spirit man was made a living soul.

Human beings have inside them, in their very centre, the principle of Self-determination by which they are free to choose a course of action from many possible alternatives. This capacity to *choose freely* may not always be exercised, but it is always there. It is called ‘Emanuel’ (‘God with us’) because it was breathed into our first ancestor by God, the infinitely intelligent power which is the Source of all things.

But we have also a ‘little s’ self, and this self, which does *not* freely choose to act but reacts to stimuli that come to it from outside. This little self, often called ‘petty ego’, is the cause of all errors that we make. Let us look closely at it so that we shall understand why it makes mistakes.

Our physical body is enclosed in a skin, an integument which serves to hold together our organs, to stop leakage of the blood which is essential to our life, to protect us against harmful bacteria etc. which might make us ill, or even kill us. If we accidentally cut our skin, cells in our blood immediately set to work to try to repair the cut. We might think of this as a basic self-defence reaction, and consider it as the type of 'little s' reaction to any painful or harmful thing done to us. Obviously, if we did not repair damaged skin, we might bleed to death. So we can say that such a 'little s' self-defence has its utility; without it we might cease to exist. But this kind of self-defence, although justifiable at its own level, tends to extend itself beyond its legitimate sphere, for having suffered a painful physical damage, we tend to avoid repetition of it.

In our self-defence we tend to anticipate possible further damages, and to guard ourselves against them. Then we tend to let our defensive reaction change into an *aggression* against whatever we believe is associated with the possible source of any painful experience that we might undergo. The thinking process that leads us into such aggressive reactivity we call *protopathic* thinking. It can lead us into all kinds of trouble. It is the reaction-level of very

primitive minds. An example of it is when we see a dog bark at a postman who approaches a house to deliver a letter. The dog is reacting at a low level to what it feels is an invasion of its territory. Another example is seen when a baby, having been smacked by a person in a red hat, reacts to all red-hat wearers as if they were smackers of babies.

The self, having defended itself against actual painful situations, tends to extend its defences from the physical world into the world of ideas. “It is not only my body I must defend,” says the self, “but my mind also, and all my favourite ideas.” Thus petty ego says, “No-one is allowed to contradict me, or disagree with me. All ideas that do not agree with mine are enemy-ideas, and against all enemy-ideas I will defend myself.” And, as in playing chess one does not win by playing merely a defensive game, petty ego, the self, adopts the chess-player’s favourite maxim, ‘Always attack’.

When Cain murdered Abel, Cain’s first thought was, “Now every man’s hand will be against me.” He did not say to God, “Lord, I have lost my temper, and through jealousy have killed my brother, and am very sorry, and ask you, Lord, for help so that I may never do such an act again.” No. He said, “Am I my brother’s

keeper?" He fell into foolish self-defence, and in doing so laid the seed of this evasion of self-responsibility in his children. We today are still suffering the consequences of Cain's avoidance tactics, for 'The sins of the fathers are upon the children'. All today's vandalisms and violences spring from the same root.

Petty ego, then, the self, was long ago set on a wrong course, a course of evasions of personal responsibility, a course on which the little ego in us is still set.

The self in us reacts to *outside* stimuli. If they are pleasant it tends to move towards them; if they are painful, it tends to withdraw from them. And not only the lower physical stimuli tend to produce such reactions, but also mental stimuli, ideas expressed in word or gesture.

The self's mind is as self-defensive as is the physical body, but unlike the physical body, whose reactions are relatively simple, being concerned with the pursuit of actual pleasures and avoidance of actual pains, the self's mind tends to pursue imaginary pleasures, and to avoid imaginary pains.

Actual pleasures and actual pains are few compared with the number of imaginary pleasures and pains which the mind of the self may fabricate. Ultimate Truth is One; lies are innumerable. Truth integrates; falsities disintegrate. When we feel that Ultimate Truth is *one whole*, we feel wholeness to be a possibility for ourselves; when we think that there is not one Supreme Ultimate Truth but only an innumerable number of diverse opinions, we feel an insecurity within us.

The integration-possibility of our ‘capital S’ Self depends upon the reality of the One Ultimate Truth. The impossibility of such integration would result from the non-reality of such Unific Truth. That voice in us that says that there is no One Ultimate Truth, is the voice of the self.

‘Little s’ self is self-defensive, loves pleasure, hates pain. To gain beloved pleasures and to avoid its hated pains, it will do anything whatever, deprive others of pleasures, inflict pain on others. It misrepresents facts or conceals them wherever it feels this needful for attainment of its purposes. There is nothing the self will not do to get its own way and satisfy itself.

‘Capital S’ Self is Self-sacrificing, is not misled by offers of pleasure, nor frightened by threats of pain. ‘Capital S’ Self is Emanuel, ‘God-with-us’, the Spirit of Christ in us. ‘Capital S’ Self’s mind is One with the Intelligence that created and rules throughout the universe. ‘Capital S’ Self’s mind is therefore confident. It knows that the ultimate victory of Truth over Falsity is fore-ordained, that the self must finally fail and disintegrate.

But the self clings fiercely to its own viewpoint, clings with all the energy of desperation to its known erroneous ideas. We say *known* erroneous ideas because even the little self prefers integration to disintegration. The self knows that if it disintegrates it will cease to exist, and it is very afraid of non-existence, very fearful of voidity.

The self believes in voidity, believes that it is possible to come to nothing. Nothingness terrifies it. From where did the self get this notion of nothingness? From its own identification with its own finite being as a *something*. By identification with its physical body, the self has come to view itself as a *thing*, a locatable material being, a something existing in space. This space has then become, in the mind of the self, the opposite of a thing; it has become a no-

thing. We remind ourselves that the intellect works in pairs of opposites, with notions of ‘near’ and ‘far’ etc. ‘Being’ and ‘Non-being’ are a pair of opposite notions. ‘Little s’ self has fallen into identifying itself as a ‘being’, and the space around it as ‘non-being’; and with the notion of ‘non-being’ has terrified itself.

‘Little s’ self, in identifying itself with its physical body instead of with the divine spirit which constitutes man as a living soul, has fixed itself in the notion that whatever can disintegrate the physical body can also disintegrate the soul and so plunge it into nothingness. Nothingness, voidity, emptiness, the notion of an infinite vacuum, have gained great power to intimidate the self.

The ‘capital S’ Self, the Soul given by God, has no such fears. It knows that ‘nothingness’ is an unreal notion as conceived by the little self. This Self, which is the eternal True Self, knows that the self’s notion of nothingness is quite misconceived. The True Self knows there is *no nothingness*.

The True Self knows itself to be of the divine spirit, knows itself to be of God. It has accepted Christ’s words and can meaningfully say with Jesus, “I and my Father are One.” The Heavenly

Father is Christ's name for God. God is the infinite intelligent power which is the source of all things. He is the Creator of the Universe and all things in it. His Wisdom and power extend infinitely throughout all space and time, so that there is no-where and no-when where He is not. There is not anywhere a 'nothingness' such as the self fears. God is the All-in-all. Voidity is a concept, a notion in the mind of the self, which has no correspondence whatever in reality.

When the builders of the tower of Babel set out to make for themselves a name, they did so because they were afraid of the feeling of emptiness in their souls, a sense of nothingness which had arisen from their cutting off from their awareness of their creative source. By the extended sin of Cain, they had invented the false sense of voidity, of nothingness. God excluded them only with their sense of finity.

This 'exclusion' of God from the minds of the tower builders was an act of their own will, a deliberate ignoring of the very idea of God, a shutting out of their minds of every thought of the divine origin of the human soul. But this exclusion of God is only from the viewpoint of man's mind; it is not a real shutting out of God from man, for such a shutting is impossible.

Chapter Eight

God is the short word we use to refer to the infinite intelligent power which is the source of all things whatever. If some people dislike the little word ‘God’, this dislike does not affect the reality of the source-power of all things. All things are manifestations of power, behaviour-patterns of energy. This is no longer a mere theory. So-called ‘matter’ is energy acting in a certain definable manner. Nuclear weapons demonstrate this very convincingly.

It is a fact that some people dislike the **little** word ‘God, and not only the word, but the idea it represents, and not only the idea, but that which the idea calls to our mind. How did these people come to dislike that which is signified by the word ‘God’? To answer this, we must go back to the root of *fear* as it shows itself in man’s mind.

First we will distinguish between two kinds of fear: one physical, and one mental.

The physical fear is easily understood. We dislike *pain*, dislike having our physical body attacked and damaged, dislike broken limbs, diseased organs and so on. And because severe

damage may result in death, and death is sometimes associated with damage and pain, death itself became feared.

But if death were really the end of man, if death meant total annihilation, and if the death, corruption and disintegration of the physical body meant the absolute cessation of the human being, then death could hold no threat. The *approach* to death, as painful, might be frightening, terrifying, but not death itself as finally completed.

Most people who believe themselves to be frightened of death are really frightened of the possibility of a very painful *approach* to it. A man who disbelieves in the existence of the soul, who thinks that nothing whatever survives physical death, cannot logically be afraid of death as such, for if his belief is truly founded there will be no experience of death. Death will be the cessation of his existence, and for him that will be the end of everything. There will be no one there to worry or fear anything whatever.

Fear of physical pain is natural because of its unpleasantness and because it generally signifies that something is wrong with the body; that if nothing is done to remedy the condition, the body's functions will deteriorate,

and with deterioration there will be further pain, possibly more severe, until the severity of the pain may lead to the feeling that life is no longer worth living. At this point, if a man disbelieves absolutely in the existence of the soul, he may ask to be released from his pain by being put to death, by drugs or some other method. This we can understand, if we accept this viewpoint.

Now let us consider mental pain, not the kind of pain that we experience when our physical body is damaged or deceased, but the kind of pain for which no physical cause can be discovered, even with the most advanced techniques available.

The mental kind of pain can be just as unpleasant as the physically-caused pain, and under certain conditions may even exceed it. Most of us have experienced such mental pain. Perhaps we have committed some act which has caused severe pain to someone who we love, and the memory of this act will not leave our mind, and because of it we cannot sleep or rest peacefully. Perhaps we have done something that has caused us to 'lose face', so that we cannot bear to show ourselves in public. Perhaps we have hurt someone and believe that we stand in danger of reprisals. This last is seen in its extreme form when because of some act of ours, someone is killed. This was so with Cain. After

falling into a rage and killing his brother, Cain said, “My punishment is more than I can bear.” He had discovered how devastating mental pain can be.

Unlike physical pain, which has a limit, in that when it is too severe we can faint, or ‘black out’ on it, mental pain can increase and reach such a level at which it is sheer torture, and yet leave us still conscious of its horribleness.

Mental pain can come to us before we have experienced gross physical pain. When Adam disobeyed God's command, Adam hid himself. He had not yet been *physically* punished, yet somehow he could anticipate trouble, could expect some sort of reaction from God which might be unpleasant, perhaps to a high degree

How can it happen that before suffering physical pain, we can suffer mental pain? To answer this question, we need but to consider in what life consists. Life is *relational interactivity* of sensitive beings. If we, as living, sensitive beings, are denied relational interactivity with other living sensitive beings, our life diminishes. We know what it means to be ‘Sent to Coventry’, to be refused relations with other living beings. We cannot live and function

properly without inter-relation with others. *All function is inter-function.* To be refused inter-function is to be denied function.

We human beings live because we relate to each other. If all our capacity for inter-relationships is denied, we begin to die. Without exchange of energies of thinking, feeling and willing, our organism begins to lose tone, to lose elasticity. It begins to set, to become rigid. And finally complete rigidity spells death.

We are considering how the people who dislike the word ‘God’, and the idea it represents, the infinite intelligent power, came to dislike it. We have seen that Adam’s disobedience led him to fearing God. We have seen similarly that Cain’s murderous act placed him out of relation with his brother, and caused Cain to try to cover up his deed with his clever words, “Am I my brother's keeper?”

In hiding from God, Adam alienated himself from God. In trying to deceive God with a clever answer, Cain alienated himself from God. It is always when we try to conceal facts from God, or from ourselves, or from others, that we alienate ourselves. Concealing implies

reduction of inter-function, and this implies reduction of life-processes, for life is what it is because of inter-relationships.

‘Men loved darkness rather than light because their ways were evil’. Adam’s and Cain’s self-alienation was a hiding from God, a covering of the truth, and so an entry into mental darkness.

When truth causes mental pain, truth tends to be hidden. In modern psychological terms the unpleasant truth is suppressed, pushed down out of consciousness, hidden in the darkness of the unconscious mind. The unconscious mind became so by suppression of unpleasant memories, and the incapacity to assimilate any facts resulting from this suppression. A fully alert, open mind can assimilate any facts to which it is exposed, even the fact of the violent destruction of its own body. Every brave man who heroically consciously faces death knows this. It is the fear-dulled mind that cannot assimilate the meaning of the facts it encounters. Those persons who dislike the idea of God are afraid. They fear the All-Seeing Eye. They prefer not to believe in a supreme being who knows all things. They fear reprisals. The desire of injured people to avenge their injuries can be taken care of. The doer of the injury can be watchful and guard himself against the attacks

of those he has harmed, for these are tangible, visible beings who can be *seen*. But the idea of an invisible God, a supremely intelligent, all-knowing being who is also all powerful, is a very frightening idea. Only the absolutely pure and sinless being can feel safe in the presence of the Divine All-Seeing Eye. And as all men are in some degree impure, all men feel nervous when presented with the idea that an All-Seeing Eye might really exist.

There are two things we can do about this All-Seeing Eye. One is to accept it as a truth and believe that it not only sees the sins and errors we commit, but also sees the difficulties of our position as mere creatures, that is, beings of limited capacities, limited power, limited understanding, and mercifully makes allowances for our misdeeds and impure motives. ‘He who judges us is He who made us’.

The other way of reacting to the All-Seeing Eye, is to deny its existence. This we tend to do when fear of reprisals for our mis-deeds becomes too painful. When our deeds are such that we desire them never to be exhibited in the full light of consciousness, we suppress them, push them down out of sight. But in so doing we place part of our own being in darkness; we lose awareness of parts of ourselves, and the parts of

ourselves that we place in the darkness are alienated from the rest of our being. We become strangers to ourselves; and strangers are possible objects of fear, so that in our self-alienating action we increase our fear.

One way of looking at the idea of ‘Original Sin’ is to see it as the self-alienating action of our first ancestor. When a person who is a stranger to himself begets a child, he begets something partially influenced by his own alienation. A man who hides from himself the memories of his experiences reduces his capacity to be helpful to his child, and the child is deprived of useful information by his father’s error. This is one of the significances of the words, “The sins of the fathers are upon the children.”

