

**THE COLLECTED
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Book Two

Christian

Philosophy

Chapter One

Co-operation means 'working together'. We live within the Infinite power of our God, who is our Creator; our Father. Jesus says that God works and that Jesus works also, and that He asks us to work with Him, to co-operate in His work of Universal Love, that love which wills to increase the inter-relational possibilities of all those creatures whose will is to seek harmony.

Jairus, a ruler of the synagogue, asked Jesus for help, for Jairus's daughter was dying. On the way to the house of Jairus, Jesus was delayed by throngs of people. Before He could reach the house the message came that the girl had died and that Jesus should not be asked for further help. But Jesus said to Jairus, "Be not afraid, only believe," and went into the house and raised the girl.

"Be not afraid, only believe." These few words contain a teaching of universal and essential value. To be afraid is to begin to disintegrate one's life power. To believe in the power of God is to place oneself within a movement that gathers together the elements of one's being, that re-states one's living unity.

Fear is a state of being in which life energies are tending to fall out of relation with each other. To understand how it arises we must remind ourselves that our physical body is made of energies. Matter is energy behaving in certain patterned ways, which hold the quantities of energy together. Energy behaves in three basic ways: it changes position in space; it rotates in some place; and it vibrates. Position change; rotation; vibration.

The position change of energy is known to us in body movements. The rotation behaviour of energy is known to us as 'body persistence' or resistance. The vibrational action of energy is experienced as alertness, awareness or consciousness of existence. But if the vibrational action

becomes excessive we experience it as fear, which has degrees of intensity according to the degree of excess of the vibration.

Vibration is an alternation of compression and decompression of energy, or it is an oscillation or wave-patterned energy going up and down in relation to some observation point. When the energies which constitute our body vibrate gently we experience a simple sense of existing as a physical being energised by what we call our life force. But if the energies begin to vibrate above a certain level of intensity, we begin to feel a sensation that we call disquiet or anxiety. This disquiet arises from the tendency of the excessively vibrating energies to separate from each other, or to disintegrate.

Let us now remember that the energies which make up our organism are of different degrees of fineness and coarseness. The very coarsest of our energies are the ones we call the physical materials of our body. (Remember that matter is energy). Finer energies are experienced in us as feelings, emotions, thoughts and volitions. We can make a scale of differing degrees of fineness of these energies, each degree having its own characteristic normal intensity of vibration. If a given degree goes beyond its normal intensity, we experience a disquiet of a corresponding intensity at that level.

We have before used the idea of different levels of being. We have a physical level; a life-force level; a sequential thinking level; a comprehensional level; a volitional level; and an overlooking level that sees every level below it.

At each of these levels we have a normal vibrational intensity and a possibility of disturbance of this normal vibration through excessive activity of energy. Thus we can experience disquiet at each level, from the coarsest physical disturbance of our body as a so-called 'material' thing, up to the finest energies of the overlooking level which we call our spiritual self.

Each level of disquiet is experienced in its own special manner. The most obvious one - that which we experience at the lowest level - shows itself in actually visible shaking or trembling of the physical body. The next level manifests as an invisible but consciously sensed feeling of inner trembling. Higher still we may experience a mental disquiet as if our thinking process is accompanied with some suggestion of being under some kind of threat. Still higher we may be aware of a subtle disquiet as if there is something unknown but wrong in the pattern of our life. Above this may occur a still more subtle sensation as if we were uncertain of our direction. At our finest individual level we may feel that something beyond us is somehow causing us to feel uneasy without our knowing what this something is.

At whatever level of our being we experience the disquiet, its action endangers our sense of wholeness. It is to this fact that Jesus refers when He says, "Be not afraid, only believe."

What is the source of our sense of wholeness? To answer this question in the way Christ answers it is to give us an absolute protection against its loss. Jesus wears a seamless garment to symbolise the essential unity of His being. He knows this Unity is the Unity of God. The Unity of God is an Absolute Unity. It is not made of parts like a house made of bricks, or a mosaic made of little bits of stone. It is a unity of Pure Power.

Now what is not built up of separate parts cannot be broken. Everything that we know of that can be broken is made of parts. But as matter is really energy and the quantities of energy we measure are only behaviour patterns of an infinite field of power which itself is not made of parts, there can be no possibility of this power itself being broken or disintegrated. This infinite unbreakable power is God Himself. It is the ultimate power of powers which by its own inherent properties knows itself to be what it is - the source of all creation, the ultimate basis of all things, and the highest presence within all living beings.

Now, if this ultimate power is itself the basis of all created things and as power not made of parts, is itself unbreakable. Then if this power, which is God Himself, wills the existence of any being, nothing whatever can destroy this being. If God, the supreme partless whole power who is the All in all, wills anything whatever, then there is no possibility of His will not being fulfilled.

"God is Love." Whatever God wills is thus an act of Love. Whatever is willed in love can only be good. If we begin to penetrate into the truth of this we will see that every situation into which we may enter can be viewed as a test of our own state of will, whether we will stand in the love of God, or whether we will abandon ourselves to the opposite impulse and begin to lose faith.

When Christ says, "Be not afraid," He is saying to us, "Remember that God is One, that He is the Supreme Power which sustains all things, that His power is not made of parts, that this power is therefore indestructible." When we fear, what we are afraid of is our possible destruction, or our ultimate frustration. But from the fact that God, the Supreme Power, is partless, is indestructible, we know that we, as long as we stand in His love, are also indestructible.

"Be not afraid," means, "Do not fear destruction. You are of God's essence. God is Love. Stand in God's Love, and no destruction can approach you." And Jesus says, "Only believe."

Following, "Be not afraid," come the words, "only believe." Just as fear anticipates possible destruction or disintegration, so belief implies the idea of holding together or integration. To be afraid is to experience a vibratory movement towards disintegration of part or whole of one's organism. To believe in the Supreme Power of God is to experience the reality of His power as the principle of unification, which lies at the base of all existences.

The act of believing in God's infinite power places one in relation with this power in a very special way. When we disbelieve in anything we disjoin from it, we separate ourselves from it, we fall out of relation with it. When we believe in anything we tend to join ourselves to it, to move into relationship with it, to become one with it. Belief in the ultimate unity of God, brings us into relation with this unity and so brings unification into our being. Disbelief in this unity deprives us of its integrating, harmonising effect.

Fear carries our mind away from the centre of our possible unification, makes it extremely difficult for us to hold ourselves together, and continually disintegrates whatever pattern or tendency towards unity we may possess.

How can we conquer fear? By looking at it, by forcing ourselves to face towards the source of it. We cannot conquer fear by running away from it. If we run away from it, it follows us, the faster we run the faster it follows. If we box it in within the depths of our unconscious mind, it beats about within the box, and its beating vibrates throughout our whole being as a generalised anxiety. Only by facing the fact of fear and pushing our will into the zone of its disquiet can we release ourselves from its disintegrating effects.

When we enter consciously with our will into a zone of fear, the character of the fear changes. This is a fact of experience. The fear tends to move, to avoid the scrutiny of the searching will. It is as if the fear energy within the zone fears to be uncovered, fears to be disclosed. The experience is as if we have to trap the fear, to force it into a corner so that it cannot get away from our mental gaze. This fact tells us something very important about the nature of fear.

Fear is energy in a certain condition of unharmonious excessive vibration. Within the zone of fear there is a double activity, one aspect appearing as an avoiding action, the other as a shutting down or self-closing in of

vibrating emotional energy of disquiet. When we first attack a centre of fear with our conscious will to penetrate it, the centre of focus of fear tends to shift. It is as if it deliberately takes avoiding action, so that our will shall not be able to penetrate it. If we put a 'pincer movement' upon the fear zone so that it cannot get away, it plays its next move by shutting down on itself, pretending that it is not there. The fear apparently vanishes. We may fall into thinking the fear has gone, and stop our search for it. If we do this, the fear energy has established for itself a protected zone from which it may emerge at any time, and into which it may retreat if we attack it again. But if we persist in our attack and consciously force ourself by act of will into the fear zone, the fear finally has to give in and expose its content to our consciousness, for every fear is about some specific possible harm, experienced somewhere, sometime in the past, some harm which the fear energy desires never to re-experience.

The exposed content of a penetrated zone of fear, examined by our conscious will and analysed into its component elements, when assimilated into our conscious mind becomes part of our sphere of wisdom. The wisdom we have is the totality of the contents of fear zones penetrated to date and assimilated into our consciousness, integrated with all other experience records.

Chapter Two

If we only had records of pleasurable experiences stored in our mind, we would not be very wise; we would know at most only a half-world and we would be in continuous danger of falling, through ignorance, into the other half, without preparation or defence. But if our experience-records include also the contents of fear-charged painful experiences entered into by our conscious will and assimilated by our intellect, then our store of wisdom will be very much fuller and more useful to us in the battle of life.

True wisdom is attainable only by assimilating all kinds of experiences, painful as well as pleasant. To attain this true wisdom we must become able to listen to the words of Jesus and to put them into practice. We are to put fear away, and we are to believe in the presence and power of the divine spirit. These two commands imply each other. "Be not afraid," and, "Only believe," are two sides of one principle. Only if we believe in the all-presence of the divine spirit can we be freed from fear. Only if we will not to fear can we believe in the all-presence of the divine spirit.

Let us examine the basis of fear. Fear arises when we image ourselves or those we love in a situation in which damage may be done to us or to them, in a situation in which pain may be inflicted upon us, or in which things we value may be destroyed. But for us to fear we must believe that it is an evil for us to be damaged, or for pain to be inflicted upon us, or for things we value to be destroyed. Yet we cannot believe this in an unqualified way. Sometimes we have to suffer some damage in order to save ourselves from greater damage, to suffer some pain to avoid even greater pain. Even in the simplest situation, say, having a partially

decayed tooth filled, we may have to suffer the unpleasant sensation of having the tooth drilled in order to save it from further decay and ourselves from further discomfort. Sometimes the things we value lead us to protect them more than we would be prepared to protect each other. We may value an antique piece of furniture so much that we will pay a considerable sum of money to have it restored, and to insure it, when we would not pay half such a sum to save a distressed neighbour from unnecessary suffering.

We see that if we are to conquer fear, we must first see through the fact that not all damage or destruction or pain is necessarily unqualifiedly evil and bad for us. For if we see this then we can begin to understand that sometimes pain and the damage and destruction of things we value may have a meaning for us, may be instrumental in the raising of us to higher levels of understanding, to the development of a fuller nature, and a stronger and more powerful character. There may be those amongst us who would say that if the price of a higher level of understanding, of a fuller nature, a stronger, more powerful character, should be pain, then they would rather forego such virtues. But there are also amongst us others who can see that nothing of real human and spiritual value can be attained if we tread only along the paths of physical and mental pleasure.

If there had been a way of saving mankind from the consequences of their own errors and sins, a way using nothing but pleasant experiences, then God, who is all-knowing and all-powerful, would have chosen that way. But such a way did not exist and because of the manner in which mankind fell into error, could not exist.

Mankind fell into error by desiring to know what things are good and what evil. In the book of Genesis we read that God commanded Adam, that is, mankind as held in our first human ancestor, not to eat of the fruit of the Tree of Knowledge of Good and Evil. But this command was broken, first by Eve, the original mother of our human nature, then, under

her influence, by Adam, our first human father. In this Biblical story is hidden a very important truth.

God had commanded Adam not to eat of the fruit of the Tree of Knowledge of Good and Evil, and had warned him that if he did he would die. But Eve, the mother of mankind, influenced by that power which is symbolised by the serpent, the power that drives mankind only towards pleasure, this first mother of our human physical nature said to herself that the 'Forbidden Tree' was good for food, was pleasant to the eyes, and desirable as able to make one wise. She saw wisdom as the way to pleasurable and desirable experiences.

Now, pleasure is not the purpose of life.

Pleasure is a natural result of good functioning, that is of true life-activities. Pleasure arises from the proper interplay of the parts of a living being, or of several living beings relating their life activities together. It is not and can never become, the goal of existence.

If pleasure is taken as the goal of existence, something happens to the human mind and soul that would not happen if the goal were seen as the development of more and more perfect inter-relationships of human beings. Pleasure pursuit does something to the human organism, turns it towards sensuous experience, turns the sense organs towards the external world, and in so doing enslaves it to outer stimuli. And what results from this slavery? Just what God had warned Adam would happen. Slavery to external things, to stimuli that give only pleasure, results in the death of the consciousness of inner spiritual life. "In the day that thou eatest thereof thou shalt surely die," that is, die to the inner life of the divine spirit.

If we die to the inner divine Spirit, that is, lose awareness of its presence within us, we lose also our freedom. For freedom belongs only to the divine Spirit. We can be free only if we are conjoined in our will with the

Spirit. Unity of our will with the Will of God is the essential precondition of our freedom.

Once we have lost conjunction with the divine Spirit, our freedom is also lost and as to ourselves, once lost our freedom cannot be regained by our own unaided efforts. We lose our freedom by losing contact with our innermost essence, which is the divine Spirit itself. And we lose this contact by turning our consciousness outward into the world of matter, in pursuit of pleasure stimuli.

When our consciousness is thus externalised in the pleasure pursuit we quickly come to believe only what our external physical sense organs tell us, we come to believe that only one world is real and that world is the outer physical one. We begin to think that only physical things are real and that the inner world of the mind is but a reflection of the outer world. We begin to think that our ideas are all images borrowed from the external physical world. Thus we come finally to lose all belief in our inner creativity; we lose all awareness of our inner power, the power of the divine Spirit within us.

We believe that we are the slaves of matter. We must not think this too strong an expression: 'slaves of matter', for as materialist scientists think of us we are just that. For such scientists think of us as essentially physical organisms, behavioral mechanisms that are conditioned in their actions by the nature of the physical chemistry that constitutes the lowest level of our organisms and by the reactions of this chemistry, these chemical elements, to stimuli received by them, either from each other within the organism, or from outside.

Becoming slaves of matter is what God meant when He said to Adam, "Thou shalt surely die." We say we are, "dead to something," when we no longer respond to it. We are 'dead' to great music that we cannot understand; 'dead' to great works of art that we cannot appreciate; 'dead

to each other when we quarrel and decide never to speak to each other again. 'Death' means disconnection from life. Life itself is divine Love at work. Love is the power of the Spirit working for the development of the potentialities of beings. Where potentialities, the hidden powers of beings, are not developing, they are lying dormant or 'dead'. It is just this non--development of the hidden creative powers of beings that we mean by 'death'. We all know this. Where we feel that we cannot develop ourselves, cannot release into activity our hidden creative powers we say we are 'dead', or we wish for death to release us from the meaninglessness of our existence.

And when we are dead in this way, we are slaves of matter: because we have forgotten our divine heritage of inner spiritual creative freedom. And when we have forgotten this, we cannot rescue ourselves; we have infinite need of a Saviour other than our own dead selves. Here is where the equation, "Only pleasure is good," falls down. For the Saviour who wills to come to rescue us from our dead state is not going to experience only pleasure on His way down to us. Nor is He going to have roses, roses all the way, as He treads the path of rescue on earth. No. His way will be the 'Way of Sorrows', for many of the human beings He comes to save are in the grip of others who have no intention of releasing them from their slavery.

Slaves of matter are of two kinds; those who groan under the weight of their slavery and hope for deliverance; and those who enjoy this slavery, because they have great material possessions which they say bring them happiness. "Only when I became rich enough to get my own way, did I begin to become happy," recently said a successful slave of matter.

What is this 'happiness', this 'pleasure' which the second kind of slaves of matter find so desirable? It consists in eating certain kinds of food, usually more than needed, drinking certain kinds of drink, not needed at all, titillating certain nerve-endings, often to the point of boredom. But these slaves of matter cannot want to break out of their slavery, because

their nerve-endings have been conditioned to demand re-stimulation. If such re-stimulation is denied them, they begin to experience withdrawal symptoms just as painful as those experienced by a confirmed alcoholic or drug addict. But this fact is painful for these slaves of matter to accept; and they do not like pain, so they avoid facing the fact.

But then, these slaves of matter resent the idea of liberation from their condition and with this resentment hate the Liberator, the Saviour Himself, for He has come to overthrow their way of life which is not a way of true Life, but of Death. They hate him with all the fury that frustrated pleasure-seeking energies can muster to their cause and we all know what heights of rage such energies can reach.

Thus, there is no way of pleasures for the Messiah when He comes to save those of us who wish to be saved. Yet His Way of Sorrows He sees as necessary to be trod. He does not define His way as not to be trodden because painful. He affirms each foot as He places it on the Via Dolorosa, for our sakes and for the sake of His Divine Father.

Chapter Three

The question of pleasure and pain is a very subtle one. All the life-forms or living organism that we know of, other than human beings, appear to move towards pleasure-giving stimuli and away from painful ones. In general it appears that pleasure is associated with life-enhancing experiences and pain with anti-life situations. It is obvious that if the intake of things necessary for life's maintenance were accompanied with pain there would be little tendency to wish to continue living. The fact that the in-take of good food is generally accompanied by pleasure is a fair assurance that a living organism will eat and so sustain its existence.