Many children experience the inabilities of their parents before examinations. The parents have forgotten what they once knew of school problems and their solutions. Or the subject matter is so new that the parents know little or nothing about it. The knowledge of one generation may be unlike that of the following one. We hear of the ‘generation gap’. All this is understandable and forgivable.

But when a man deliberately suppresses information that might be useful in the education of his child, because he is afraid to expose himself to the child, and so possibly ‘lose face’ before him, then although his fear makes it possible for us to understand why he hides that information, yet we do not feel comfortable about it. It is very hard for us when we see children suffering from our lack of essential information that might have been given to them. And it is here that we have to remind ourselves of our own past errors and fearful concealment of facts.

We are all the recipients of the effects of errors of our ancestors, and especially that of Adam in hiding, and Cain’s error of trying to escape responsibility by means of clever talk. It is for us to try, to the best of our ability, to reduce our tendency to hide from ourselves and from each other, and to cease to try by clever talk to escape the consequences of our actions.

Naturally this work of reducing our hiding tendency and clever talk is very difficult. We have within us certain habit-patterns so deeply ingrained in our nervous system and bodily organs, that we find ourselves rather in the situation of a salmon striving to swim against the flow of the river, or jumping upwards against

the falls in order to reach the river's source. This image of the salmon which leaps the falls is one of the three symbolic figures used in Celtic Christianity to represent the Holy Trinity. The other two are the Goose and the Fool.

The Goose symbolised the intention to share with others whatever is worth having. This intention does not often get much exercise. The Fool is the 'Fool for Christ's sake', which we shall discuss further.

Chapter Nine

What is a fool? It is a human being whose intelligence is less than we think it ought to be, an empty-headed person, a person who does not understand what he is doing, or the consequences of his actions, or the relations of his ideas to each other. With this definition, we might justly say that we are all in some degree foolish, in so far as we do not thoroughly understand ourselves, our feelings, thoughts and deeds.

What do we mean by a ‘Fool for Christ’s sake’? We are foolish when we act without knowledge of the effects of our actions. We are fools for Christ’s sake when we accept Christ’s life as a pattern for our own, for we do not know beforehand the consequences of our acceptance. We know what happened to Him as a consequence of taking His own advice. He was crucified. Yet he asked His disciples to follow Him. Are we to do so?

To answer this, we have to ask ourselves what are our basic beliefs. When we do not know the consequences of certain actions, if we decide to act, we do so not from knowledge, but from faith. ‘Without faith it is impossible to please God’. Of course we begin our life not with clear knowledge of it. A new born baby takes its first

breath not because it has a conscious knowledge of the breathing process whereby its body gains the oxygen it needs in order to live. *Conscious* knowledge of the physical or mental conditions needed to perform a given act is not our first possession. We might believe, as some do, that the breathing process of a baby is instinctive, but what finally is the basis of ‘instinct’ we do not know. ‘Instinct’ is a convenient word for explaining things that we cannot yet explain. What we do know is that we live before we acquire the *knowledge* we think we need in order to live.

When we move forwards in life, knowing that we do not know what lies ahead of us, we move *in faith*. Faith is that power in us by which, in the absence of knowledge of the effects of our actions, we nevertheless continue to move forward in the belief that things will finally turn out alright. Even after Christ’s way of living had led to His death, His disciples strove to tread the same path. Something in the personality and being of Jesus convinced the disciples that His death was significant for mankind, in the way that the deaths of other men were not.

By His willed treading of the way to Golgotha, Jesus demonstrated that for mankind there is something more important than mere

survival in physical life. Jesus taught of another life beyond that of our present physical world. “My kingdom is not of this world,” He said, thus indicating another kingdom more important to Him than the material one.

From the example of Jesus, His disciples gained a new view of life. They accepted His words, “I am the Way, the Truth and the Life,” and saw that what was embodied in Him was of infinitely greater value than anything the material world had to offer. Worldly fame they saw to be mere opinion. “Honour and shame are the same,” had said Lao-Tse, an ancient Chinese sage. They are both ‘opinion’. Jesus indicated something of more value than opinion; He pointed to the reality of eternity, to everlasting values beyond any that mere time-mind knows.

His disciples had not seen the eternal values of which Jesus spoke, yet they believed in them, on the strength of His word. “The words that I say to you are truth, and they are life.” This belief in them was an act of faith. “Without faith it is impossible to please God.” Without faith we cannot take a single step into our future.

Where we have no knowledge, it is foolish to act. But where we have no knowledge of a world beyond the material one we daily live in, and yet

go forward into our future in the faith that Jesus knew something of another and better world, we are, ‘Fools for Christ’s sake’.

To be a ‘Fool for Christ’s sake’ is to be the highest thing that it is possible for a human being to be. Why? because by being such a fool we can go forward with perfect confidence to meet the unknown, the next moment, the next minute, the next hour, the next year and throughout our whole life, and beyond, into death, in the sure faith that beyond death there is a further life, infinitely more glorious than this so often tedious and painful one which we pass through on this earth

It is fashionable in these days of scientific advance to disbelieve in spirit. Yet there is still a hope in the minds of many that immortality will become possible with advancing science. People arrange to have themselves put in ‘deep freeze’ in the hope that future science will be able to resurrect them, give them new organs for old, new hopes, new dreams for old, better dreams of a higher life than they have hitherto known.

Fundamentally this hope is rooted in a deep conviction that *life itself is eternal*. We accept that physical bodies may be injured, or become diseased, or otherwise made unfit for life. But

we do not so easily accept that life itself ends when particular bodies die. "Life goes on," we say, when somebody dies; and behind these simple words there is more than a mere refusal to face the fact of a particular death.

What is life? It is a process in which intelligent power pursues goals that it has designed for itself. It is a process in which energy experiences itself in feeling, thinking and willing, a process in which a very strange triple interactivity conducts itself towards the fulfilment of its own purposes.

We have seen statements that human intelligence is simply a result of activities of our physical brain, that we are intelligent only in so far as our brain functions correctly. There is no better logic in this statement than the contrary one, that our brain functions properly only in so far as an intelligence guides it. There is no reason at all why we should not say that our brain is a kind of computer which has to be programmed by intelligence in order to be able to work efficiently. The gross materialist *believes*, not *knows*, that the one view is correct; the man of faith-in-spirit *believes* that the other view is correct. Both *believe*, both have *faith* in their own viewpoint. There is as yet no way of providing material proofs for either view. Simply, one belief opposes another.

But the belief of the gross materialist is an imprisoning belief, for it ties man down to machine-like activity, makes man act like a robot, while the faith of the man who believes in spirit allows him to travel beyond mere materialistic explanations of things, onward into realms of free action utterly incomprehensible to the machine-man. ‘His worship is perfect freedom’.

The belief which confers upon us the greatest possible freedom is the best and highest belief, the most profitable belief, the most beneficial faith. ‘Christ in us, our hope of glory’. We can reach as far as our faith allows us to. If our belief is that we are unfree robots, robots we shall become. If our faith is that we are free creative intelligent beings, we shall become so.

The Universe is an expression of energy. That energy has produced the world of plants, animals and human beings and has not yet stopped working. “Greater things than these shall you do if you go to my Father.” The ‘Father’ that Jesus here refers to is the infinite generative intelligent power that has produced, and is maintaining, the world we live in.

All thinkers allow that there is a power to think. They also allow that energy is used in this thinking. What we have now to do is simply remember the rule that says that there cannot ultimately be two dissimilar origins for the universe. Total dissimilars cannot possibly interact. But energy and intelligence interact. We experience their interaction in ourselves every time we accomplish some defined act, every time we attain a declared aim. Energy and intelligence must be two aspects of one ultimate reality. We cannot separate energy and intelligence. If we design an experiment to test whether we can separate the two, we use both in performing the experiment

There is no escape for us. To test energy, we have to use intelligence to devise the test. To test intelligence, we have to expend energy. For us the two are factually inseparable. We are compelled to say that energy and intelligence are two aspects of a very mysterious something behind both. This mysterious something is what intelligent persons mean when they say that they believe in God. ‘God’ for them is the infinite intelligent energy, which by means of its activity, produced and continues to maintain the universe in which we live.

When in the book of Genesis we read that God made man in His own image and likeness, we are being told, in symbolic language, that just as God is intelligent energy, so is man.

Man actually has the power to think, to feel and to set himself in action. This power is of the infinite power of God. It is God's intelligent energy working in man. Man is a zone of threefold action of and in God. Man's mind is a zone in God's Mind; his feeling is a zone of feeling in God's Feeling; his will is a zone of individual action in and of God's Universal will and Action.

Without God's triplicity of powers, man could not be man, could not think, feel and will. Without man God would have no individual representative on earth, thinking, feeling and willing for Him. Man is an instrument of God, a means whereby God can fulfil His purpose in this world. For this end God created man, to do work for Him that the mere mineral, vegetable and animal cannot do. And in so creating him God gave to man the means whereby he can accomplish this divinely appointed work. This means the triplicity of thought, feeling and will which man experiences in himself. To realise the full significance of this triple gift is for man to

realise himself as God's representative in this world. Full realisation of this triple gift is man's work, his true aim and the justification of his right to receive the title, 'Son of the Most High'. I have said, "Ye are gods."

All of this is at this day beyond our full comprehension, and so, to believe in it as possible of realisation is to go beyond our present knowledge; and to go beyond our knowledge is to be a fool, and because we strive to do so on the authority of Christ's word, a 'Fool for Christ's sake'. Of all the kinds of fools, this is the most profitable for us to be.

Science of gross materialists offers us explanations of the world that oppose the words of Christ. It is for us to choose between them. "I have this day set before you life and death; therefore choose life." Thus speaks God. There is a belief that leads to the mechanisation of the human soul; and there is a faith that leads to attainment of creative freedom. It is for us to choose, for it is precisely because we have a God-given power to choose that we are human beings and that we are defined as made in the image and likeness of God.

Chapter Ten

The power to choose between alternatives, a power given in a special way by God to man, is not that which we see operative in the animals, for animals choose only between pleasures and pains. They have no ethical or moral problems such as those which so often disturb mankind. If a thing gives pleasure, an animal tends to move towards it, and, if not impeded, will do so; and if a thing gives pain an animal will withdraw from it, if able to do so.

This same pleasure-pain reaction tendency is seen also in man, but along with it we find also another factor, a power to go against this simple pleasure-pain reactivity, and to conduct ourselves along quite other pathways, towards defined goals which animals cannot even conceive. This power to reverse our pleasure-pain activity is the distinguishing mark of mankind. It makes possible an act of pure self-sacrifice, in which one's own pleasures and pains are denied first place in our heart and mind and body, and we are enabled to go forward to achieve deeds of heroism not possible for the merely animal side of nature.

Because Abram obeyed God's command to leave his country and kindred and his father's house, and go to another land that God said He would show him, Abram showed his power to make an act of human choice, based not on immediate pleasure-pain reactivity. Abram was then seventy-five years old, hardly an age when we might expect him to be pleased to leave his country, kindred, and his father's house and to go travelling to a land unknown to him.

True, God promised that in Abram all families of the earth would be blessed, yet no explanation was given to Abram how this blessing would be effected. Abram was presented with a command and *chose to* obey it. If he had chosen to disobey, the history of the world would have been different, and God would have chosen someone else to do the work that was to be done. Then it would not have been the children of Abram to whom we would have been so indebted.

But Abram chose obedience to God's command, left his house in Haram, and went into the land of Canaan. And the Lord appeared to Abram and said, "Unto thy seed will I give this land." The present state of Israel has been founded on this promise. A people's whole history has been determined by the choice of Abram's descendants to believe these words. We

see here the power of choice to be a maker of history. Who in Abram's day could have foreseen the present tensions in the Middle East, the manifest result of Abram's obedience to God's command?

A famine in the land led Abram to choose to go to Egypt, where corn was plentiful. When he left Egypt he had become very rich in cattle and silver and gold. He returned to where he had first made the altar to God. And Lot was with him, and also had flocks and herds, so many that the land could not provide enough food to support them. The herdsmen of Abram and Lot quarrelled. Here was another situation requiring an act of choice, and it was Abram who spoke and said to Lot, "Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we are brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me; If thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left."

Here Abram reveals himself as a man of great flexibility. He chooses to initiate the suggestion that he and Lot should separate, remind him that they are brethren, and then allows Lot to choose

in which direction he shall go. He is sure that whichever way he goes he will be led by the Lord towards good fortune.

After Lot had left, the Lord showed to Abram the land of the north and south and east and west, and said to him that all the land that he could see would be given to him and his children, for ever. And God said, “Arise, walk through the land in the length of it and the breadth of it: for I will give it unto thee.” Then Abram moved his tent and dwelt in the plain of Mamre, in Hebron, and there built an altar to the Lord. Again Abram *chose* to believe and obey God, and another step was laid in history.

War broke out, and Lot was captured. When Abram was told of Lot's plight, again a choice was made. Abram pursued the enemy, rescued Lot and his goods and people; and Melchizedek, King of Salem, and priest of the most high God, blessed Abram.

Again Abram had to choose, for the King of Sodom said to him, “Give me the persons, and take the goods to thyself.” But Abram said, “I will not take anything that is thine, lest thou shouldst say, I have made Abram rich.” Abram thus showed his faith that, if he were to become rich, it would be by God's aid, not man's.

After this the Lord appeared in a vision to Abram and said, “Fear not, Abram: I am thy shield and thy exceeding great reward. And Abram said, “Lord God, what wilt thou give me, seeing I go childless?”

Then God told Abram that he should have an heir of his own seed, and showed him the stars of heaven, and their number and said, “So shall thy seed be.” And again Abram *chose* to believe in the Lord and his belief was counted to him as righteousness. Then God made a covenant with Abram and gave to his seed the land from the river of Egypt up to the river Euphrates. Another indicator in history.

Sarai, Abram’s wife, had no children and accepted this from God’s will, and suggested that Abram should beget children by the Egyptian handmaid, Hagar. So Hagar conceived, and at once showed her colour by despising Sarai. Sarai then asked Abram to judge between them. Again Abram had an occasion of choice, and told Sarai to do as she wished with Hagar. Sarai dealt harshly with her, so that she fled into the wilderness, where an angel of the Lord found her, and told her to return to her mistress, and said that Hagar’s child would be a son called Ishmael,

because God had heard of her affliction. Out of Ishmael would come a multitude, and Ishmael would be a wild man, his hand against every man, and every man's hand against him. Here is an echo of Cain.

When Hagar gave birth to Ishmael, Abram was eighty-six years old. When he was ninety-nine, the Lord said to him, "I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. Thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee."

The addition of the 'H' in the name 'Abraham' changes its meaning in accord with the symbolism of the letters of the Hebrew language, each letter having its special significance.

Then God appointed circumcision as a symbolic act, signifying the separation of those who believed in God from those who did not. This symbolic act became later a point of great controversy among men, some believing that actual physical circumcision was an essential mark of God's chosen people, and others

holding to the view that physical circumcision was merely an external symbol, and that the real, efficacious circumcision was that spiritual act by which man dedicates his life to the service of God, a drawing of a symbolic circle around one's own being, to exclude from one's heart, mind and will anything whatever that would impede this service.

By his continuous choosing of the true path of service to God, Abram became Abraham, in whose seed all the nations of the world were to become blessed. The possibility of us attaining this blessedness likewise requires us, like Abraham, to choose.

Ordinarily we do not think that every act we do is an act of choice. We think and feel and act usually without any conscious deliberation. We do not realise each moment that we are *choosing* to think and feel and act. We say, "I think such and such," or, "I feel such and such," or, "I will do this or that." But seldom do we say to ourselves, "I am *choosing* to think X, or *choosing* to feel Y, or *choosing* to do this act rather than that." Our choices are not always fully conscious. To be fully conscious of the fact that we choose our thoughts, feelings and actions is to be fully responsible, and often we find responsibility a heavy burden. We see this in

the expression, “He was weighed down by responsibilities.” It is as if life should not have any responsibilities, should not have any burdens of any kind, but rather should be an endless holiday with no responsibilities whatever.

But life is *not* like this, much as we would like it to be. Life *is* responsibility. To live we must eat; to eat we must work. This fact we cannot avoid.

Of course, all around us we see examples of people who do not appear to obey this law. We see some who come into the fruits of the labours of others, some who have inherited the wealth of once industrious ancestors, some who gain their livelihood in ways that do not look obviously like work, and some the sick and aged, whose work is minimal.

But life *is* energy, and is always at work in some way. To live we need a heart that beats, blood that circulates, a brain and nerves that work, muscles that move, internal organs that never rest, not even in our sleep, for then repairs must be done to fit us for tomorrow and tomorrow, throughout all our life.

Abram *chose* to believe in God and received the symbolic ‘H’ into his name and became Abraham. His wife Sarai, at the same time also received the same ‘H’ and became Sarah, for she too had chosen. Choice is unavoidable. To refuse to choose is to choose to refuse. Life is a series of acts of choice. Our choice may have more or less clarity, according to our degree of mental, emotional, or volitional awareness. Some people live in a kind of prolonged dream, sleeping or waking. They choose as do dreamers, drifting semi-consciously, like primitive marine creatures moved by invisible ocean currents along watery pathways barely felt. Yet, for man, the time comes when the dreamer is forced into a higher level of awareness, and finds that his choices have somehow become more conscious, and with this increased consciousness has come a greater sense of responsibility. The more conscious of our choices we become, the more responsibility we have for so choosing.

In the Bible, consciousness is symbolised as ‘light’. To be ‘enlightened’ is to be conscious of our choices and their results. As ‘light’ symbolises consciousness, *knowing* what we are doing, so ‘darkness’ symbolises unconsciousness, *not* knowing what we are doing. Millions still ‘dwell in Darkness’, people born in

situations that afford only minimal true education. We cannot say that these people are wholly responsible for their ‘darkness’. The world-situation for mankind is not so simple as we might wish it to be. Future history has still much to reveal.

Chapter Eleven

Let us repeat that people are not wholly responsible for their mental ‘darkness’, their lack of certain kinds of knowledge. The world is not as simple as it was in the days of our first ancestors. Technological advances have complicated our living procedures far beyond the capacity of any single individual’s learning powers. We just simply do not have enough time to be able to keep up with every new emergent of scientific research, nor with the continuously changing conditions in the world of national and international relationships.

But it is not only scientific and technological advances that make it hard to keep up with our changing world’s multitudes of aspects; there are also deliberately set up impedances to the widening of our knowledge and understanding. Some of these impedances originate in certain types of government-controlled educational systems, but others originate in our own desires not to impart knowledge to each other in case such knowledge should be used against us.

But there is another, far more difficult to detect source of impedances to increased understanding. It is our own desire not to know

certain things about ourselves. It is this desire not to know that has closed off part of our mind to us, this desire not to face certain aspects of our own nature which we find unpleasant or even painful to contemplate. ‘Men loved darkness rather than light because their ways were evil’. Put so bluntly, this means that mankind prefers not to know certain things that are unpleasant to face. Yet reality is reality, whether we wish to face it or not. The dust swept under the carpet, is still real dust; the slipshod workmanship at the unseen back of the cabinet is still real slip-shoddiness; and the deliberate misinterpretation of the motives of other persons, and of ourselves, is still real misinterpretation.

When Hagar conceived her son, which Abram had fathered at Sarai’s suggestion, Hagar chose to interpret the event as a demonstration of her superiority over Sarai. There was no need to make such an interpretation; Hagar could have chosen to be grateful to Sarai for her suggestion, could have chosen to have been helpful to her and Abram. Instead, she made the foolish decision to boast about her new situation. Because of this, she found herself in the desert; and found herself with a child who would grow up to be a man whose hand was against every other man, and every man against him.

Ishmael's destiny was set for him by his mother's wrong choice of response to a situation that might well have been to her great advantage, if she had chosen better.

But it is not only that historical Hagar who made that unfortunate misinterpretation. There have been countless Hagars since who have made similar errors. Everywhere that ingratitude has been shown in reaction to a well-intentioned deed, the same mistake has been made. And this is the kind of unpleasant fact that certain parts of our nature do not desire to recognise.

In a survey of what people set as of highest value, it appeared that a good self-image was given first place. This is not so surprising as it might at first sight appear, because we have to live with ourselves. 'Good name in man and woman is the immediate jewel of the soul'. Let us notice this; 'the *immediate* jewel', the very *first* value that we recognise within ourselves.

If we have a low opinion of ourselves, we do not like to look at ourselves, for then we become depressed, made negative by our low self-image. We feel inferior to other persons, we shrink within ourselves; and this shrinking impedes the flow of our life-energies, so that we

take a step downwards towards disease and possibly death. A bad self-image is a nail in our coffin.

There is only one way to avoid a bad self-image, and that is not to do things that create such an image. But this is a counsel of perfection, we tend to cry out; surely we *cannot* be perfect; we are only human, only creatures; we are not God.

Nevertheless, we are told to ‘Be perfect as our Father in heaven is perfect’, and until we are, we shall not be at peace with our own self. Perfect internal harmony means that every part of our being works with every other part as it was designed to do. But when we are not at one with our self our parts *cannot* harmoniously work together. Harmonious co-operation of parts is possible only where there is no conflict. But conflict is inevitable where there is an image of a perfection that we *might* have, and another image of our self as we *know* it to be.

Let us accept the fact that we are at present imperfect. Let us understand why we are imperfect. Let us see that perfection can be gained only if we first face the fact of our imperfection. Let us admit that facing our imperfections is painful. Then let us face this pain. Facing the pain of our own imperfections

is the first step on the way to the perfection we all crave. Yes, we all crave perfection, even though we like to tell ourselves that we can put up with our imperfections. Perfection is our final destiny. That we have not yet reached it is the present cause of our sorrow.

When Abram, in his old age, saw himself with no children to carry on his line, he was, no doubt, unhappy. He knew himself not yet perfect. He hoped that, if he had children, he would be able to pass onto them whatever knowledge of perfection he had. He had a vision of a possibility of perfection attained at some future time. He foresaw the birth of a perfect man. "Abraham rejoiced to see my day," Jesus will later say. Meanwhile, Abram had no existing evidence of the perfection he foresaw. Perfection was still only an *idea* in his mind.

From where did this idea arise? Not from the outside world of things as they were presented to him. The rocks and stones of the desert through which he made his way could break and crumble; the flowers that looked so near perfection as they grew by the way side could fade and die; the splendid wild creatures that he saw could be killed or would age and finally cease to be; the stars in the sky seemed the nearest to ever-enduring perfection, but even

they were subject to change, to eclipses and obscurations. Not from outside did Abraham derive his belief in the possibility of perfection.

Men look for the kingdom of heaven, the kingdom of perfection, saying, "Lo! Here! ... Lo! There!" But the kingdom of heaven is *within*. Abraham's vision of the perfect man was *within*. Somewhere in the depths of his soul he could feel the possibility of the elimination of all errors, the washing away of all false ideas and wrong motives. He could feel in his depths the hidden seed of perfection.

He could not grasp this seed with his hands, could not bring it out and say to himself and others, "Look, this is my seed of perfection, which will grow inevitably into the perfect tree of my being." No. There was nothing externally visible of this seed, and no inevitability of its development. This seed develops, if at all, not mechanically, but as a result of a long series of *choices*.

A seed may be planted, and in good soil. But it still depends for its perfect development on proper care. It must be watered, and fed, and protected from wild animals, and from the winds and storms that would uproot it, and even from weeds that grow from other seeds. Guaranteeing perfect

development implies much hard work, and also the action of the Divine Power that is the One Source of all things, and which alone finally can give the increase. To Abraham, who was prepared to do all the needed hard work, there was still one thing needful; the faith in the Divine Power which alone could guarantee the increase, the survival and development of the seed and its multiplication till its numbers would be as the stars of heaven. “And it was counted to Abraham as righteousness that he had faith.”

What is faith? We know that it is the substance of things hoped for, the evidence of things not seen. But what is ‘substance’? Simply, ‘substance’ is power, a power that *knows* itself to be power.

We know today, as a fact, that matter is a form of energy. It is not what the early ‘solid atoms’ were supposed to be. The Universe is a behaviour pattern of energy, a way in which power brings itself into expressions as the forms of all the things we see about us. What ordinarily we do not know about this power is that in man this power functions as *will*. Abraham’s faith in the possibility of perfection is another way of saying, “Abraham’s innermost will was towards perfection.” Abraham was a man of persistence, a man who, once he had seen a worthwhile

possibility, would hold tenaciously to it as the object of all his striving. He was a man who, guided by his inner vision, could make his way across unfriendly terrain, facing all kinds of danger, to travel from Chaldea to Egypt and further. He was determined to follow his inner voice, which he believed intensely was of God. No external objects of worship, no local, tribal gods could divert or delay him. He knew that salvation, if it could be gained at all, must come from within. And he knew this ‘within-ness’ was not the ordinary egotistic self of common man; he knew that the Inner Voice was from a Being far beyond ordinary man; and to the Source of this Inner Voice he raised an altar.

Of all that has ever been written on the power of positive thinking, Abraham is the chief figure, after Noah, that should be noticed. Noah had placed himself by faith in an ark, with no sails or rudder, trusting in God finally to bring it to rest. Abraham with a like faith, with a will to a perfection not yet externally visible, had made himself a nomad, not a ‘dweller in the land’, driving himself along through extremes of terrain towards a state of perfection that he knew that he himself would not attain, confident that somewhere, sometime, his seed would attain it.

When we see that faith is the *Substance* of things hoped for and remember that matter is really energy, we can see that faith is another word for that in man which we call ‘Will’.

Will in man is the spiritual power which God breathed into him at his first creation, and which God still breathes into him as the very essence of his freedom. This power is man’s power of free will.

When a man is *willing*, he is moving towards some goal. When he is not willing, either he is being moved by something other than his own willing, or he is merely drifting.

We all know what it means to drift; and we all know what it means to be moved by other than our own will. We know also that we do not use our will-power as much as we might.

It is sometimes pleasant to let ourselves drift, or to let ourselves be moved by something other than our own will; but at such moments we are not working at our highest level. To get the best out of ourselves we must *will* to do so. We cannot just drift to our best. Drifting and dreaming go together. High performance requires us to be awake.

Chapter Twelve

Drifting will not guarantee our best performance. Any white-water canoeist knows this. Somehow we must steer our way through life's rough waters. But there are two ways to steer: an egotistic way, and God's way.

Every Olympic athlete knows that an egotistic self-image is not the best aid to top performance. A man who struts about thinking about how marvellous he is, how wonderful he looks to other people, is wasting energy that he needs for his greatest concentration of effort. Energy not focussed on the goal to be attained is energy dissipated and wasted.

Abraham as a young man broke the idols that were man-made. He knew that idol-worship was idle worship. He knew that idling is energy wastage. Inside Abraham was a 'still small voice', the voice of divine intelligence. He listened to this voice and heard it say, "Do not waste energy on useless things." His God-given intelligence saw the wisdom of this advice, and knew that highest achievements result from energy concentration.

God is God precisely because He is the most supreme concentrator of energy. ‘God is One’ means that God concentrates on *being One*, that He concentrates on the unification of His purpose. If the energy of eternity were not gathered together by God’s will to unity it would disperse into the infinite void.

What makes God mankind’s ideal object of worship is precisely that His will-to-Oneness guarantees his eternal persistence of Being, and so shows us how to move towards the immortality we desire. As we now are, we human beings are mortal. We die, corrupt and vanish. But we do so only because we do not will only one thing, our unity. We have not yet fully learned the lesson God wills to teach us, the lesson of true Oneness.

True Oneness does not disintegrate, does not die and corrupt and vanish. Every part of true Oneness involves itself in every other part. Man has not yet fully realised that his ultimate survival as a living being rests on his capacity to resist disintegration. Disintegration implies a lack of a single unifying purpose. So far, man has scattered his energies over multitudes of profitless activities. He has lived striving to accumulate material things that at death he cannot take with him. He has not striven for those things that can resist the forces of disintegration, the truths that finally fit

together in one consistent wholesome pattern. He has neglected the truths that add up to ultimate Oneness which confers immortality on his soul. Today millions of people have taught him that he is but a material body, doomed finally to disintegrate into atomic dust, to lie in the ground or be turned up and blown by wild insensate winds ceaselessly about the world. Man has come to believe that it is not worthwhile to try to understand himself. He sees no profit in the study of depth psychology, no advantage in believing in the spirit. He busies himself in the materials of the outer world, where he can see, or thinks he can see, what is going on. Material things he can touch and hold and grasp, and, if he works hard and becomes able to pay for them, may legally do so and declare them his own. And they are outside him, where he can keep an eye on them, so that they are not stolen away from him.

But in the inner world of his soul, his eyes are not so reliable. The inner world of the unintegrated mind is a world of ever-shifting ideas, feelings, emotions and impulses of obscure origin. The outer world of hardware commodities can be seen for what it is, and can be dealt with in hardware terms. the inner world is a world of software, of fluid shifting shapes less easy to handle.