But there are occasions where pleasurable stimuli can lead an animal into a situation where its life is endangered. Not only can man lay traps and bait them with pleasant portions of food, but some animals have developed methods of deceiving each other in various superficially pleasant ways, camouflage and fascinating behavior patterns. Even plants have their special tricks for fulfilling their survival campaigns, some of them emitting special pleasant perfumes to persuade insects to enter into special sacs from which they will not again emerge alive.

It is clear that if we were to pursue always those experiences associated only with pleasure, we might find ourselves at the mercy of forces inimical to life. Because of this fact we have developed an intelligence that enables us to discriminate between different kinds of situations.

Most of us have been hurt by events, which, in our days of innocence, have been encountered without pre-examination or forethought and from such experiences we have learned caution and perhaps suspicion of things not familiar.

All this is fairly obvious if we think only of physical dangers to which we might expose ourselves. But physical hazards are not our only possibilities of suffering harm. There are also mental and spiritual dangers, less easy to detect, but not therefore less real. Mental disorders are sufficiently familiar to us in our highly pressurised civilised communities, from the milder neuroses to the less common, more severe psychological disorders.

But although we are today all more or less familiar with the general idea of mental or psychological illnesses, we hear little of spiritual disorders as such. 'Spirit' itself is in our day often used merely as another word for 'life-force', as when we talk of a 'spirited' horse, and so on. The use of the term 'spirit' within the context of religious thinking means something quite other than the same word when used in the phrase referring to a man in a state of elation when we say of him, "He is in high spirits."

What is the religious meaning of the word 'spirit' as used by Christ when He says, "God is spirit." Here 'spirit' means intelligent, sensitive free power, a power that knows what it is doing and is absolutely free to do it, a power beyond all conditions other than those it creates for itself.

It is by participation in this free spirit of God that we human beings are enabled to contemplate our position in relation not only to the physical facts of the universe, or to the mental processes which enable us to deal with such facts, but also to those other higher forces which confer upon us the right and power to view ourselves as free beings, beings to whom has been given the capacity to choose a course of life not possible to

other organisms on earth.

To man and to man alone on earth, has been given the power to choose freely what shall and what shall not be done in any given situation, on the basis of the perception of universal Truth. The animal's reactions are tied down to the particular situations in which they find themselves. The animals are concerned with survival and enjoyment of such life as they have. They do not seek to probe the mysteries of the universe beyond their immediate environment. They do not strive to penetrate into the deep mysteries of being. They do not turn their minds inward to disclose the sources of their life-force, nor do they contemplate their ultimate origin and destiny. Only man does these things and does them by the power of the Divine Spirit within him, the Spirit given to him by God.

When we have a talent, it is good for us to exercise it. The special talent of mankind is that conferred upon him by the Spirit of God, the talent that distinguishes him absolutely from the animals, the talent by the power of which he is made able to contemplate God himself, for, "The Spirit searches even the deep things of God."

In the consciousness of the divine spirit within him man is made aware of power within him to choose freely his direction of development, his course of evolution. No animal can do this; no animal can break out of the boundaries of its survival pattern as a man can. It is man, and man alone, that has undertaken the study of the animals and of all things in the universe. Something in man that does not exist in the animals, enables him to analyse the world of Spirit, the world of free intelligent sensitive power, and develop not only the things of the physical world, but also with this the hidden springs of his own deepest self.

The future of Mankind will be determined by those human beings who become thoroughly conscious of the implications of their freedom of choice, who extricate their free will from the enmeshing stimuli of pleasures and pains which provoke approach and retreat in the situations

of life. This freedom of choice is the gift of the divine spirit in men. To recognise its presence is to recognise the God within.

In the animal world the appearance of choice between one act and another bears no relation to the choice exercised by the human being conscious of his spiritual freedom. The animal is concerned to survive and to enjoy its life as far as lies within its power. The animal does not strive to understand itself. The human being, in the midst of all his life-experiences, finds always within himself a process of self-searching, a consideration of motives, of directions and in his best moments a deep concern for the great problems of existence, the problems of birth and death and ultimate destiny.

If a human being were to lose his interest in such problems, he would lose also his essential humanity, for this essence is precisely his freedom to consider his position within total reality. The animals do not have his freedom; they are tied down to the business of physical survival. If man were to lose his interest in his origin, he would lose also his spiritual freedom and as man's soul is truly human only insofar as he remains conscious of his freedom, to lose this consciousness would be equivalent to losing his soul, of letting it sink into sub-humanity, into the level of the animals which have no thought of their ultimate origin.

Here is the significance of the real problem of pleasure and pain. From our earliest beginnings in childhood we tend to believe that pleasure is good for us, and pain is bad for us, and we are happy to believe that they are so. But later on we are taught that not all pleasant things are good for us, and not all unpleasant things are bad. We learn that life on earth is a matter of give and take in which sometimes we have to forego a pleasure, or to face a discomfort, in order to be able to secure a position that will apparently make it easier for us to gain higher pleasures or to avoid worse pains. We spend not-so-pleasant hours in studying 'O' levels and 'A' levels in order to gain qualifications to rise higher and higher on the socio-economic ladder. Some of us suffer more not-so-pleasant hours to

climb into a university and later into some executive or other important position. But all these sufferings are but to help us up to some relatively pleasant place on earth, amongst the community of other similarly qualified persons.

Then those of us who reach the top of the social ladder find that responsibilities of top positions make our lives not all pleasure. "Uneasy lies the head that wears the crown," is not a poet's mere fancy, especially in these days of political unrest and the dissolution of old values of human culture.

There, right at the top of the ladder, where earthly societies have placed their highest material rewards, man comes face to face with himself, gazes into the mirror of his own soul, and sees in that mirror how far he has honoured humanity's spiritual freedom.

"What does it profit a man, if he gains the whole world and loses his soul?"

To lose one's soul is to lose one's freedom, to lose the gift of God's Spirit. Here is the crux of the pleasure-pain problem. Physical pains, if severe, are hard to bear. If they are altogether too intense we can at last faint out of them, fall into blessed unconsciousness and so escape their unbearableness.

But it is not so with spiritual pains, the pains that arise in the soul when a man knows beyond a shadow of a doubt that he has sold his spiritual freedom for a mess of material pottage, the pains that flood the soul with remorse, with self-recriminations, with guilt, that he has dishonoured himself. From these pains there is no escape into forgetfulness; even into the depths of sleep they follow us; even in the moments of dreamlessness there is no real rest, but a disquiet lies there, struggling with itself, still conscious of its dishonoured state.

Christ's Way of Sorrows is comfortable, compared with the way of the

self-dishonoured man. Christ's sufferings are joyfully undergone for the setting free of all who will walk in His Way. But the sorrows of the man who has thrown away his Spiritual freedom for this world's pleasures are not an occasion of joy.

Leaders of the material world, who recognise nothing higher than their own powers and reason and drive, who believe nothing more powerful than their own desires, come at last to the edge of the grave; and there, mysteriously, they become conscious of an uncertainty that in the days of their strength they had suppressed, the un-certainty of their real belief in this world and the next. They become aware of the days long ago, when they were conscious of their power to make a free spiritual choice by act of God-given will and not merely by the strength of their inordinate desires.

But leaders of the Spiritual world who have always recognised the something higher than merely physical man, who have honoured the Spiritual freedom that constitutes their true humanity, when they stand at the grave's edge, they do not suffer the unbearable guilt and self-accusations of the self-dishonoured man.

They know that nothing in this world is worth gaining at the expense of the loss of their spiritual integrity. They know that if one loses one's soul, one's freedom of action, nothing can be sufficient compensation to justify this loss. For if one's integrity and freedom are lost then everything that one has gained simply reduces itself to meaninglessness, because the un-free, un-integrated self has lost its possibility of self-direction and without this possibility is at the mercy of every stray stimulus that strikes upon it, every accidental event and circumstance of existence.

Chapter Four

If the soul of man is eternal, it must in essence be indestructible. What then does it mean to say that one might 'lose one's soul'?

We can talk about a man being lost in thick mist on the moors, or of his being lost in the desert, or in the jungle. In the first case he will see nothing but the wall of mist immediately before his eyes. He will feel his own body as his only sure centre of reference. Even the ground beneath his feet gives him no real firm foundation, for his next step may take him over a precipice. The man lost in the desert can see his own body, the wide arch of the sky and the endless stretch of sand all around him; but he cannot see the way to the town that lies in some direction beyond the horizon. The man lost in the jungle can see his own body and the immediately adjacent trees among which he moves but these very trees serve only to hem him in, and impede his vision, so that he cannot see in which direction to try to make his way.

But a man can get lost not only physically, but mentally; and not only

mentally, but spiritually.

We can get lost in a maze of ideas, a multitude of mental images and judgements that bring us into confusion. We have all known what it means to say, "I just don't know where I am with this problem."

We can also get lost in a 'sea of emotion' in which turbulent feelings toss our soul about like a small boat in a storm.

What does it mean for us to be 'spiritually lost'? It means that we have lost contact with the power in us that makes us able to choose a particular direction from the many possible ones that surround us. It means that we have lost faith in ourselves as beings able to choose this rather than that way.

The animal does not choose as a free human being chooses. The animal reacts to the things and events around it according to the associations of those things and events with pleasures and pains. The human being has the inner capacity to examine the pleasure-pain associations of his experiences and to evaluate these in the presence of his inner idea of human freedom. This inner idea of his freedom to choose is man's central reference, the axis of his spirituality.

What happens to a man if he loses this axis, this inner idea that he is a being capable of free choice?

When this central reference is lost a man falls into identification with lower levels of being. He is caught into the vortex of uncontrolled ideas, or tossed about by the turbulent seas of emotion. Or he may fall further still, into complete identification with his physical body, so that he thinks of himself as a merely material thing, a kind of complex machine of so many working parts.

This loss of self by identification can be very serious. To identify oneself as a particular kind of being, of certain defined characteristics, may result

in one behaving as if one were really such a being and nothing more. A man may identify with a certain kind of personality and see himself as such and come to act only in the manner in which such a certain personality would act. But such identification severely limits the possibilities of human understanding. The Scribes and Pharisees identified with the idea that they were righteous men, and this identification made it difficult for them to see themselves as Christ saw them.

The real Self of man, the human Soul, is God's Spirit, which is free and not to be identified with any particular form of existence. The Divine Spirit is beyond all formal limitations, beyond all definable conditions. So also is the human Soul.

We cannot say of any given thing that it is God, nor can we say of any given thing that it is the human Soul. Things, no matter how true, or good, or beautiful, or magnificent, or marvellous are neither the Divine Spirit, nor man's Soul. God's Spirit and the human Soul are utterly free from conditioning forms and this is why we human beings are free to choose.

Freedom of choice implies absence of conditioning forces. There are no forces in the universe that can deprive the Divine Spirit of its power to choose Its next act. There are no forces in man's world that can take away from him his power to say, "Yes," or, "No," to whatever is happening to him.

If a man comes to the point of believing that he no longer has any power of choice, then he has lost contact with his real Self, the Divine Soul within him. So to believe is to become, in effect, by self-definition, sub-human: and in becoming so to have lost one's soul by identification with such lower levels of being.

The human soul cannot lose itself in any way other than by identification with some state of forgetfulness of its own essential spiritual freedom.

When such forgetfulness occurs, there is no depth of slavery to which the soul cannot then sink.

"The devil's chief weapon is the conviction of sin," means that if a man becomes totally convinced that he is in essence a sinner he will make no effort to use the spiritual freedom that is his divine and human right, the freedom by which he could so extricate himself from the mechanical repetition of that sin.

The 'devil' is that principle in us which is bent upon holding us in bondage to behaviour patterns that our highest intelligence tells us are no use to us.

The 'devil principle' is that force in us which leads us to accept a definition of ourselves as unfree, as unable to choose our life-course. If we examine this principle within ourselves we find that it is tied into that other principle that we call the 'ego', the consciousness of ourselves as separate individuals.

When this ego (this consciousness of our individuality as separate from others) speaks, it always tends to explain its own actions to itself. If we look into our minds and listen, we will hear a more or less continuous monologue in which the ego continually talks to itself about its aims, ambitions, fortunes and misfortunes, joys and sorrows. And this ego praises itself for its successes and blames itself for its failures. And if we want to know why this is so, we have to go back into our childhood.

We are brought up and educated in a competitive society. Every act we do influences other persons around us, and results either in praise or blame in some degree. Very soon the child has learned to join in the competition for praise and has acquired some techniques of avoiding blame. In general those actions that are called 'praiseworthy' are socially acceptable and 'blameworthy' are socially unacceptable.

But societies views change. One century's opinions about what is praiseworthy and blameworthy are not those of another's. Programmes are acceptable on today's T.V. screens that would have been unthinkable fifty years ago. The contemporary novel prints things unprintable at the turn of the twentieth century.

But the older views do not at once vanish without leaving a trace. They linger and mingle with the new views and in so doing cause confusion of thought in the minds of the many people who have not the time or the inclination to make a critical study of the history of ideas.

In this confusion the effort to make sense of it all is often more exhausting than most people can endure. The soul is disorientated, loses its true direction and then falls into identification with the confusion. In this state the soul can feel itself as lost, as lacking real landmarks that could help it to make its way along the true pathway of life. The soul can feel itself lost in thick mist, or in the desert, or in the jungle where the tangled branches and thick leaves above stop it seeing the direction in which shines the sun which could give its bearings.

Here is where the 'devil principle' finds its best place of operation, in the confused mind. "If," says the ego, to itself, "if all the different views of all the ages have changed so much; if one century's view of truth has always contradicted another's, perhaps there is no real truth at all, perhaps Truth is always only relative to the viewpoint of the person or persons speaking, perhaps 'truth' means only 'opinion'. In this case, had I not better accept confusion as the reality and see this as the actual human condition from which there is no escape? And if there is no escape from this confusion, would it not be better for me simply to accept this as a fact and to give up seeking Truth? Would it not be easier for me to accept myself as what other people call a sinner and so no longer waste my energies seeking this impossible freedom?"

But there is something in the human soul that cannot easily rest with

such arguments. Opinions may vary with the passing years, but opinions imply something about which those opinions are held and about this implied something, if it exists at all, there must be some truth. And this truth must be rescuable from the confusion.

Confusion is only the fusing together of elements of truth that would be quite clear if they were seen separately and within their own proper contexts. The confused mind is only the mind that has its experience records randomly flung together instead of properly filed under their right categories.

To come out of confusion, out of Babel, our first step is to remember the origin of the human soul, and to say to ourselves that we are free beings, of divine origin. The great truth that the human soul is free to choose, and will ever remain so, is the great healing Truth that Jesus Christ came to teach us.

If we identify with a confused state of mind, our very identification energises the confusion and makes it more and more difficult to break. But if we remember the essential eternal freedom of the human soul we have taken the first step to release ourselves from the confusion.

Let us repeat; the human soul is the Spirit of God in Man. Without this spirit, man would be a machine. With this Spirit man is free to choose his every act. At each moment a man may choose to remind himself of his divine origin and of his freedom of choice; or he may choose to identify himself with some particular role in the human drama. But if he chooses identification with a particular role, he places himself by this very act of identification, under the law that governs such roles. The man who identifies himself as a doctor of medicine places himself under the jurisdiction of the medical council. The man who identifies himself as a thief places himself under the watchful eye of the police. The man who identifies himself as an unreclaimable sinner has placed himself under the authority of the Prince of Liars, for no human soul is unreclaimable.

The 'lost soul' is only the soul lost in identification with some separate condition. Such a soul has but to break this identification in order to release himself from his lost-ness. And Jesus Christ has told us very clearly in the Lord's Prayer the way to break the identification. We have but to say and believe what we say, when we utter the words, "Our Father, which art in Heaven," to release ourselves from the erroneous idea that we are 'only human'. We are divine, children of the divine and like our father, free to choose.

Chapter Five

What is choice? What does it mean to be able to choose? The word implies an action, mental or physical, by which from a number of possible ideas or course of action we are able to select one rather than another and so to change our situation, or the environmental conditions under which we have to live.

The problem of choice has been a very thorny one for many centuries, because in it is involved that other difficult problem, the question of human personal responsibility. How far are human beings justly held responsible for their actions? Responsibility is liability to be called to account for our actions. Behind the idea of responsibility is the idea of 'ability to respond'. This is a very important idea, which we will examine rather carefully.

Many of our actions arise from some kind of stimulus received from our physical surroundings. Something happens in our environment and because of this happening we do something, which, if it were not for this happening, we might not do. The question is raised: does the external event compel our response, or are we internally free to select from an unlimited number of actions any particular one and to do this without any compulsion from the outer stimulus? Unless we have this capacity or free selection, which we call 'choice', we cannot justly be held responsible for our actions. But if we have no capacity for free selection of our actions, then in fact we are no better in this respect than a machine.