The materialist apparently has chosen the easier lot. He lives in a world of external handleable hardware. But he also finally dies in it, unaware that his neglected inner self is not totally annihilated by his physical death, and so must then be faced.

We know that energy may change its form, but we know also that it cannot be totally annihilated, cannot become absolutely nothing at all. We know that all things in the universe are but forms of energy. Therefore we know, whether we *like* to know it or not, that we are ourselves forms of energy, and so not finally reducible to nothingness, and so finally must face ourselves.

During our life we change our form from baby to adult without ceasing to be what we are, namely, forms of energy. At death we change our form, yet remain still the energy we always were. The energy we were is forever inescapably itself.

We may hope that at death the energy that has constituted us in life will disperse without our knowing it, and that thus we shall escape suffering. We may hope this, but we cannot be sure that it shall be as we hope. And there is something about this that ‘must give us pause’,

for, as that energy which we unavoidably are persists beyond the change we call ‘death’, so it, and thus our self, may have to face itself, give an account of itself, judge itself for what it has done in its life. No other judgement will be so hard, and it will not be so merciful as the judgement of God, for we do not like to think badly of ourselves, do not care to face that idol which in life we worshipped as our self-image.

To avoid this painful self-judgement we need to learn from Abraham’s example. We need to destroy that idol which is our outer self-image, and turn inwards towards our true self, that self which is made in the image of God, not an idol image, not an idle image, but a highly vital likeness of God Himself, breathed into man at his first creation.

When we have broken our outer idol, our false powerless self-image, we shall discover astonishingly within our innermost centre the true divine image of our Creator, and with this our own true creativity, whereby we can work as God works and Jesus worked and works, for the creation of the truly beautiful order that is the meaning and purpose of Cosmos, the harmonious joyous interplay of all beings.

Abraham looked forward to the time when all false images, all idols, shall be broken, the time when mankind will have seen the folly of all idol-worship and will have attained the true likeness of the God within, and so fulfilled the destined human role in the universe.

Many a bloody massacre in the world shows us what idol-worship does, for all the false partisanship that divide man from man are of such idolatrousness. Jesus gave us the clear command, "Love one another." Love creates; it does not destroy. Love harmonises; it does not bring discord. Love heals, and does not wound. Of course, we know that in the world as it is there is little true education, little belief in the doctrine of mutual aid. We know that we have thousands of years of fear in our blood and bones. We know that our very cells tremble at the mere thought of suffering violence, and prepare to defend themselves against it before it comes over the horizon.

But we know also that Abraham rejoiced to see the day of the coming of Jesus. And it is to Jesus that we look for guidance in how to deal with idolators. Jesus knew what was in man, knew man's hidden as well as his manifest idolatry, and knew that there is only one effective way of relating to it.

When a man worships an idol, he does not take calmly its destruction. For the idolator the idol appears to be powerful. If it did not, he would not worship it. Thus to smash a man's idol is equivalent to breaking his personal power. This is most obvious when we see a man's reaction to an attack on his self- image. Nothing is dearer to fallen man than his self-image. It is the anchor of his mind, the centre of what mental and emotional stability he has so far attained. It appears to him that without his self-image he would be dispersed in the void. Fallen man knows nothing of the true divine image within his innermost centre, and so must cling to his self-image as a drowning man to a piece of driftwood.

Nothing we can do from outside can compel a man to give up his self-image until he personally is ready to give it up. Fallen man believes that he need his self-image to maintain his sanity. It is his anchor, to which for the time being he must cling. Only little by little will he give it up, and only then by replacing each removed bit with another and better one. He must improve his anchor, not lose it. He must build into it, bit by bit, some better elements, until finally he can bear to look it in the face and say, "This is my self, seen in the mirror of my mind."

Jesus saw this need in man for an anchor, an acceptable self-image. He knew that finally for man the only permanently acceptable self-image is the divine image implanted in man by God. And he knew that man had lost awareness of this inner divine image. Therefore Jesus represented the divine image to man, by living as God Himself lives, willing wholly the Oneness of being which will finally be the salvation of mankind. "I", said Jesus, "and my Father are one. Be one with each other as we are One." And Abraham rejoiced to foresee Jesus demonstrate this Oneness on the cross of self-sacrifice.

As long as men are idolatrous in the worship of their false self-image, they will put to death the idol-smashers. This Jesus knew, and foretold for his disciples a like end to his own. But he foresaw also that his sacrifice would force the idolators to improve their idols, little by little, until they would finally perfect them, having discarded what in them was unworthy.

"Father forgive them, for they know not what they do," is the cry of Jesus to God from the cross. The world is too complex for us to be able to see all its forms and inter-functions. Advancing materialistic science has solved some of the cruder problems set for us, but so far it has not begun to

accept even the existence of the subtler problems of the human soul, the problems of love and hate which today so devastatingly sweep through the world. No scientist has so far put love and hate on his laboratory table and cut them up. He has measured some of the more obvious physical changes that take place in their presence, but these changes tell us nothing of love and hate as they are in and for themselves and each other.

Yet these forces really exist and move the world, conjoining and disjoining individuals and groups within it, to the general delight or misery of the multitudes of human beings and their governments, who so far cannot control each other or themselves.

The world situation is something like the situation inside the physical body of an individual human being where thousands of millions of cells struggle for survival, each one in its own way, each group with its own rights and responsibilities, each organ with its special contribution to the whole, and its special demands on the whole, and all subjected to the myriad stresses and strains of the ever-changing outer world.

Chapter Thirteen

Because the inside of man's physical being, with all its millions of little cells, each striving for self-existence, is like the outside world where millions of individuals strive for their own existence, we may say that each individual human being is like a little universe which corresponds in its many parts with the big universe outside

We can easily understand that the things inside our body are related to the things outside our body. All the chemical elements that we find inside our body we can find outside also, and all the elements outside us may enter into us and help to constitute our being. We may think of our skin as a barrier between two worlds, an outer world and an inner world. We know that this barrier is permeable: we perspire and let some of our constitutive chemicals out into the external world from which we borrow them whenever we eat or drink anything. The breathing process that sustains our lives is a two-way movement that carries air into and out

of our bodies. If we stop this two-way process for more than a few minutes, we shall die. We know therefore, that living is an exchange-process.

But the exchange-process that is our living is not merely a chemical element exchange-process, although it is so at the very lowest level. We have other levels of living, finer and more subtle than the merely gross chemical level. Not only do we exist as a collection of chemical materials; we are also *aware* that we exist.

Awareness of our existence depends on finer forces than those of the gross chemical elements that constitute our lowest level of being; it depends on our capacity to *sense* ourselves. Sensation is the basis of all our self-awareness. The word sensation is related to the Latin word ‘sentire’ which means ‘to feel’. Our ability to feel our existence is the basis of all our knowledge; hence ‘sentire’ means not only to *feel*, but also to *know*. ‘Where there’s no sense, there’s no feeling’. Where there is no feeling, there is no participation in life.

Feeling may be vague or well defined. We might make a scale of degrees of feeling-sensitivity. At the bottom we would place the least possible feeling awareness, the degree of feeling we have in deep, dreamless sleep.

In such sleep we know that we have some degree of feeling, because when we wake up from it, we can say, "I slept well." If our sleep is disturbed by dreams, we feel this disturbance, and say, "I had a disturbed sleep." Dream awareness, therefore, has a slightly higher degree of feeling-intensity than the dreamless sleep state.

If we have a frightening, intense dream, such as we call a nightmare, the feeling intensity may be so great that it may force us to wake up, perhaps perspiring with fear. The nightmare has a higher degree of feeling intensity than the ordinary dream.

In our waking state also we may have various degrees of feeling awareness. On first awaking in the morning we may not be as collected as we need to be for the tasks ahead of us in the day. To 'collect' ourselves we may need to remember what is to be done. We may rise from the bed, have a bath and shower, and so place ourselves more consciously in our body,

meanwhile reminding ourselves of the particular things we have to do, keep appointments, etc. All the time we are talking to ourselves mentally, we are collecting our sleep-scattered wits, and beginning to focus more intensely on what lies before us

By so talking to ourselves about what we have to do, we are raising our level of feeling-awareness to a more focused condition. When our mental content is fairly well defined and the relations between our ideas are clear and distinct, we say we are ‘conscious’. ‘Consciousness’ is the state when we know more or less clearly that we really exist and are thinking definitively about some subject matter. There are, of course, degrees of consciousness. When using sharp, dangerous tools, we need to be at least as sharply conscious as our tools are materially sharp.

When we are clearly thinking about the things we have to do in the time process, the needful activities of daily life, we say that we are ‘mentating’. ‘Mentation’ is the process in our mind whereby we think through our daily life’s problems, and count and evaluate all the things related to these problems, so that we shall be able to deal efficiently with them. In mentational thinking we have to remember the things of

Time, the things that we encounter in our daily living from moment to moment, and the past commitments we have made, and the future plans we hope to realise. Mentation also has degrees of intensity.

But there is another mode of thinking, in which we do not think merely of the things of time and matter, which are always changing. We think also of things that never change, of principles that remain, and always will remain true, no matter what happens to the things of time and matter. These changeless things we call things of eternity.

The problem of the relationship of the things of time, and the things of eternity, has occupied many minds. Plato saw Time as ‘the moving image of eternity’. To understand this, we have but to remember that we can mentally grasp a distant scene, say a mountain-range, in one glance. We can close our eyes, open them for an instant, and in one eye-blink catch the fact that we have seen a mountain-range. With practice we can gain much information in one quick look. The trained observer can grasp a whole wealth of information in a single instant.

Having understood this power of the mind to grasp much in a moment, we can see that, by

focusing down onto a particular detail of a large whole, we can temporarily ignore the whole and focus on the part selected. And we can spend as much *Time* as we like on examining this part. Then we may leave this part and focus our attention on another part, again consuming as much time as we care to on its examination. We may call this way of looking at things, the Time-Way, as opposed to the other mode, in which we grasped a whole mountain range in an instant, in the Eternal-Way.

If we stretch out our arm and spread out our hand, we can see in one instant that it is a hand. If we then draw our hand very close to our face, we can focus on each finger in turn, examine it, and take time in doing so. The first way is the Eternal-Way, the second is the Time-way. Both have use. With the Eternal-Way we can see at once the whole plan of a thing. With the Time-Way we can expend lots of energy examining the minutest details of the thing. On a clear night we can see in an instant that the sky is studded with stars. But we can also use a very powerful telescope and study one star at a time. To focus down onto a detail is to enter Time, and to consume it. To hold the infinitely wide instant view is to enter Eternity. The way of Time-looking is the way of the ordinary down to earth man. The way of Eternal-

looking is the way of God and the prophets. The ability to prophesy belongs to the Eternal Way of looking.

Throughout the year the stars in the sky appear to rotate, as if they were fastened to a great wheel. This Star-Wheel was watched by shepherds at night, and became for them the occasion of prophecy. The Star-Wheel Clock told of the year's events that had been, and would be again. 'One day tells another', and one night tells another, and one month tells the moon phases of another, and one year foretells another. Thus the sky-watchers and star-gazers, by increased interest, became the fore-runners of the prophets.

Abraham knew about the two ways of looking, the Time-Way and the Eternal-Way; and knew the use of both. He also saw in the interplay of the two ways a developmental process, which finally would lead to the perfecting of knowledge in Wisdom. And, just as he knew that he had practiced these two Ways and improved his capacity in them, so he knew that someday, somewhere, far away in the future, some man would come into the fruits of this two-way practice; and he rejoiced to foresee that day and that man.

There is an heraldic symbol showing a double-headed eagle, which symbolises the two ways of looking. Some thinkers have thought that the double-headed eagle meant ‘Look east, and look west’, as if it had merely a geographical-political significance, as for a royal dynasty threatened from both ends of the kingdom. But its symbolism is wider, deeper, and more subtle than this.

The eagle, like the hawk and the vulture and other high-flying birds, was used as the symbol of the ‘over-view’, the all-comprehending consciousness that looks down from above. But the eagle and the hawk not only look from above and see the whole landscape spread out below them. They have amazing eyesight that can focus on details. They can see their prey. They can ‘stoop to conquer’. Not for nothing did the great emperors study the ways of the eagle and adopt it as their special emblem.

Abraham could talk effectively with Kings because he knew the ways of the eagle, the two ways of looking, the Overview, or Eternal-Way, and the Time-Way. He knew that the Overview is the Way of God, the Way by which God secures His Oneness; and he knew that the particular view, the Time-Way view, if isolated from the Eternal Way, is the view of fallen man.

If we forget the Overview and involve our consciousness only in particular details which catch our interest, we may fall into identification with Time-Matters. We may thus forget the eternal principles that rule over the universe, and so ignorantly oppose them. But these principles cannot be broken, rather they break whoever opposes them.

This fact may be very frightening. We all know what guilt-feelings are; they are expectances of punishments or reprisals for things we have done and which we know, or believe, were wrong.

At the back of our mind we all believe that there are principles that govern the universe in which we live. By principles we mean forces that operate the universe, like the force of gravity, or the principles we know that we must obey, for if we ignore them we do so at our own peril. One great principle is that which we call the ‘Law of action and reaction’. This principle says that if we do something, we cause something else to be done, or our action is the occasion of a counter-action. “As you sow, so shall you reap,” says Jesus. Hinduism calls this the Law of Karma.

Abraham knew that the whole creation is as it is because of certain great principles which operates to control it. And he knew that one greatest principle rules all the others. This One greatest principle is the principle of Oneness. By this principle God Himself maintains his unity. This principle is also the principle of Love.

Chapter Fourteen

The principle of love requires very careful defining. In ordinary usage the word is a synonym of ‘desire’. The little child says, “I love ice-cream,” or, “I love playing with my toys,” or, “I love holidays.” But by these statements he means only that he derives pleasure from such things.

The same meaning is contained in the words, “I love you,” said by a young man or a young woman to one whose presence causes the arousing of certain feelings of pleasure and desire. ‘Love’ in the ordinary sense of the word thus means ‘desire’, the feeling that pleasure of some kind is believed to be attainable by certain special relationships with persons or things.

But this is not the meaning of the word ‘Love’, as used by Jesus when he says, “Love one another, as I have loved you.” The kind of love that Jesus was talking about is quite other than that which is a mere synonym for ‘desire for pleasure’. Jesus was not concerned with getting pleasure out of people or things. He was concerned to save them from erroneous ideas and wrong attitudes of feeling and will, which, if allowed to continue, would gradually reduce the possibility of fuller living.

Jesus came and taught in order that we might have life, and have it more abundantly. This was the way he used the word ‘love’. For him it signified the will to work for the creation of ever higher and higher levels of living. ‘Life more abundant’ meant to him, life more free, life more creative, life more reciprocally inter-relational, life more joyful.

We must not equate ‘pleasure’ with ‘joyfulness’. ‘Pleasure’ is that kind of feeling we have when something is done to us which we can easily assimilate whilst we remain relatively passive to the received stimulus. Passive reception of the stimulus or energy-input is a characteristic of pleasure. We can lie down, relax, and let the sounds of beautiful music enter our ears and so derive pleasure from them. We can lie down, relax, and allow ourselves to be massaged and brought into a state of pleasant quietness. In receiving pleasure, we allow ourselves to be acted upon by something or someone other than ourselves. Pleasure reception is relatively passive.

But ‘joy’ is a word signifying more than a passive reception of an easily assimilated stimulus. ‘Joy’ is a more active word. It implies an energy-input into a situation, not passive but active, a deliberate focussing of the power of the

will into an activity aimed to raise the living level of a being, or to produce new conditions which will make for higher level living. Joy is *active*, not passive. To enter into a joyful state is to enter a condition in which pure positivity rules, a condition in which Spirit is the lord of the situation.

Joy is present when we affirm the situation to which we have assented. We have allowed ourselves to enter into an environment, and because we have entered it, we affirm our presence there and make ourselves *active* to raise that environment's suitability for higher living. By 'higher' living we mean living in greater freedom, for, 'His worship is perfect freedom'.

When we know a truth we are freer than when we do not. To know the truth of a situation is to be better equipped to survive in it. Every situation has certain things in it. If we know what these things are, we can better adjust to them, better relate to them. An expert bomb-disposal trained soldier can deal with an unexploded bomb more efficiently than can an untrained layman. True knowledge is power: 'Know the truth, and the truth shall make you free'. True knowledge of a situation allows us to be *active* in that situation. Lack of knowledge makes us passive. Where we do not

know what is in a situation, we can be acted upon by the things in it without our being able to make an adequate response to them. In the presence of unknown things, our life may be endangered. Hence the unknown tends to produce in us a degree of nervousness or anxiety. Are there any ways of reducing this nervousness?

The world is filled with innumerable unknowns, each of which might be a source of possible benefit or harm, pleasure or pain, joy or misery. Lack of knowledge may mean that we could miss something that would have been good for us, or that we fail to avoid something bad for us. Unknowns, then, may be occasions for anxiety.

We have various possible ways of dealing with unknowns. Two of these ways are the way of heightened awareness of possibilities, and the way of Faith in the power of the Spirit to guide us. These two may in certain situations, coalesce, as in Abraham, or the first, (the heightened awareness of possibilities) may operate on its own, as when a man who does not believe in Spirit sharpens up his awareness of things by increasing his rate of perception of them.

The sharpening of awareness, if separated from faith in the guiding power of the spirit, may cause hyper-tension states which may have bad effects on the nervous system and on the organism in general. Continuous on-guardedness may result in increase of anxiety and many unbeneficial side-effects of this. Most people suffer in some degree from such undesirables.

How does faith in the guiding power of spirit affect us? Not to have such faith leaves us dependent on our own egotistic efforts to remain in charge of the situation. Without this faith we have to rely on our five special outer sense organs and on our mental rational capacity for properly interpreting their messages. With this faith, we have another ally.

Faith in the guiding power of spirit can do something for us that the use of our sense organs and ego mental capacities cannot do. Spirit is God. In us, this spirit, if we will listen to it, can give us information not accessible to our outer sense-organs. This inner information arises in us when we have faith in its possibility and listen sincerely to what is innerly given to us. It is intuition, an inner teaching, graciously given to us by the Spirit of God. Such inner teaching is not received by any one who believes only in the

messages received from the outer world by means of his sense-organs, for such a person does not pay attention to anything other than these sense-organs.

The egotistic gross materialist disqualifies himself from receiving information and guidance from the Spirit of God. For him there is no profit in listening to other than his outer sense-organs and reasonings based on their messages.

How can believers in the divine Spirit receive inner information and guidance about outer life situations? To understand this, we must think carefully about the nature of the Universe. Luckily today we are nearer to understanding this than we were in the nineteenth century, for science has carried us far beyond the too simple view then current of the nature of Matter. Matter was then viewed as composed of irreducible particles called atoms, final unbreakable units of hard character, these believed to be moving about in void space and so producing the universe of things seen around us.

Today we know that there are no unbreakable atoms of Matter. The atom has been smashed and proved to be a manifestation of energy. We also know that there is no absolutely void space.

Everywhere we place our satellites in interplanetary space we find energies in action. We are being driven unavoidably to accept the truth that the whole universe, with all its stars, and planets, is a mode of behaviour of energy. There is nowhere where energy is not.

Thus we are being forced to recognise that both the outer world that we see around us, and the inner world which we know in our mental and other psychological processes, are alike energy-activities.

If information can be gained from the outer world, and the outer world is made of energy, then energy within our being can also be a source of information. What is the difference between outer and inner information?

Our outer sense-organ information is the result of stimuli from outside, acting on our special sense-organs. These are sensitive only to certain types of energy-input. For example, our eyes can respond only to a limited range of the spectrum of possible light-vibrations; our ears can respond only to a limited range of the gamut of sound-vibrations. So with our other sense-organs of taste, smell, and touch. When we undergo x-rays in order to gain a picture of some inner organ, we do not sense the action of the x-

rays in our body, because our five special sense-organs have not been evolved for this purpose. Nevertheless, the x-rays have an effect on our organs and cells, which, at some level, respond to their action.

Our five special sense-organs have been evolved to deal especially with a limited number of vibrational energies coming to us from the outer world. They have not been evolved to deal with the innumerable other energies which exist, to some of which, like x-rays, our bodies are transparent. These other energies convey information to any organ able to tune into them. A condition of becoming aware of such information is *faith in its possibility*. Where we have no belief that something is possible, we do not make attempts to experience it. *Disbelief is an insulator*. From this we can see that a man with no faith in the inner workings of Spirit cannot experience it. A faithless man is spiritually blinded by his own lack of faith.

We can now see that a person of strong faith has an advantage over the faithless one. The man of strong faith in the guiding power of the divine Spirit can tune in to very fine sources of information of which the five outer sense-organs can know nothing. It is clear that the man of faith has an advantage over the doubter and

the sceptic. The man of faith can use his five special sense-organs as effectively as the other man, but the man of faith can also augment the ordinary sense-organs' data with information much finer than these organs can sense.

We can see now why it was accounted to Abraham as righteousness that he had faith. The faithful see more than can be seen by the faithless. The gross materialist who relies only on his outer physical sense-organs may pride himself on the results of his investigations into the crude mechanical principles of his outer world, but there is another world of which he knows nothing.

This other world, like the outer world of which the gross materialist is so sure, is also a world constituted of energy, but its energies are immeasurably finer than those of the gross material world. Not only are the Spiritual world's energies finer, but they are also very much faster in their vibratory action than are the energies of the gross world. Just as very high frequency radio waves cannot be tuned in by a receiver capable only of low frequency responses, so the very high vibratory energies of the Spiritual world cannot be detected by a mind focused only on very low vibrations. Such a low level of response is found in the gross

materialist who, in spite of the newest discoveries of science, still clings to the belief that matter is only ‘matter’ and not energy, and so cannot release himself from the naive materialism which dulls his possibilities of finer sensitivity. For such a man we can only have deepest compassion.

Chapter Fifteen

Why should we have compassion for people less fortunate than ourselves? Some believers in evolution have accepted the idea that in nature there is a law, ‘Eat or be eaten’, the law of the survival of the fittest, which is believed to favour the strong against the weak, the clever against the foolish.

Of course it seems better to be strong and intelligent rather than weak and dull-witted, better to be healthy than diseased, to have the advantage than the disadvantage. At first sight it may seem so; but there are many instances in the history of mankind where the strong have been led by their strength into dangerous situations where their strength has counted for nothing. There are many examples of intelligent men whose extra mental brightness has led them into self-conceit and careless entrance into situations beyond their capacity to control. The cleverness of Prometheus brought innumerable troubles to the human race. The conceit of Alexander the Great led to his early death; the expanded self-image of Napoleon led to his deflation and exile and death. The images created by Hitler and Mussolini finally collapsed under the concerted opposition of nations with other ideas.

It is clear that the notion that ‘Nature is red in fang and claw’, has no unchallengeable position in man’s mind. There is also a belief in the possibility of mutual helpfulness, and also a conviction that self-sacrifice in many instances may resolve an otherwise insoluble problem.

Sacrifice of oneself can be relatively easily understood. The person who sincerely decides to sacrifice his own security or well-being for the sake of someone else, has to answer for his actions only to his own self. He does not need to ask another’s permission, and may not even let the person for whom he sacrifices himself know of the idea governing his deeds. But what is the moral position of someone who is required to sacrifice not only himself but someone else? How is he to square his actions with his own conscience?

Precisely this position was Abraham’s when he was required to sacrifice not himself, but his own son, and not merely to impose upon this son some unpleasant experience, for some definable benefit, but to put this son to death, to kill him, this very same child by whom the father had been led to believe would come great blessings to the whole human race.

Here was a test enough to shake any man's faith. How could it be that God who had given this child to Abraham in his old age, and had promised that in Abraham's seed would all the families on the earth be blessed, would now demand that this same child be killed? Was the divine promise to be made void? Had the child been given simply to create the conditions of a test of its father's faith in God?

How are we to interpret this sacrificial situation? We know that various levels of interpretation of sacred scriptures are used, each for its own special purpose. At the lowest level, that of merely physical significance of what was demanded, a man was told to kill his own son. We might see this demand as a sign of irrationality in the one making the demand. In this view the God who had made possible the birth of the child, had, for no known reason, decided to take back what He had given. In this case Abraham would have been cruelly misled by the promise made to him.

At the next level of interpretation, the allegorical level, the story is not about a sacrifice of an actual child by an actual father but is about the possibility of any treasured

possession whatever being given up by any person in the hope that this giving up would prove in the long run profitable.

At the third level, the story becomes a recommendation to people in general to be prepared to sacrifice their own well-being, or even their lives, for the benefit of each other or for the whole human community.

At the fourth level is hidden another interpretation, indicated in the name ‘Isaac’. This name signifies ‘laughter’, but not the laughter of fools. A great philosopher has said, “The only legitimate laughter is the laughter of acquired power.”

The laughter of fools is that which we hear when some highly placed person falls from his elevated position without bringing any benefit whatever to those who laugh at his fall. We all know the sound of the sniggering laughter of those who are pleased to see dignity slip on a banana skin, where the sniggerers receive no benefit from the slip. ‘Isaac’ does not signify this kind of laughter.

There is a laughter of delight in a newly acquired real power of performance. We hear it when a child takes his first successful step, or stands for

the first time successfully on his two feet without the aid of his mother or father. We see in his child-face the sign of a new power acquired, and we laugh with him for his new realisation.

Abraham in his old age was given power to beget a child. Sarah laughed at the idea that at her age she could give birth. Isaac was an extension of his father's power, acquired at an age when everyone would have thought this impossible. Isaac was the physical evidence of a power acquired when probabilities seemed to make this impossible. Let us think carefully what this could have meant to Abraham.

Here in Abraham we see a man with a highly intelligent mind, and a soul of wide and long vision. Here was a man who had seen men of all conditions from the highest to the lowest. He had seen Kings with power, and had seen power misused to enslave men where it could have set them free. He had seen multitudes of men who were far from Kings, masses of men who lived little above animal level, men of hardly any personal integrity. And Abraham had had a vision of a far future when powerful men would no longer abuse power, and the multitude would no longer live like animals. He had foreseen the birth of an utterly new kind of man, one who would be absolutely powerful, as a Son of the

most high God would be, and one who would never abuse his omnipotence. And Abraham rejoiced to see his day.

And this son, Isaac, whose name signifies the laughter of acquired power, was a first evidence to Abraham of that man of the future that he had foreseen and rejoiced to see.

But this acquired power had been given by God, and still belonged to God. Having received this power and the evidence of it in Isaac, could Abraham return it to the God who gave it? Could Abraham sacrifice the very power which, once received, seemed to guarantee the realisation of his vision of a new mankind, a mankind that would reverse the fall of Adam and give back to humanity the glory once conferred upon it by the divine fiat?

If Abraham had not been able to let go of his child, his newly acquired, God-given power, his laughter of delight: if he had not been able to give this manifestation of God's power back to the God who had given it, Abraham would have been no better than any other powerful man of his day, and he would not have become for us the figure he has become. We revere Abraham precisely because he was able to return to God what belongs eternally to God.

All the power in the whole universe belongs to God. It is God's own eternal power. There is no other owner of this power than God. By 'God' we mean precisely this eternal power, and all that is implied in it. The energy in ourselves called our life-force is part of this eternal power. Without it, neither we, nor anything else in the universe could exist. But it is precisely this that fallen man forgets. The fall of man *is* this very forgetting.

Some of us have powerful healthy bodies, well developed muscles, healthy internal organs, and we rejoice in what we call our 'own' strength. We forget that when we say our 'own' we are saying that we *owe* our strength to the one source power of all strengths; we forget that everything we 'own' we do so only by the grace of the infinite divine power that has entered into us.

The strongest amongst us will eventually cease to be strong. The energy given to us by the eternal power will be recalled, and we do not foreknow precisely when it will be withdrawn. In our self-deceit we glory in our life-force as if we had generated it by our personal individual effort. We refuse to anticipate our inevitable death, the removal from us of that power which has conferred upon us our capacity to exist. In

the time of our strength, we do not care to foresee the day of our weakening. There is too little of Abraham in us.

What Abraham's example teaches us is that the life-force by which we live is not the product of our individual self. This 'self' has nothing whatever in it that is not derived from the infinite power that is the source of the universe and of things in it. All things whatever are modalities of this infinite power, ways of operation of it. Every hair of our heads, every organ and cell in our bodies, is nothing but a mode of actualisation of the divine power. If we think that what power we have is not derived from this supreme power, we sin. 'Sin' is this very act by which we deny our derivation from the infinite power which is God. Sin is nothing but that state of will in us which prefers to be self-originated and in no way dependent on God for our existence. Sin is not in any given act of mind or body. It is the *willed preference for self-origination*, the will to be in absolutely no way dependent on anything other than individual will-to-be.

The sinning self is the self that has not understood why Abraham was prepared to sacrifice his son, Isaac, his acquired power.

Abraham's sacrifice was *intelligent*. It was the preparedness to give back to God whatever had been received from God.