There is something about the idea that we are mere machines that most of us do not like. I say 'most of us' because there are some people who prefer to believe that we are mere machines. There could be two reasons for this: one that, if we are only machines, we are released from personal responsibility for our actions and so could not be justly punished for them; and, two, that if we are only machines, then if we can gain enough knowledge about how the machine works we shall be able to predict

human behaviour.

The first reason is preferred by persons who would like to avoid being held responsible for their actions, because being called to account for actions that have resulted in harm to other persons can be unpleasant or painful. Such persons, if asked why they have done a certain harmful act may reply, "I couldn't help it,"; "I don't know what I was doing,"; "something made me do it," and so on, and so forth. By this method of 'explanation offering' such people consider that they have released themselves from personal responsibility.

The second reason is preferred by persons who would like to be able to predict other people's actions and so could gain some advantage by doing so. The mechanistic behaviourists of the early twentieth century had this idea and were prepared to think that given a number of known stimuli they would be able to predict accurately the actions or behaviour of any person subjected to them. There are still people today who think that, given knowledge of the particular stimuli acting on human beings, it would be possible to predict their reactions. If this were true and the number and kind of influences on people could be controlled, their behaviour could be predicted. Actually the realities are far more complex than mechanistic theories allow, and human behaviour cannot be predicted with sufficient accuracy to make it possible for the stimulus providers to make much profit from their forecasts.

Whilst our material environment might be considered simple enough for us to examine and define more or less correctly what is present in a given situation, there is another, very important factor to consider. Human beings do not only have an external environment of known or knowable physical facts. They also have an internal environment of psychological facts not accessible to external observation, and these internal facts have a profound influence on human behaviour.

The ideal of materialistic experimental science is to deal only with what

can be externally observed, preferably under laboratory conditions and to ignore any unobservable facts and especially those that exist or operate within the human mind and soul.

The facts that materialistic science likes to deal with are called 'objective', that is, externally observable and physically measurable. The facts that occur only inside the human mind or soul are called 'subjective', by which is meant that they belong only to the inner psychological processes of the human being, and as such are not objectively observable from outside. There is a pretense among materialists that 'objective' facts are somehow 'superior' to those that are 'subjective'. The reality is that if it were not for certain 'subjective' processes in these materialists themselves, processes called 'curiosity', the 'desire to make discoveries', the 'hope' of gaining power over the things and living beings studied and so on, there would be no science whatever. Science and scientists are not so objective as they would like to be thought.

The most interesting and important fact about human beings is not their physical body, though its structure and functions are very interesting at their own level, but the innermost processes of the mind, soul and spirit: for it is within the realm of these innermost processes that the real issues of life are decided.

Somewhere in the depths of the human soul there is secreted the centre of decision, the place where lives the free will of man, the holy of holies in which dwells the divine spirit. In men of courage and strong mind, not even the cleverest brain-washing techniques of modern science have been able to uproot their free will, for such men, "Do not live by bread alone, but by every word that proceeds out of the mouth of God."

The interesting thing about the inner psychological and spiritual processes of the human being is that they are not known to the materialistic man of science. Over recent years, more and more attempts

have been made to invade man's inner world by the use of various electronic devices, the electroencephalograph and so on. But although such devices have shown that certain electronic and electromagnetic processes occur under certain conditions in the physical human brain, there has not been discovered a method of translating such processes into the physiological factors that we internally experience as wishes, wants, desires, feelings, emotions, thoughts, decisions, etc. The machine that can tell us that there are certain kinds of brain waves generated under certain physical conditions, cannot tell us anything whatever about the psychological processes that accompany them. Many machines can register muscular and electromagnetic tensions within us, but they cannot tell us what we are actually thinking, feeling or willing whilst these tensions are present. On a certain machine we may get a meter reading of, say, '75' but this reading does not reveal whether we are thinking of our Aunt Florence, or deciding to go on a Mediterranean holiday. The human being is not what the materialistic scientists had hoped he would prove to be.

Jesus says that God is Spirit, that Spirit, "blows where it lists." That is, it is unpredictable in its actions and that, "every man born of the Spirit is like the Spirit." The unpredictability of the divine Spirit is the source of the unpredictability of the human soul.

If a thing were totally predictable it would be entirely mechanical. If a human being becomes predictable it is because he has allowed himself to fall into a repetitive behaviour pattern. Repetition of behaviour is the only ground for predicting the action of anything. The earth rotates on its axis once a day. It has done so as long as man has observed it. Because of its repeated rotation we have come to believe that we can predict that there will be a 'tomorrow'. "There'll always be another day," we say, and underneath our surety is only the fact of past repetitions. What keeps the earth rotating, we say, is its mass inertia, but we have only past statistics to support our belief in, "Tomorrow and tomorrow and tomorrow."

In the human being there are cycles of events, repetitions of processes, such as the circulation of our blood, the movement of our lungs in breathing, the intake of food, and the excreting of waste materials and so on. All of these we are fairly safe to predict as long as we continue to live.

There are also cycles of mental events, repetitions of mental behaviours and interests. Newspapers are read daily, T.V. shows are watched, and sporting events are looked forward to. Mental habits exist, and where they are well established their effects can be fairly well predicted.

But there are also inner processes in the human being which are not cyclic, that do not predictably repeat themselves. Of such processes are those that we call 'creative', the processes that bring new things into being, that create great works of art, symphonies, wonderful new sound patterns, new inventions of all kinds. These creative processes are not predictable, precisely because they are creative, and bring into the world things never before seen or heard.

Somewhere hidden in the innermost depths of man's soul is the centre of creativity that makes the human being an unpredictable mystery. And here, in this centre, is man's real ability to respond adequately to whatever presents itself to him, his response-ability, not his responsibility, which is merely his liability to be called by some outer authority to account for his actions.

In man's response-ability is his real freedom, and his dignity as a human being.

There is no dignity in being a mere machine, though there may be dignity in being able to invent one. To become aware of our inner response-ability is to become aware that we are true human beings, beings of free will and capacity for choice. When we realise our human freedom we are realising the divinity within us, we are attaining the dignity of our true status as spiritual beings; we are fulfilling the purpose

for which God created us.

To be capable of free choice is to be free from predictable habit-patterns. A hunter who hunts animals captures them because they have habits that he can study. A clever salesman can show high sales results because he studies the physical and mental habits of his potential customers. He is a hunter of human beings, dependent for his success on human behavioural repetitiveness.

Jesus called some fishermen who knew the habits of fish, and said to them, "Follow Me, and I will make you fishers of men." He knew what was in men, He knew their mental and physical habits. And He knew also that they habitually pursued their goals in certain ways. And He knew also that deep in the centre of the intelligent human being is a hunger for truth. "Know the Truth, and the Truth shall make you free."

The human being who is at all aware of what to be really human is, is on a search for truth, for he feels within his centre that only Truth can lead him into his humanity, and only the full realisation of his humanity can resolve the hidden conflicts of his being.

Man stands between two worlds, the world of free decisions, which is the world of spirit, and the world of bound matter with its repetitive patterns of motion. It is man's divinely appointed work to carry his decisive freedom into the realm of the material world's bondage and to free it from its self-held inertias and darkness, so that the world will once again unfold its hidden wonders and blossom forth its beauties as it did in the pre-fallen Edenic state in which humanity was created.

Chapter Six

We have seen that we have two environments, one outside our physical body and one inside it, in our mind. Science can measure many of the things and events of the external world. It can also measure some of the events or processes that occur inside our body, in our internal organs, muscles, nerves and brain. What it cannot measure is our actual thoughts, feelings emotions and will. To measure the kind of electrical waves that occur in the brain when we are thinking or feeling is not to measure our actual thoughts and feelings themselves.

We live between two worlds, the world of spirit and the world of matter. "Man does not live by bread alone, but by every word that proceeds out of the mouth of God." In between these two worlds is a 'twilight' zone, a place where the events of the two worlds meet. This twilight zone is inside the mind of man. When we open our eyes and focus them onto objects of the external world in daylight, we see the light of the material world making known to us its material objects. When we close our eyes and hold in our mind a truth, we do so by the light of the inner spirit. If we open our eyes and focus on an external material object, then look into our mind to see the inner truthful statements about it, and keep both the outer image of the object and inner truth about it in our mind together, then we are in the twilight zone.

This twilight zone is very important. Yet ordinarily it receives far too little attention, for few people make themselves fully conscious of its great value in solving life's problems.

We must have the outer bread of the material world, the food by which we daily sustain ourselves. But we must also have the inner bread, the truth that comes to us from the divine innermost centre of our being. Without the external material bread, we cannot continue to exist as physical beings. Without the internal spiritual bread, the truth of God, we cannot sustain our mind and spirit.

If we everyday repeat the same words to ourselves in the same way and understood by them always the same things even if these things were true, they would not be the whole truth and the repetition of them would gradually reduce their stimulus value to us, so that they would slowly lose their significance for us. This is an illustration of the psychological law that says, "Constant uniform stimulation is equivalent to no stimulation." Things that we see or hear too often in the same way tend to escape our notice.

In the twilight zone between the inner and outer worlds with our eyes and mind focussed, so that we look two ways at once, we have our greatest possibility of realising the true meaning of life, and of applying the principles that the inner spirit reveals to us.

Principles, where they are true, are part of universal reality. The totality of all principles of all true sciences and philosophies is that aspect of the infinite Truth of God that may be discovered by the mind of Man. This infinite Truth is the Mind of God: that which the fourth Gospel calls the 'Word' or 'Logos'. This divine 'Word', the Mind of God, became fully incarnate in Jesus Christ. This same 'Word', speaks in the mind of every man who commits himself to Truth.

But we live in two worlds, and the outer world is not yet given to Truth. Jesus notes this fact and gives us His advice about how to meet its demands, "I send you as sheep among wolves. Therefore be as wily as serpents and as harmless as doves."

The outer world is a world of commodity manufacturers, of service sellers, and of business. As such it is a world of rivalry and competition, where one producer or service-provider or businessman vies with another to gain trade. After all, it is difficult to gauge production and marketability of goods and services. Time moves forwards and with it brings changes of demand and supply possibilities. Each business must find its own way of survival and will naturally present its wares in the

best possible light, and where survival is concerned Truth often must give way to its opposite. In consequence of this we have all now learned to view the claims of commodity and service sellers with some dubiety. They, for their own survival sake, need our money. We, for our own physical survival sake, need their commodities and services. In some sense then, in the outer world, we are all in the presence of wolves.

The wolf is a symbol of appetite hunting to fulfil itself. It is not only in the realm of business that human beings exhibit appetite. Everywhere in human society, at every level, we find people seeking something they have not got. Appetite is not only for physical food for our bodies. There is also an appetite for wealth, for fame, for affection and for relationships of all kinds. And wherever appetite is, there is a possibility that truth may have to take second place.

But Jesus recommends us to be as wily as serpents in order to deal with the wolves' appetites that we encounter. He does not tell us to tell lies in order to survive, but He tells us to be aware that in the outer world there are appetites, and to be flexible in dealing with them. We do not need to lie in order to survive in the world, but often we need to be adaptable and diplomatic. Sometimes, like Jesus before Pilate, it is better for us to be silent. Sometimes, like Jesus, we may find a parable more fitting to the occasion than a direct statement of a high truth that would be incomprehensible to the listeners.

We, if we commit ourselves to follow Jesus in His way of life, are His sheep. As sheep, we know Him to be our Shepherd. "My sheep hear my voice," says Jesus. The voice of Jesus is the voice of the divine Word within us, the voice of the divine Universal Truth. This is the voice that we hear if we stand in between the two worlds, in the twilight, where we look both inwards and outwards at once.

To familiarise ourselves with this twilight, we need practice in looking and listening, both outwardly and inwardly. Without this practice we will

not gain the power to balance ourselves. The outward world has its own set of values. The inner world also has its own values. The two worlds do not yet agree. To relate them together efficiently we must make ourselves aware of both, and to do this we need to familiarise ourselves with the twilight, in which the lights of the two worlds meet.

Jesus says also, that we are to be, "As harmless as doves." I have been told by a friend of mine that doves are not harmless, but it is not the behaviour of individual doves that Jesus is talking about. The dove symbolises peace and love. It is represented bearing in its beak an olive branch. The secret behind the symbolism of the dove is that it represents the principle of developmental intelligence. "A soft answer turns away wrath." If we approach human beings intelligently and with the right motivation we will improve our relation with them.

There are 'wolves' or appetites within us as well as outside us. We are to deal with these inner appetites with the same diplomacy that we are to use with the outer ones. To do this we are to remember that we are 'sheep of the Good Shepherd', followers of divine Truth and we are to approach our inner 'wolves' intelligently, offering them the olive branch of peaceful understanding.

Modern psychology has shown that within the depths of the human mind exists many primitive forces, which, if not admitted consciously within us, may overthrow our better nature. Suppressed within the depths of our mind are impulses of anger, covetousness, envy and many others. If we understand why such impulses exist in us, and face them consciously, we place ourselves in a position where we can most effectively deal with them. "Know the truth, and the Truth shall make you free."

Within the human being are all possibilities. Some of these are destructive, some constructive. Most of the obviously destructive ones are viewed unfavourably by human society. Some few of them are allowed a place, as we allow that a bulldozer has a utility in cleaning a

building site of unwanted obstructions. But the disallowed ones do not cease to exist simply because they are disallowed. They work beneath the levels of conscious thought and feeling. And sometimes, released by a trigger word or action, they flash out into expression, often to the surprise of the person from whom they explode.

Such disallowed destructive impulses are inside us because of a very simple fact: our bodies are capable of recording our experiences and replaying them later, like gramophone records. Not only do our bodies record our thoughts and images of our actions, but they record also our feelings and emotions and such records may be passed down from generation to generation, so that we cannot say that all that we think and feel and do is entirely the result of our own will. We have inside us the hidden impulses, feelings, thoughts and action-patterns of our ancestors, not merely the colour of their eyes and hair and the shapes of their noses. This fact is what used to be referred to as 'Original sin'. We contain within us not only the externally visible characteristics of our ancestors, but also their internal, invisible feelings, emotions and impulses. If we stand in front of a mirror and look at ourselves, we will see the recognisable forms of our ancestors. If we look inwards, into the depths of our minds we will see their ideas, feel their feelings, their emotional attitudes and their tendencies to action. If we stand in the twilight zone, we will see both the present fact of our own existent characteristics, and the past facts of our inheritance. Then we will understand the infinity of our possibilities.

Until we understand ourselves thoroughly, we shall not escape the consequences of our ancestors' decisions, nor of our own. We shall not escape until we have "paid the uttermost farthing". The sooner we can believe this, the sooner we will be prepared to turn ourselves over to the guidance of the inner Truth which is the Christ-word within us.

There are wolves within us, as well as without. We need all the subtlety of a serpent to deal with them, but we need also to remind ourselves of

the symbology of the dove. We need to approach each other with an olive branch. We need to find in us the motive of peace and love. And to become able to do all this we need to remember that only the sheep who follow the Good Shepherd, the Man-God, who incarnated the Truth for us, will be able to find this motive.

There is an intimate relation between Truth and Love. Love strives to develop in us all the potentialities of creativity in our being. Truth tells us the 'how' of this development. Just as a machine has a structure and a function intimately related together so that the machine can do its work efficiently, so a human being has also a structure and a function, which when understood thoroughly can embody Truth and Love. This embodiment has been attained in Jesus Christ. What was possible for Him is possible also for us.

Chapter Seven

Jesus laid down for us the conditions of attainment, conditions not beyond our capacity. "My yoke is easy and my burden light." All that is required of us is that we shall understand His meaning, and then commit our will to His. To gain this understanding we are to stand in the twilight between the two worlds, and look into both and compare them, and then say to ourselves truthfully which we prefer.

With our clear statement of our preference we place ourselves on the first step of the narrow way that leads into life. Each next step on this way is a re-commitment of our will to the same narrow way. Why does the way into life have to be described as 'narrow'?

The life in any living being is a product of a gathering together of energies. Most of these energies come to us directly or indirectly through the sun. All our food substances are the product of solar energy, which comes to us through plants and other forms. This solar energy, like any other energy, tends to scatter itself, to expend itself in some or other forms of activity. When we take food-substances into ourselves, and digest and assimilate them, the energy we gain from them does not just lie about inside us. It tends to activate us; it tries to expend itself in various ways. This is a very important fact for us to realise. Energy tends to do something rather than nothing.

This tendency of energy to expend itself, to spread itself out, allows us to see one aspect of the 'broad way that leads to destruction'. Energy gained from food tends to spread out through our organism and to activate it in various ways. Many of these ways lead towards disintegration of mind and body, towards haphazardness of behaviour. The broad way of energy expenditure is the way whereby energy expends itself non-discriminately, the way by which it scatters itself in a non-integrational manner, the way of non-productive action, noncreativity.

When we think, we can do so aimlessly or purposefully. We can allow our thoughts to drift from one subject to another, with no idea of any chosen goal; or we can gather our thoughts together and group them meaningfully in a manner which will aid the realisation of some selected purpose. To let our thoughts drift is the 'broad way'; to gather them purposefully together is the 'narrow way'.