We moderns live in an age that tends to believe more in the achievements of science than in the miraculous power of an invisible God. Yet physical science has been driven towards the recognition that all the energies manifesting in the universe are modes of operation of one supreme power. True, science has not yet managed to shake off its conceit and so confess that even the energies of scientists are derivatives of the universal power. Abraham foresaw the day when such conceit would have to be given up, the day when the highest human intelligence would gladly confess the derivative nature of their intelligence and power, and would see both of these as but evidences of their capacity for service to another intelligence and power, infinitely beyond their own.

When Abraham, ready to return to God that power which God had given him, raised his knife to slay Isaac, his beloved son, another was substituted for him, but not before the knife was ready to descend.

Who, or what was this other? As the knife was raised to deliver the fatal sacrificial blow to the child, a voice called to Abraham out of heaven, "Abraham, Abraham, do not lay your hand on the lad to harm him; For you have proved that you will not hold anything back from God." And Abraham looked up, and saw, caught by its horns in a thicket, a ram, and took it and put it in Isaac's place.

Chapter Sixteen

The ram caught in a thicket, taken and substituted for Isaac, tells us of the idea of *Substitute Sacrifice*, one thing sacrificed for another. But what here is being sacrificed? Is it simply an animal for a human being, a less for a more important?

Let us remember that there are various levels of interpretation. Some thinkers have pointed out that in the ancient world it was not unusual to sacrifice human beings in the hope of appeasing the imagined wrath of some god or other. These thinkers believe that at some point in time it occurred to someone that instead of sacrificing a human being, an animal could be put in place of the human and be acceptable to the god to be appeased. If this is so, they say, it may have been that Abraham was the first man to substitute an animal for a human being in a sacrificial act. But this is the lowest level of interpretation.

At a higher level we may see that the story of the substitution of the ram for Isaac has a more important aspect. Human beings as we know them show diverse tendencies, behaviours that we call animal as well as those we call human. At this level of interpretation, we can see that the

animal and the human aspects of our being are in certain ways opposed to each other. The animal in us tends to pursue pleasure and avoid pain while the human in us strives to attain some degree of control over our animal tendencies.

If we equate Isaac with our human aspect, and the ram caught in the thicket with our animal tendencies, we can see that we have a more valuable lesson to learn than that contained in the first version of the story, which says merely that animal sacrifice was at some time substituted for human.

Let us remind ourselves that as human beings we consider ourselves a higher form of life than that of the animals. By use of our innate intelligence we have gained control of the world in a way that animals have failed to do. We can invade animal territories, destroy their environment, capture animals and put them in zoos, or, if we will, kill them. We are aware today of the problem of endangered animal species. The superior power of human beings everywhere threatens animal survival.

Isaac, in this interpretation, means the laughter of acquired power. We humans have power enough to destroy all the animals for which we have no profitable use. In the process

of our destructive activities, we can impoverish the world, remove from it the millions of non-human lives, destroy the landscape's natural beauty, and reduce all vital differences to one flat plain of radioactive rubble. And we can laugh at it, and glory in our tremendous destructive power.

At this point we can see that, if we do not curb ourselves, the delight we feel in being so powerful might lead us to destroy our whole world. It is here that our intelligence, the Abraham in us, may be called upon to sacrifice Isaac, the power to which our intelligence has given birth. And this is a demand that we cannot refuse.

If we do not sacrifice our power, give it back to its source, we may find that our laughter at possessing it will end in dreadful tears. Power without a sense of responsibility is the most dangerous thing in the world. If we are not to destroy our world, and ourselves with it, we must gain a full sense of responsibility for its use.

But if we give up the *power itself*, we shall reverse the whole process of human evolution. For millions of years our ancestors have striven to attain power over their environment and over

other creatures. It is now time for all of us to do what a select few have already done, that is, to attain power over ourselves.

God, the Creator of the Universe and of ourselves, does not will us to regress back to our primitive state of powerlessness. But He does will us to give up our power to Him. Absolute power belongs to God, and God alone. The power we humans have is lent to us by the Infinite Source of all power, and lent to us for a specific purpose, the building of a new heaven (that is, a new idea), and a new earth (based on this idea). Without power we could not build this new heaven and new earth.

God tests us as He tested Abraham, to see if we will give up the power that He has given us. If we bring ourselves to this point, then He offers us another solution. A ram in a thicket appears for us also.

Our animal self lives by a law of pleasure pursuit and pain avoidance. Instead of giving up our humanly gained power, we are given an opportunity to sacrifice instead our animal tendencies.

In the Bible the ram symbolises the original raw energy, uncultured energy from which the universe evolves. This energy is, from before the beginning of creation, a chaotic, directionless force, moving randomly through infinite space. Creation is the beginning of the control of this force. To create is to encapsulate, to ensphere, to contain in a restricted place. All creatures are made of energy held in a particular place and made to work within it. To exist as a being in time and matter is to be confined within a body, as we are held within our skin.

Now, when energy is first trapped within a being, it does not take happily to the restrictions imposed upon it by the fact of being a creature, that is, an ensphered or embodied force. We can see this clearly demonstrated in the activities of little children. They act as if they can do anything whatever they feel like doing, and they are surprised when they find themselves unable to do it, and their surprise quickly turns to anger. The child shows clearly the essential nature of primitive, raw energy. It hates to be frustrated, and very quickly becomes enraged when its ways of self-expression are blocked.

Now, if we are not to give up our evolutionary movement towards greater power over the world and over ourselves we must impose

curbs on whatever opposes this movement. But the greatest opponent of our evolutionary intent is this primitive, raw force that is symbolised as the Ram.

The ‘Ram’ energies in us do not like to be curbed, do not like to be frustrated or controlled. They want what they want when they want it. Their desires are immediate, spring from the very depths of pre-creational force, and precisely because they are directionless, become entangled in a ‘thicket’ of their own indecisiveness. The ‘Ram caught in a thicket’ has, by its own uncurbed wildness, trapped itself.

If we are not to give up the power we have already gained, and if the Ram-power in its wildness opposes our further pursuit of power, then we have to sacrifice the Ram instead of our humanness.

All evolutionary advance involves sacrifice. For every gain made, something has to be given up. The diesel-train led to the giving up of the steam train. The gains in any given direction remove energy from other possible directions. The gain in human control spells a loss of primitive, animal spontaneity.

We all love to see the beautiful action of the limbs of a wild tiger, the natural harmony of its movements as it leaps towards its prey. We do not like to be the prey.

Animal strength, in its wild uncurbedness, does not make for the growth of human control, and we humans all have this wild energy in us, awaiting its opportunity for spontaneous expression. It is this wild ram-in-a-thicket energy that shows itself in juvenile delinquency, in vandalism, in violence, within society and between nations at war. It is this same wild energy that Abraham sacrificed instead of Isaac. It is this same primitive irresponsible force that we are called upon to sacrifice in the place of our humanity.

The sacrifice of Isaac, even as idea, placed a very heavy load upon Abraham. But when the Ram was placed on the sacrificial altar in place of Isaac, Abraham's burden was lightened. To sacrifice one creature for another is to raise very heavy problems of ethics and morals. By what right does man sacrifice other creatures? Only if man himself rises to higher evolutionary levels is his sacrifice of other creatures justified. It is not enough for man to increase merely his own animal capacities for the pursuit of pleasures and the avoidance of pains. Man, to justify any

sacrifice he makes, must raise his own intelligence level. He must become more human, more humane, gain more understanding of the universe in which he lives, and of the lives of all the creatures that live in it with him. He must make himself learn to live and *let* live. Man did not himself create the universe. He is himself a creature, brought into being by the self-same power that brought into being all other creatures.

Not only man has purpose. All other creatures also have purpose and all purposes of all beings are sub-purposes of the infinite power that made them all.

In the process of attaining the civilised state, man has had to sacrifice whatever forces seemed to oppose this state. But man has made mistakes. He is not omniscient as is God. Man has made sacrifices which had to be made, but he has not always made these sacrifices in the most intelligent way. Some of his methods of sacrifice have been unintelligently suppressive, and so have brought unintelligent reactions. There is no ‘short, sharp shock’ solution to all the world’s ailments. Suppressive methods may bring some instant superficial improvements in external behaviour patterns, but they do so at the

expense of long term laying of deep resentments, which in one generation or another suddenly erupt with devastating results.

Today we are reaping the results of unintelligent sacrifices and suppressions made in the name of an enforced social cohesion. But life does not grow from outside in, but from inside out. Not by the external imposition of resented controls will man take his next evolutionary step; his improvement, where genuine, will come from greater understanding of his real place and function in the universe. God has a purpose for mankind and will establish it in His own good time. Meanwhile it is for man to study, with all the intelligence and power God has conferred upon him, that divine purpose, so that he can intelligently cooperate with it. And for this cooperation, for the time being, man must sacrifice not only his human Isaac-Self, but his 'Ram-in-a-thicket' energy.

Finally, all sacrifices bring their proper rewards. The sacrificed Ram-energy, sublimated intelligently is resurrected in the true human being, whose Isaac-laughter of acquired power will be energised by that same Ram, 'Slain from the foundation of the world'.

That same Ram-energy, raised to its highest level of operation, is the energy which, in Jesus Christ, was sacrificed for the salvation of all mankind and of the world. The Young Ram, the sacrificial lamb of God, gave its blood so that a higher mankind might arise. Every higher level must draw upon a lower level for its energies, but underneath the lowest creaturely sacrificial level is the infinite sacrificial energy of God Himself.

To understand the significance of this divine sacrificial level is to see that the first creative act which brought the universe into existence was itself the original sacrifice made by God in order to manifest His glorious being to mankind and to all creatures. This sacrifice was that of His own Son.

Chapter Seventeen

What does it mean to a man to sacrifice his own son? His son is an extension in time of his own being, a prolongation of his own life span.

Muslims say that before creation God was a hidden mystery, and that God created the universe to make manifest this hidden mystery.

Ancient wise men long ago thought very differently from the way modern minds tend to think. We humans of today try to think in the manner we call ‘objective’. We do this because our minds have been influenced by the successes of scientific procedures. In general, we try to be objective, that is, to describe the things of the world as if they had reality as objects in themselves, things that do not depend on us for their existence. We tend to forget that ‘things’ are really behaviours of energy, patterns of forces which cohere for a time, and then disintegrate. We forget that a ‘thing’ is mere shorthand for a dyno-kinetic process.

The sages of the ancient world saw that world as a play of forces. When they used the word ‘thing’, they did not think of it as an object in its own right, as we tend to think of it. They thought of a thing as a play of spiritual forces or as a

pattern of energies. What they said was not what they thought. They spoke allegorically. They said ‘thing’ and meant ‘patterned play of forces’.

Speaking allegorically, that is, having a wider and deeper and higher meaning than was apparent on the surface, they could talk about the ‘Son’ of God, and not mean quite what we would mean by a ‘son’ of man. Just as a son of a man is an extension of that man’s being in time so they could say that a Son of God is an *extension* of God. But they would mean here by ‘extension’ something different from what we tend to mean by it. To understand this, we must think very carefully about God’s nature.

God is infinite intelligent power. We creatures have a limited amount of intelligence and power. We cannot imagine what *infinite* means, because to imagine is to make an image, and an image has limits, definable edges: This is why we are told not to make images of God, that is, limited, definable forms of Him. This command was given to protect us against restricted and false ideas of Him. An image of God in our ordinary sense would be some shape which we might think belonged to God, by which, if we saw Him, we would be able to recognise Him.

But God is infinite, unlimited; no shape or form or image could possibly represent Him as He is in Himself.

Yet the ancient sages could talk about God as the ‘Father of all things’. What did the sages mean by ‘Father’? They did not mean a being like a human father, with a certain masculine form. They meant an infinite power which by itself and from itself could generate another being. This derivative being they called a ‘Son’.

To understand the words of the wise men of the ancient world, we have to remind ourselves that they spoke in two quite different ways: one as if things were what they superficially appeared to be, and another as the wise men knew them to be, that is manifestations of spiritual forces, complex behaviours of energies brought into existence in order to show forth things that otherwise would be hidden in the mysterious intelligent power that we call God.

This double manner of speaking is symbolised as the two-edged sword that comes out of Christ’s mouth. One edge of the sword speaks simply of things as objects; the other edge speaks in allegory. When Jesus says ‘Fox’, of a certain person, he does not mean that that person

is a certain kind of four-legged animal; he means that that person is as cunning and sly as the behaviour of that animal shows it to be.

The Son of God, then, to the early sages, was not a Son in the same way that a boy-child of a human being is a son. God is infinite intelligent power. He has nothing other than Himself, or some aspect of His infinite power. When He begets Himself wholly, that which He begets is called by the sages His Son. The ‘Only begotten Son’ of God is God Himself in His full intent to manifest as Himself.

God as He is to Himself in Himself is infinite, and so unknown. He is the eternal hidden mystery utterly beyond the comprehension of any creatures whatever. But to manifest His hidden mystery to his creatures He knows that He, the eternal infinite intelligent power, must take on a form comprehensible by them, yet expressing to them in time and matter the fullness of His real being. This form by which God made Himself known is called His Son. To beget this divine Son, the infinite God had to take on a special form observable by mankind, a human form; for man could not accept any other form as the vehicle of the most worshippable Being of all beings. God as infinite could not show Himself to mankind, but He could take on

the form of man, and then show man how God would behave as man. God could not show the *infinity* of His intelligence and power to man, for man cannot grasp infinity. But God *could* assume the form of man and then, in that form, act as God Himself would act under such limitations. Thus God could show man how to behave like God in man's situation.

But in order to become manifest to mankind, God had to make a double sacrifice: in His Son-form He had to hide His infinite intelligence and power, so that He would not utterly terrify man: He had to expose Himself in His Man-form to the reactions of men: He had in this exposure to suffer all the indignities that fallen, ignorant, stupid and ambitious men would heap upon Him. Abraham's preparedness to sacrifice his son Isaac was the sign of his great faith in God, yet in that preparedness was tremendous suffering. God's actual sacrifice of Himself as His own Son involved Him in greater suffering.

There was no guarantee that His great sacrifice would do what it aimed to do. God has given to Man freedom of will. Man could in principle use this freedom to disobey God, who had given it to him. If God were to revoke this gift, man would be reduced to the level of a robot, and the whole problem of obedience or

disobedience would have been reduced to nonsense. Only a free being can obey or disobey; and only one who can obey or disobey can demonstrate worthwhileness. Only such a one can manifest the supreme value that is divine love.

To know what divine love is, man must receive a demonstration of it *at his own level*. He must see it at work *in man*. But for this demonstration only God can be sufficient. Fallen man cannot of himself know what, under man's condition, God would do. Only God can do this, and do it effectively only in man's fallen situation. Hence the tremendous twofold sacrifice of the God-Man, Jesus Christ.