We can let ourselves drift along the broad way throughout our life, so that at the end of it we have gathered none of our energies together in a coherent pattern. Or we can direct ourselves along a narrow way towards some chosen goal.

We might say that there is only one broad way, the way of careless wandering, the way of aimlessness, which results finally in dissolution of the mind and body. But there are many narrow ways, for each purposeful pursuit of a goal is a narrow way, a way of concentrating energy onto a line along which we travel towards our pre-determined end. But of all narrow ways one particular way is the narrow way recommended to us by Jesus. This is the narrow way of personal self-discovery, the way that leads us into the centre of our own being, the same centre in which dwells the Spirit of God.

All around us are energies that act upon us in a way which tends to distract us from our own centre, to pull us out of our own real self into identification with some external situation or event. The environment in which we live is highly complex. It batters our senses incessantly with stimuli of many different kinds. We are assailed by the sights and sounds, smells, tastes and touches of the things of the outer world. We receive suggestions from commercial advertisements, from novels, plays, works of art, and the expressions, words and actions of other persons. Everywhere stimuli strike upon us and try to provoke us into some kind of response, to make us behave in ways, which without these stimuli, might never occur to us.

In the midst of this cacophony of daily life we receive very little help towards the integration of our own being. All around us we hear the cry, "Come to old Broadway!" A million lights and voices confuse our minds and hearts with their incessant action upon our senses. Seldom do we see on a hoarding or on the television screen a recommendation to become our own real selves. We know of no millionaire organisation that suggests to us that the best thing for us is to listen to the still small voice within our own souls, and to follow its advice. Rather, we are told, "Buy this wonderful X to attain happiness." "Buy this marvellous Y to become beautiful." "Come to this glorious Z to enjoy yourself." As if we cannot be happy, or beautiful, or enjoy ourselves as and where we are.

Shortly, we can say that the outer world conspires in nearly all its elements to put us off centre, to distract us from our own real concerns, and to involve us in things and activities that have nothing at all to do with the integration of our own minds and the attainment of our own wholeness of being.

The narrow way of Jesus is concerned solely with our attainment of our true self-realisation. Jesus does not wish us to disintegrate, to fall apart, to dissolve into formlessness. He wills our integration, our gathering together into unity, our attainment of perfect beauty, truth and goodness, and our inter-relatedness in love with each other.

It may seem strange that Christ's 'narrow way' should be the means of the attainment of the widest of all relationships, the relationship of universal love, the means of the gaining of infinite compassion for all beings. This fact that we must travel towards our goal in an apparently opposite direction, is what we mean by 'paradox' and 'dialectic'. We retreat in order to advance. We go forward in life in order to withdraw ourselves from our past errors. We give in order to receive. We receive in order that we may give from our replenished stores. Everywhere we find ourselves having to do the opposite of what we want to do in order to do

what we want. The supreme example of this paradoxical universe in which we live is the crucifixion of Jesus. He wills the fullest life for all beings in the universe and for this finds that only His death will pay the demanded price. He wills the widest embracing of life's joys, and is forced by His will along the narrowest of paths to its attainment.

Those who tread the narrow way do so in order to gain the centrality of self-awareness, which alone can stop the disintegrating tendencies of life's energies, so that the self, the human soul, can determine from within itself its own life-course.

Those who meander along the broad way do so in search of pleasurable experiences of any and every kind, not knowing that the search for pleasure spreads out the life energies and disintegrates them, so that no meaningful patterns of life can emerge. The final end of the broad way is total meaninglessness and the dissolution of the self. And just before this final dissolution is experienced the worst of all human conditions, the state of absolute boredom, in which one exists but has no meaning for one's existence. It is in this state that the soul begins to will its dissolution, its own escape from the pointlessness of a life that has become a non-life, a living death, the only escape from which is self-annihilation.

What a strange piece of dialectic we have here. A man strolls along the broad way, idly seeking and taking whatever pleasures he can find. He believes that life is for pleasure, that life without pleasure would be worthless. He does not notice that pleasures, being many, may carry away his energies in many directions and so scatter his intelligence over a thousand objects and activities. And he does not see that there is a law at work in his pleasure-world, the law of diminishing returns. He does not see that continuous uniform stimulation becomes equivalent to no stimulation. He does not notice that his responses to the stimuli that once gave him pleasure are gradually losing interest-value. Only when the diminishing returns of his pleasure pursuit become obvious to **him**, so that he can no longer ignore the un-profit of his life, does he finally find

himself face to face with his own emptiness.

But the dialectic of the narrow way goes exactly contrary to the broad way. The man who treads the narrow way does so because he believes that before all else he must learn to be himself, to make himself a unity of spirit, soul, mind and body. And to this end he seeks to collect together all his energies, to unify them, to tie them all into the service of his will, so that he may freely give himself to a cause that he believes worthy of his sacrifice. And this cause, to which he will give himself, what will it be? It will be the creation of conditions of life around him so that others will be helped to become able to follow the narrow way that he has done.

There is a purpose in God's creating the world, the bringing into existence, the development and self-realisation of beings that will understand the meaning of creative activity. The human being at our present stage of development is that being whose degree of selfrealisation makes it possible for him freely to choose on which path he will place his feet, the broad way that leads to dissolution of the self, or the narrow way that leads into conscious self-realisation and the attainment of that power to integrate himself which we call immortality, the power to resist soul-dissolution. Death means disintegration, dissolution. Immortality means the power to resist disintegration of the Self, the ability to hold together under all tests, one's mind, feeling and will. This immortality is what Jesus offers us. The pre-conditions of its attainment are called the 'narrow way'.

For people who do not tread the narrow way there is no probability of the attainment of this power to resist disintegration, unless God Himself by an act of pure Grace saves us. Millions of people have not understood what is being offered by Jesus Christ; a way of attaining power to resist the disintegrating tendencies of energy, a way of becoming immortal in a spiritual body which, because of the personal work done in it during life, will be strong enough to survive the death and dissolution of the physical body, and serve as an eternal vehicle for the human soul.

The narrow way leads into life in a spiritual body, a body built of true ideas affirmed and reinforced during life, affirmed and reinforced by personal acts of free choice, the work of the individual human will.

We must remember that all things in the universe are made of energy, and ideas are energy. Energy tends to disintegrate unless we work to halt this tendency. Ideas tend to fall away from our mind unless we work to integrate them in a manner proper to their nature. By 'proper to their nature' we mean that ideas have essential implications which link together with other ideas, so that once the linkages between the ideas have been established they will never again dissolve. Here is the ground of the possibility of personal immortality.

Chapter Eight

“He who believes in me has everlasting life,” said Jesus. But we are to believe in our hearts, that is, in our real feelings and will. It will be of no avail for us to give a mere intellectual assent to the possibility of the truth of the idea of Jesus' personal sacrifice. Truth, to become operative in us, must be felt and willed, must be experienced as a real movement within our soul, with definite direction of will.

Let us examine the difference between thinking, feeling, emotional conditions, willing, and mechanical reactivity. Let us begin with mechanical reactivity in order to get it out of the way, for this is the least human of our possible ways of reacting to a stimulus.

If whilst sitting down we cross one leg over the other so that the lower part of the upper leg is free to hang down in a relaxed way from the knee, and we then tap with a little hammer just below the knee-cap, the freely hanging lower leg will react to the tap by kicking out or jerking. This is a mechanical reaction, popularly called a ‘knee-jerk’. The energy of the little hammer blow has entered the leg, run up a nerve-line to the base of the spine and then run back again down to the muscle-group in the leg, so causing it to contract and make the kick or jerk. The thing to note about this kind of reaction is that it does not involve a conscious choice on our part to make the kick. The kick is merely a mechanical reaction to a stimulus, no higher in principle than the reaction of a doorpost to a kick. The fact that some nerve-electricity is used to convey the stimulus energy up and down the leg makes no difference in principle to the mechanicality of the act. When we press the button on an electric bell, if it is in working order, the bell will ring. A large amount of our general activity is of this type, more so than most of us would care to admit. Every time that we react to a stimulus without using our capacity for free choice, we are in principle reacting mechanically.

Of course, in our daily life we find such mechanical reactions useful and

economic, precisely because they do not require us to make continuous, conscious decisions. We can brush our teeth, wash our face, get dressed, drive a car, and a host of other ordinarily useful actions, without having to focus our full conscious attention upon them. These are just the ordinary activities of our ordinary existence. 'Ordinary' meaning that such activities are the result of a collection of orders that our body has been given during its training period either by our parents, teachers or ourselves. Ordinary life is the life of previously established orders.