To make this immense sacrifice and demonstrate it to mankind, God had to take upon Himself the form of man. For this He had to select a suitable Mother from Himself, a woman of such refined intelligence that she could see the need for the sacrifice of God Himself, and herself make in her will the full act of acceptance which alone could fit her to receive the divine spiritual influx necessary for the birth of God from her on earth. And here the sacrifice became threefold, for Mary the chosen woman would have to participate in the suffering of the divine Son.

All this was foreshadowed in Abraham's acceptance of the command to sacrifice his son Isaac, except that with God's sacrifice there were involved infinities of considerations beyond Abraham's comprehension.

For Isaac, a ram, taken from a thicket, was substituted. For God's Son there was no other being who could stand in for Him. He Himself had to play His own part, and to play also the ram's part. This is why the wise men say that a young ram, a lamb, was, "Slain from the foundation of the world." There was no fit substitute for God in this great drama. He had to play Abraham and Isaac and the sacrificed ram Himself.

We do not so easily comprehend this mystery, yet it is as it shows itself to be, the supreme divine mystery, the mystery of the infinite God, the Creator of all beings; the mystery of the One beyond the many, emptying Himself of His infinite intelligence and power to bring Himself down to the level where He could be born without endangering the life and being of the earthly woman who was to receive Him.

Having accomplished this extraordinary birth, God has then to participate for a while in all the ordinary living processes of mankind, accept no better than the facilities available to them, undergo the same education they suffered, be exposed to all the processes of State-controlled existence to which they were exposed. And throughout all this, He had to keep His divine secret to Himself until it became time to reveal it.

The Divine Son knew what would happen when he displayed some of His power to Mankind. He knew what was in Man. He knew of the Adamic fall into the lust for external power. He knew that in a physical body, He was on territory which the Evil One had sought to make his personal property. He knew that the Devil's representatives, the Mammon-worshippers of the world, would strike back at Him for every good deed He did. And worse than this He knew that His victory over them and death would start a series of wars about Him.

"It is fitting that one man should die for the people," said the High Priest. But that One Man, the Divine God-Man, knew that as a result of His death, the people, many, many people,

would die for Him. There is a universal divine Logic that says that if one dies for the many, the many shall later die for that one.

For nearly two thousand years the death of that One has been the signal for the deaths of millions. Unbelievers persecuted and killed believers, and believers, over points of doctrine, persecuted and killed each other. And there will be no end of this struggle until the believers and unbelievers will become aware of the utter stupidity of their conflicts. Judaists, Christians and Muslim's all know that the God they worship is the same God. What most of them have not yet done is to live as He lives, in the very spirit of self-sacrifice. The earthly path trodden by the God-Man showed exactly how to live when in the human situation.

Such a life-path is not easy for earth-bound creatures to follow. Nevertheless, it is to be followed, and especially by professing Christians. Others have some excuse to fall short; they are not sure that Christ's path is truly divine, and so they are justified in thinking things through with their own human brains. But the professing Christian has no such excuse. If he believes that in Jesus Christ the true Divine Way has been clearly shown, then he has no

excuse whatever but to follow that way. The words of Christ are clear enough, “Love one another as I have loved you.”

Chapter Eighteen

What does it mean when Jesus says, “Love one another as I have loved you?” ‘As I have loved you’ means in the same way that Jesus has loved mankind. What way was this? It was the way of *total self sacrifice*. Jesus loved the human race so much that he let himself be put to death in order to save human beings from a terrible fate. What was this terrible fate? To understand the answer to the question we must first understand the nature of man, and the doctrine of the Fall.

We have all heard of the Fall of Man. Perhaps we have heard it too often; perhaps over-familiarity with the expression has dulled its meaning for us. Nevertheless, man *has* fallen. To fall is to descend from a higher to a lower level. A fall may be either deliberate or accidental. An example of a deliberate fall is seen when a parachutist jumps from an airplane and allows himself to fall freely for a number of seconds before pulling the cord that lets the parachute open and slow down his rate of descent. An accidental fall is when someone at a higher level finds himself at a lower level without having deliberately planned to do so. An example of this is seen when a man trips and falls downstairs and arrives non-deliberately on the floor below.

When we think about ourselves as distinct from the animals, we think that in certain essential respects we are better than they are. We say that we are a higher evolute; we are higher up the evolutionary ladder. We might ask ourselves the question, "Who was the first truly human being?" For our convenience we might agree to call this first human being 'Adam'. If we agree to use this name, we can talk about 'Adamic Man', and mean by it 'the first truly human being'.

What do we mean by 'truly human'? Most of the philosophers have agreed to call a man 'truly human' if he is able to think very logically and then to act on the basis of his logic. '*Truly* human' here means logically correct, able to reason accurately, and to obey the directives given by true logic.

We must be careful to note that true logic is rational. That is, it takes account of all things that are effective in a situation. One of the factors in a human situation is feeling. A human being does not merely think about things, that is, have ideas about things.

Human beings also *feel* about things, experience likes and dislikes, experience emotions. They also exercise their will. That is, they deliberately act on things, interfere with things, try to change things.

A man who ignores feelings, emotions and the will to act on things is not being truly logical, for these are real forces affecting life; and if he is not truly logical, he is not truly human.

If we accept the truly human position as a high position, then we must say that if a man abandons his truly human position he has fallen, either deliberately, like the parachutist, or accidentally, like the man who trips and falls downstairs. When he has fallen, he is at a lower level than he was before his fall.

The glory of man is his capacity for truly logical living, where ‘truly logical’ means ‘living with total reality’. This includes not only thinking or manipulating ideas, but also being aware of feelings and emotions and volitions, and making proper allowances for these. It would be quite wrong for a man to think himself truly logical, if he ignored feelings, emotions, and impulses of the will. It would be quite right to say that such a man would be undeserving of

the title ‘human being’. Such a man would be ‘fallen’ to the degree that he ignored such essential factors of life.

We are all ‘fallen’ to some degree, for we do not always remember all the factors that make for truly human living. We do not always remember to think clearly, feel sensitively, will strongly, co-ordinate our different processes, and make allowances for errors which we and other members of the human race commit.

What was the condition of the first truly human being? He was a being able to reason, to feel, to will his own actions. He had a very high state of being. But he did not stay in this condition. Now, either he deliberately left this state, or he fell from it non-deliberately. Deliberately to abandon that state would have been a deliberate abandonment of the truly human position. Most thinkers prefer to believe, either that the first man did not possess such qualities as we call truly human, or that, even if he had them, he did not have sufficient knowledge of the world to handle all events with total efficiency.

From whatever causes, mankind fell, and the condition of our world today gives daily evidence that we have not yet managed to pick ourselves up again.

The book of Genesis tells us that man fell by preferring to know good and evil. Now, as soon as we begin to want to know something, we tend to investigate it. But if we do not already know about it, we could be entering a situation without the capacity to handle its contents. There is a relevant proverb, ‘Do not open doors you cannot shut’. Few of us feel comfortable at the thought of entering an unknown labyrinth in the dark. But ‘Curiosity killed the cat’. The ‘Cat’ symbolises ‘fixity of purpose’. Curiosity tends to induce forgetfulness of our real purpose. The fringes of a garment tend to attract the eye, although they are not essential to the garment. A sage has said, “The whole problem of life is in the fringes.”

The truly human being has a purpose in the universe. He is to represent the invisible original power that we call God, and to do so visibly, in a physical body. Hence it is said, “God made us for Himself.”

‘God’ is the short name for the infinite intelligent power that brought the universe into being. But the infinite as such is not visible. To be infinite is to be beyond limitation, and to be beyond limitation is to have no defining lines and therefore to be invisible. The things we call ‘visible’ we do so because we can see that they have binding contours or outlines.

As infinite, God is unknowable to us. To become manifest to us He must show Himself. To do this He must embody Himself. This is the fundamental idea behind the doctrine of the Incarnation. Man cannot know infinity. Therefore, if he is to learn anything about the nature of God, God must somehow present to man a form, a body that man can see and touch, yet one that fully expresses the nature of God. A being able to do this is an embodiment or incarnation of God, the invisible made visible, the incomprehensible brought within man’s reach. This is the Great Mystery, how the invisible became visible.

What is the nature of God? He is defined as all-powerful, all-knowing, all-present. He is infinite power, infinite wisdom, infinite presence. This is not an easy concept for us to grasp. We may begin to approach it by thinking of all the most powerful, most wise men that

have ever lived, or are living, or ever will live, and then seeing their power and wisdom as but a partial expression of the power and wisdom of God.

Human beings have come into existence because the source-power of all beings has brought them to be. We cannot get more out of a box than is in it. We cannot actualise what is not already potential. That human beings have come to be, demonstrates that the capacity for human beingness was there in the infinite before it finited or expressed itself. This human beingness hidden in the infinite before the world was created was called by the sages, the Divine Human. However, we might like to avoid believing in this idea, we cannot dismiss the fact that every actualisation of a being is before its actualisation a hidden potential.

Now it is precisely this that constitutes the salvation that Jesus came to offer to man. There is an ideal in man's mind, a picture of a possibility of a man that would be truly human. That is, a man of perfectly clear thought, of the most sensitive feeling, of the most powerful will, a man of universal understanding and compassion, a man able to enter into our fallen condition and show us the way back to the realisation of our true heritage of actualisations

of divine potentialities. It is just such a man that we see in Jesus of Nazareth.

In the Bible it is said that ‘Jesus’ is the most excellent of all names. What is meant by this is that the name ‘Jesus’ means ‘Affirmation Saves’, or as the gospel puts it, “He shall save his people from their sins.” The shorter expression is more immediately helpful, for it means that if we face the events of our life with courage and fortitude, we shall get better results than if we perpetually try to avoid trouble.

“Man is born to trouble as the sparks fly upwards.” This trouble is a result of man’s fall from grace. The pursuit of knowledge has led man into ever more complex life situations. Today, in the midst of all our scientific and technical accomplishments, we have not yet found the peace of mind which we feel should be possible for us. We strive ever towards what we think is for our good, and we try always to avoid what we conceive to be evil, and our avoidance of what we deem to be evil is as harmful to us as is the pursuit of what we judge to be for our good.

The way of Jesus is to accept what comes to us as an occasion for test where we stand in relation to true humanity. The true human being is God's representative on earth. He is wise, compassionate, strong-willed in carrying out the decisions indicated by his wisdom and intelligence.

What the life of Jesus demonstrates to us, and what he recommends for us as a way of life, is the same way that God Himself does when He creates the universe. Everywhere in the world we see evidence of the inter-function of all things. Nothing exists only for itself. All things work together to produce their joint results. Some misguided beings act upon each other destructively. Others interact harmoniously. None can escape the fact of inter-functionality. Whether we like it or not, our destinies are interwoven. None of us can live for ourselves alone.

Jesus demonstrated the true way and called us to tread it with him. It is a way of mutual helpfulness, not a way of mutual destruction. We do not live our daily lives holding deterrents over each other's heads. We try, as far as we know how, to get along with each other in as harmonious a way as possible. Where we react discordantly to each other we do so because of

fear, often unconscious fear ingrained in us by ancestral experiences of damages received long ago. Jesus asks us to become more conscious of the origin of our fears, and to face them with courage. “Affirmation Saves,” says Jesus. To go forward with our eyes wide open, and our minds and hearts too, is the true way.

The world in which we live is a dangerous place. Everywhere forces antagonistic to life demonstrate their presence. Viruses and bacteria dwell in our environment, ready to take advantage of any weaknesses in us. Natural cataclysms and man-made wars threaten our existence. Industrial pollutants fill the air we must breathe. And in the middle of all these hazards, Jesus, the God-Man says to us, “Tis I; Be not afraid.” To allow ourselves to sink into fear and negativity is not the way to improve the quality of our lives. Life is not a mere material phenomenon; it is a manifestation of spiritual power, and such power proves its presence, not in counsels of despair, but in acts of courage and initiative.

Chapter Nineteen

As we have said, the world we live in is a dangerous place. We are not wrong if we view it not only as a playground but as a battle-field. There is a good fight we have to fight, with all our might, and it is not a senseless war of masses of egotists against each other. The *good* fight is the fight of good against evil, within each individual.

‘Good’ is that which promotes life and its development. Evil is that which destroys life, or reduces its efficiency or lowers its quality. A life of good quality is one in which intelligence, sensitivity, compassion and strong will go forward together towards a better world than the one we now live in. A life of bad quality is one in which intelligence is lacking, one in which sensitivity is low, compassion non-existent, and will is displaced by uncontrolled impulsive reactivity to alien stimuli.

The good fight is not fought outside, against other people. It is fought within ourselves, against those forces which dehumanise us, the forces that show themselves in stupid pride, envy, covetousness, anger against others, and even against our selves, which is very foolish, because it is not anger we need to improve the

quality of our lives, but understanding. We must go down below the level of our superficial thinking about daily outer events, and find out what we are in our depths. ‘He descended into hell’, means Jesus went down into the deepest depths of the human soul, there to release the unfortunates, who, from uncomprehended fears and guilts, have become alienated from the true life of spirit.

This ‘hell’, is that part of what is today called the ‘collective unconscious mind’, which is inhabited with all the products of guilt and error of the whole human race. We are not as isolated from each others’ fears and guilts as we would like to be. We participate in each others’ sins and errors and feel each others’ on-guardedness beneath the superficial calmness of our civilised consciousness.

We are to remind ourselves that each of us has two parents, each of which had two parents, and so on backwards through time. In very remote times the peoples of the world were much fewer than they now are, and there was considerable intermarriage of our earliest ancestors. None of us today can claim to be totally unrelated to each other. ‘God has made of one blood all nations’,

whether we like to think so or not. The whole of humanity is really one very large family, with all its members of one origin.

Not only do we partake of the one original human blood, we partake also of the one original protoplasm, the very substance of our physical being. This substance has a marvellous capacity for recording its experiences. Not alone does it record the *form* of these experiences, but also the feelings and emotions and tendencies to react to them. Our protoplasmic memory is filled with such experience-records, with ideas, feelings, action tendencies, etc., and these, although largely stored in the unconscious levels of our mind, are active at their own level. There are processes going on inside the unconscious depths of our mind that are not without effect upon our conscious behaviour. We see here where the good fight is to be fought in the no-man's land between the conscious and the unconscious minds.

This good fight has been fought, and is being fought, by every human being who has preferred perfection to imperfection. Jacob fought this fight on the ladder of being. Jesus fought this fight in Gethsemane. But wherever we fight this fight it is always within our own being. What is this battle about? Simply, it is about whether we

will obey, or not obey, God's Law of Love. It is about whether we will live only for our own advantage, and at the expense of other human beings, or live in such a way that whatever we do benefits not only our own self but also others.

Now, in our conscious mind the problem may appear fairly simple. It is just a matter of 'my way' excluding or including others. We can watch consciously the battle of exclusive and inclusive tendencies in our will. But we have seen that our battle is being fought, not only in our conscious mind, but also in our unconscious protoplasmic records of our past experiences, and not only the records of our own individual experiences which we have undergone since we were born, but also those of the long line of ancestors from whom we have descended.

Let us remember that we inherit from our parents not only physical characteristics, but also psychological tendencies, feeling-attitudes, emotions and reaction-tendencies. "Woe unto you who are inheritors," said a great philosopher, and meant that there is more work in our depths than is known to our conscious mind.

How can we deal adequately with the contents of our unconscious mind? Well, first we can accept that human nature is and always has been fundamentally everywhere the same. The fundamental capacities of mankind consist of processes of will, feeling, thought and physical activation on the basis of these. We can next accept that the problem for every human individual throughout the whole of history has always had in it the element of *conflict*, the conflict between the exclusive and inclusive will, the will that works only towards advantage for itself, and the will that works for the advantage of all mankind.

Having understood this fact of the identity of the human battle at all times, we can then begin to see that the content of our unconscious mind must be the same as the content of our conscious mind. The problem of ‘my *exclusive* way, and my *inclusive* way’ is the same for all mankind, everywhere and at all times, both in the conscious and the unconscious mind.

Once we firmly and clearly grasp this, we can say that whatever battles we have in the conscious mind, we have also in the unconscious. The nature of our conscious struggle is always the same. It shows in the internal debate that incessantly occupies our

consciousness. Shall I do this act for my advantage alone; or shall I modify my action so that other persons also share the advantage?

We feel this battle inside us and know what it is about. We do not always put it into words as clearly as we could do. The reason that we are less clear than we might be is that we tend so often to move only to our own advantage, and do not like to admit this to ourselves. We try to find reasons why we should do what we want, and we try to convince ourselves that we are right to do so. If we cannot give ourselves good reasons why we should do what we want, we feel uncomfortable, have twinges of what we call 'conscience', (which means that we know more about ourselves than we wish to know). If our discomfort is too great, we try to repress the knowledge we have of its cause, and in this way we add to the store of our 'unconscious' records.

We know we do this, but we do not often think that our ancestors also did it, and that our unconscious records are not merely our own. The totality of all our ancestors has left our unconscious mind with a very full treasury of records, some pleasant which do not give us a bad conscience, and some unpleasant which make our unconscious mind quite uncomfortable.

Let us make a mental picture of a vast library of records, containing a full account of all activities, emotions, feelings and thoughts of our total ancestry. Let us not bother about the pleasant records, for they do not make us feel uneasy. Let us remind ourselves that the records of the unpleasant ones make us feel uneasy at unconscious levels of our mind. Let us understand that this uneasy feeling is a product largely of our ancestors' bad conscience, felt and recorded by them in their protoplasm. And let us remind ourselves that every moment of bad conscience in us adds to the store of our anxiety-producing records.

As long as we allow ourselves to act as badly as did our ancestors in their moments of preference for their own exclusive advantage, we join with them in their guilt and bad conscience, and we increase our own anxiety no matter how well we may succeed in repressing it.

Where our ancestors fought their ego-centric, selfish, exclusivist desires and lost the battle, they felt badly about it, and recorded their bad feelings in their protoplasm. Part of this protoplasm, with its records, was passed down to their children, and to their children's children, and so on down to us. The totality of our

ancestor's records of bad conscience moments constitutes that general conscience moments constitutes that general background of uneasiness which all people know is there the moment they begin to examine the contents of their own mind. Some degree of anxiety is present as a background to all our everyday lives.

Only when we begin to 'fight the good fight' within ourselves, and win some of the battles, does our anxiety begin to lessen, and only then do we begin to rescue our protoplasm from the discomforts of our ancestors' defeats. Only when we have fought hard and won a very difficult battle do we begin to forgive our ancestors for their mistakes and weaknesses. And only when we understand all will we forgive all.

When we fight and win a battle against egoistic pursuit of exclusive self-advantage, our conscience becomes clear. When our conscience is clear we see everything in the world in a new light. The clear conscious mind sees Truth wherever it is, and, seeing Truth, can adjust itself easily to reality, and so act more efficiently in everything it undertakes.

And there is another advantage: the effect of a clear conscience works backwards down our ancestral protoplasmic line and conveys to our ancestors, by the law of resonance, the same effect to them. In a real sense, our fighting the good fight, and winning it, helps all our ancestors, all those we too easily think of as dead and gone. There is no death other than withdrawal from the body, and what withdraws persists at other levels of being and receives by resonance the effects of all the efforts of their living descendants.

It is good to know that just as our ancestors by their deeds laid the foundation of our character, so we by our deeds can act back by the law of resonance upon them, give them the benefit of our victories in fighting the good fight, and help them to the attainment of that final state of good conscience signified by the word ‘salvation’.

We are all, the present living, and the gone ahead ancestors, parts of the one great stream of human substance, which came forth from God, the One Supreme, Eternal Life, and passed from eternity for a while into Time. Finally, the victory won by each of us shall bring its benefits to all.

This is for us a very important fact. Every victory we win in the good fight against selfishness and exclusivist purposes not only benefits us, but also releases others of the human race from the guilt of their errors, for, as we win each battle, our victory is passed down the protoplasmic line and is assimilated by our ancestors.

We are not to think of our physical substance, our protoplasm, as merely chemical elements, as do materialists. We are to see it as chemical materials, the atoms of the scientist, but held together and organised by a field of life-force. When this life-force departs, the chemical atoms fall apart and so the body corrupts, but the life-force itself continues at another level of being, or as we say, in the ‘next world’.

Chapter Twenty

We are to remember that the Life-force which moves in us and conducts all our activities is the power of the Holy Spirit in us, the Spirit which is God Himself. This life-force is not a thing made of atomic matter, but an *organising* force which brings together in a functioning pattern this atomic matter. (We must continually remind ourselves that so-called ‘matter’ itself is but a behaviour of energy, energy organised into a pattern of action which allows us to view the world of things as what it is, a highly complex energy system).

All the things of the world are energy patterns in a vast ocean of power. This power has the very mysterious quality of being able to *feel* its own state and condition. There is nothing in the whole of reality that is not made of this power. This power is the aspect of God’s infinity of qualities which acts as the cause of all things, all events and all relationships of these. Nowhere is this power absent.

Because there is nowhere this self-aware power is not present, we say that God is omni-present, everywhere throughout total reality. Because this power is the only real power, we say that it is omnipotent, all powerful.

Because this power is able to feel its own states and conditions, we say it is omniscient. This power is a threefold power, everywhere present, everywhere causative, everywhere self-knowing. Hence we talk of the Holy Trinity, ‘Trinity’ because threefold, and ‘Holy’ because the three aspects constitute One Supreme Reality, the only ultimate Real Being, of which all other beings are derivative expressions.

This Holy or Whole Threefold Being is the Way, the Truth and the Life of Itself and of all its expressions as ‘other’ beings. It is called the ‘Way’ because it makes itself, as a stream makes its way through a valley. It is called the ‘Truth’ because in making its way it builds for itself perfect and true forms through which to experience itself. It is called the ‘Life’ because in making its way and building for itself its innumerable forms, and operating through them, it feels its own significance and knows itself to be the one ultimate supreme living Being.

Some people find it difficult to think of God as a living Being, but find it relatively easy to think of Him as an intangible intelligence somehow observing the world in a more or less detached way, not totally unconcerned about world events, but not actively concerned in the day to day happenings of ordinary life.

This notion of a God not concerned with the events of ordinary every day life is false, because God is the only power in all things, and even the minutest event has actual significance for Him.

‘Faithful in little, faithful in much’. The tiniest wave on the ocean of life has its own special significance. From the wave-patterns in the Pacific Ocean, the ancient Polynesians could know the presence of islands far away, and sail to them. There is nothing in the whole universe that is totally void of significance. Straws can show how the wind blows, and so the movement of minute visible things can show how the divine Spirit moves. ‘From things visible we can know the invisible’.

Hidden motives may display themselves in the tiny movements of facial muscles. Slight variations of tension in the eyes can show a degree of interest in any subject under discussion. Because power can feel its own condition and can modify its action accordingly, we can see the operations of power in the slight changes in the action of its physical vehicles, the bodies through which we live our lives.

Television's merciless zoom-lenses have put politicians and others on guard and set them trying to control their facial muscles, their gestures and postures in a way not so necessary in the days before the advent of television. Everywhere the celebrities are made more conscious of how easy it is to give oneself away, and the viewing public are becoming ever more critical of what they see.

Everywhere there is 'feed-back' destructive as well as constructive. Everywhere sensitivity is increasing, and with it the speed of perception. The quick are made quicker, and even the dead (slow of perception) are being wakened and compelled to rise from their mental graves.

And so, even with those who do not yet believe in the God that is the Spirit of immediate response, there is happening an awakening, a resurrection from the dead state of mental disinterest. The threat of a nuclear war, a world war of unparalleled ferocity, now stirs in millions of minds to alert them in a way before unknown.

In the old conventional wars, the battle-fields and armies were more or less outside the towns and civilians could think of themselves as outside the battle zones, and get on with their

ordinary lives, perhaps shorter in food supplies, etc., than in peace-time, but nevertheless less endangered than the fighting men.

But now all that has changed. The advent of long range nuclear missiles has placed everyone, civilians as well as army personnel at risk. And with this new risk, people's minds have everywhere begun to wake up. 'Man's extremity is God's opportunity'.

Men have been happy in their illusion of separativity for thousands of years. The exclusivist egos have sought to mind their own business, and not that of each other. But the threat of world nuclear war is teaching people that any man's business is everyman's business.

'No man is an island'. Egoists like to believe in their insularity and the effectiveness of their defences, but it becomes daily more and more difficult for them to mind merely their 'own business'. A notice reading 'Nuclear Free Zone' does not mean that the nuclear missiles can read, and will respect the directive.

Just as God has made of one blood all nations, so He has made of the one Universal Soul all other Souls. We are all of one origin, not only physically, but also psychologically and

spiritually, and so our fate and destiny are one. There is no escape from this fact: we are all in this world together. Every advance of one national power into the territory of another alerts the whole world. Everyone fears everyone else's intentions.

The cure for these fears is universal love, the same love that God has for all His creatures; but mankind is largely unready for the love. Hence men will bring upon themselves the necessary correctives for this unreadiness. It is by meditation on this human unreadiness that the world's prophets have been led to make their pronouncements. For just as God, the Supreme Power Source of all powers, is One, so His purpose is one; and this purpose cannot be thwarted by mere creatures produced expressly for the realisation of it.

God's purpose is to make all creatures finally like Himself, lovers and of life and of all beings. No creatures can halt forever the realisation of this purpose. Man has only Time to play with; God has eternity. God has all the trump cards.

We are of one flesh and blood and soul and spirit. From this fact we can never escape. Our attempts to do so sow the seeds of disharmonies, conflicts and wars. But all these struggles result

in an awakening of awareness of our basic interrelatedness with each other. Daily our mental and emotional inertias become more and more disturbed. Psychiatrists talk of the stress produced by the pace of modern living, but it is not only the pace of life that has increased, but also its complexity. Mankind is being driven towards ever more intimate interactivity. The social pattern of interactivities of commodities and services throws an ever-increasing strain on every civilised community. And with this increasingly complex pattern of commodities and services exchange, goes also an increased awareness of the psychological and spiritual interrelatedness of all beings. Everything and every person is being forced by the acceleration of events into a more and more hastened speed of perception. Modern minds are sharper than those of primitives in their awareness of world-danger. Simple tribes in remote jungles know little or nothing of the deep-lying terror of annihilation which lurks in the minds of civilised nations' inhabitants.

Prophets of the past have often cried out, "The time is at hand. Now is the time for repentance!" Their cries have gone largely unheeded. But today's prophets are in a better position than were their predecessors. Never has the real danger been so great, and with the increase of

danger it becomes progressively harder to turn a deaf ear to the prophet's words. The time for repentance really is *Now*. It always was, and always will be in the present *Now* that repentance is possible and imperative.

To 'repent' is to re-think our position, to re-hang ourselves on the cross of existence, to make ourselves aware of our real dependence on the power of God. Our very first ancestors had this awareness as an intuitive content of their being, but lost it in the moment of turning away from it and preferring other things of time and matter to those of eternity.

Eternity is not simply unending time; it is the threefold everlasting presence of power-wisdom-presence that we worship as God. Eternity is spiritual, intelligent, ever-present power, held by Itself in the infinite, unchanging, divine Now that shall never pass away. The little momentary 'nows' of time pass away as fast as they arise. This is the very nature of Time, that it is but a series of finite little 'nows' each present one of which is displaced by the one that follows it, as it displaced the preceding one. All these little 'nows' are but minute bits of the One Supreme Eternal Now, which never was not, and never will cease to be, but always *is*.

The minds of fallen creatures are tied down to the little ‘nows’ of the Time- process. But the mind of God is not so tied. Fallen man thinks Time and Matter the only realities. The man who can ‘repent’, that is, re-think his position in relation to his eternal origin, is not tied down to Time-matter. He is released from the inertias of Time, from the deadness of matter, and can regain his lost divine nature. He can become again a ‘Son of God’, the prodigal returned to his Eternal Father whose ever-open arms lovingly await his home-coming.

What is it like to live untied by Time and Matter? Abraham was not fixated in such restrictions. He looked beyond Time into Eternity, beyond matter into the Spirit. Naturally he was aware of the passage of temporal events and of the material world’s resistant objects; but he saw beyond these the eternal wisdom which has created them, and knew why they had been precipitated into existence.

Without the world of Time-Matter, the Eternal Spirit would have remained hidden in itself, a Mystery beyond the comprehension of such creatures as we are. But with the creation of the Time-Matter world, the

invisible power of God became manifest in a manner comprehensible to us. Instead of the immediate whole presentation of the Eternal Now-Being of the divine Spirit, Time-Matter allows us to experience reality little by little, like the separate pictures that make up a cine film. Everything is adapted to our limited sense-organs, so that parts of the Eternal Reality can come within the grasp of our intellect and feeling-life. We have but to use our intelligence and put together the multitude of things we experience, and we will see everywhere the signs of a purposeful will, the will of the omnipresent supreme power which is the source of all things and of our own souls.

The end of Book Two