But ordinary life is not what Jesus was talking about. He came to show the world how to have a more than ordinary life, a more abundant, more creative life: an extra-ordinary life.

We see that human beings really prefer a more abundantly creative life, because we see that they prefer to watch the extraordinary performances of Olympic champions; to listen to the extraordinary singing of great singers; the unusually brilliant conducting of great orchestral conductors; to read the more than usual works of great novelists; to watch in the theatre or on T.V. the works of great playwrights. Every time we use the word 'great' we mean 'extra-ordinary'.

We can now go on to consider thinking, feeling, emotionality, and willing.

Thinking is a process of dealing with ideas in our mind. Each thing that we see leaves in our mind an image of it by which we are able to recognise it if we see it again and remember it. The images of things seen, we call 'ideas' which word is from a Greek word meaning 'form' or 'shape'. When we are thinking we are looking in our mind at the forms or shapes or images of things we have seen, and either we are letting them make their own haphazard connections, or we are directing the way they link together according to some purpose we will to fulfil. In this second case we call our thinking 'directional'.

Directional thinking is the kind of thinking that we use when we have to attain some particular goal, or solve a particular problem. But directional thinking, once established, may not remain conscious. It may, by its familiarity or repetition, lapse from consciousness and yet continue at unconscious depths of our mind. Much of our ordinary thinking is of this unconscious kind. And what we call 'prejudice', or pre-judgement of things, is also like this. To take charge of our own thinking we have first to make ourselves conscious of it. We cannot control that of which we are unconscious.

We will now consider 'feeling' and 'emotional' responses. By 'feeling' we mean the assessing of things or ideas or mental states by the degree of pleasantness or unpleasantness that we can detect in them. Feeling confines itself to the assessing of likes and dislikes, and the balancing of these one against the other in a pattern, the general tendency of which is more or less pleasant or unpleasant. Feeling is an assessing condition in which balancing of likes and dislikes of varying degrees is proceeding.

By contrast with this balancing process of feeling, emotional response is an outward-tending movement of our energies that arises, either when we have finished our feeling assessment, or when, in spite of not having finished our assessment we have insufficient control over our energies. This feeling is a like/dislike balancing assessment, and emotion is an out-moving energy response, either following a completed assessment process, or resulting from insufficient energy control.

Now, willing is something quite different from either feeling assessment or emotion. When assessment in feeling is completed and emotional response is tending to occur, we still have a possibility of interfering with this response. We have a power by which we can stop our feeling assessment or our emotional response. This power is our will.

The school of behaviourist psychologists have tried to discredit the idea of will, but their own writings show evidence that they themselves are

not thoroughly convinced of the truth of their own position. If what they say they believe is true, then they themselves could not help writing the books that are written to express their ideas.

The reality we innerly experience is that we have a capacity for interfering with our mental, feeling and emotional processes. That we do not always freely use this capacity does not prove that we have not got it. There are other capacities that we possess that we also tend often not to use. We are able to exercise our muscles, but this does not mean we always do so. We are able to refine our feeling assessments, but we do not always do so. We can think clearly when faced with a necessity to do so, but we do not always compel our thought into a purely logical form. Non-use of a capacity does not prove the non-existence of that capacity. So with our will. Its non-use is no proof of its non-existence.

What has all this to do with the words of Jesus, that if we believe in Him we shall have everlasting life? Well, we may read His words, we may think about them. We may feel whether we like or dislike them. We may become emotional about them. Or we may will to act on them.

If we merely think about these words, we merely let the images corresponding with the words go through our minds, either haphazardly or directionally. If we do not make a thorough feeling assessment of them, we shall not put ourselves in a position of knowing whether we finally like or dislike them. And then, either we shall fall into an emotional response for or against them, or we shall have to face that at some point we shall have to exercise our will in an act of free decision.

"It is my Will," said Jesus, "to do the Will of my Father who sent me." He places everything finally in the Will. "Which one of you by taking thought can add to his stature?" To think, to feel, to become emotional, all these are very usual for us, but they are not sufficient when we come face to face with Jesus Christ, for this Man is not an ordinary Man, but a very extra-ordinary man, a man who places Himself as one who wills

what His Father, God, wills.

Here is a man whose whole life stress is on His Will. He does not merely think, or feel, or become emotional about God. He wills to do what God wills. And because He knows Himself to be a being with such a will He looks always into His will to discover the Will of God.

We hear much talk today of 'motivation' in human beings, and by this word we mean all the mental processes of thinking, feeling and emotional responses that lie underneath human action patterns. But we do not hear much of what we are willing to bring into being. We have been diverted from the will by modern behaviourists' theories that have no room for it.

But to believe in Jesus Christ cannot be a product of thinking, for we have not enough incontestable evidence that He existed. We today cannot be sure of events that happened, if they happened, nearly two thousand years ago. And if He existed, we cannot be sure that He was crucified, that He died on the cross, that He was buried, and that He rose from the dead, was transfigured and ascended to heaven to God. Thinking cannot here make up our minds.

But also we cannot feel that our liking or disliking of the idea that Jesus might have existed is any proof that He did so. And becoming emotional about Him will not provide us with further evidence.

The real condition of our vital believing in Jesus Christ can be only an act of our will. As Jesus says, "It is My Will to do the Will of My Father," so we must say, "It is my will to will as Jesus willed, to will the will of our Father, who is God."

To be able to do this, we must will to get hold of our will. And this is the most difficult of all activities that we human beings can attempt. For there is much, very much, against it. Our physical and mental habits are

against it; our feelings and emotional tendencies are largely against it. It would seem on the external evidence alone that the cards are stacked against us. St. Paul and others thought so. "The flesh acts against the Spirit."

But there is hope for us, and real help also, once we have seen the truth that it is a matter of will, and not external evidence that we believe in Jesus Christ. As soon as we will to believe, Jesus Himself joins us in this will with His will, and God, who knows the innermost condition of our will conjoins with us and Jesus, so that we and Jesus Christ and God have one unified will, a Will that cannot fail.

Will is the most mysterious of all powers, for it is not itself definable in any way, yet it is the cause of all things, events, and relationships that can be defined. This is why, in the doctrine of the Trinity, we equate the Will with God the Father, that infinite spiritual power which is our own source.

Chapter Nine

We can afford to think carefully about this question of why the Way of Truth should necessarily be a narrow way. First, we will note that awareness has many degrees, from the vague awareness that we are existing, which we experience when we are on the edge of sleep and not yet dreaming, to the slightly less vague awareness that we have whilst dreaming, and the rather generalised awareness of our ordinary waking state when we are resting without focussing our consciousness upon any particular thing or idea, and the more focussed awareness that we have when we attend to something that interests us.

When our awareness is very diffused we are hardly conscious of ourselves as persons. To begin to focus consciousness is to begin to become a person. This is very important, for upon it rests the whole of our right to think of ourselves as valuable individuals. Total lack of consciousness would be total lack of individuality and personality. Now, when we focus light into a narrow beam in order to shine it onto some particular thing, we take what was relatively diffused and lacking in intensity, and by squeezing it through some lens system, narrow its area of application. In the process of this narrowing we correspondingly increase the intensity of the light played upon the receiving area.

From the most ancient times light has been a symbol of consciousness, because mankind is essentially dependent for its survival-value information on its eyes. The sense of sight is particularly that sense which gives us information with most clearly defined edges. Smell gives us no clear image, nor does taste. Sound allows a more definable kind of information; touch can give us the edges and surfaces of things, providing that they are within reach. Only sight can give us the clearly defined shape of things at a distance.

Man is ill-equipped with physical survival weapons. He has no sharp claws, no powerful fangs, or no long horns with which to protect himself.

Thus he has had to develop his intelligence, and for this, two of his senses have been most useful, the senses of hearing, and the sense of sight.

From this sense of hearing, coupled with this capacity for making a large variety of different sounds, has arisen language. "Hear, O Israel!" was the first commandment. Language has enabled us to give a name to the things we encounter in the world, and to define their relationships and events in which they take part. It has allowed us to provide sharp definitions of the things our eyes clearly see, and in so doing to separate what is, and what is not, distinctively characteristic of them. The eye and the ear have thus grown together to establish a very intimate relationship, which has been, is, and will be, most important for our continued survival and development.

If our eyes could not focus down to a narrow area, we would not be able to see the exact edge of things, we would have no exact sciences. The sciences depend upon sharp observation and accurate measurement, which also requires sharp vision, and often sharp hearing. Without the capacity to narrow our field of awareness we would not be able to attain that accuracy which has placed us in charge of the earth on which we live. Apart from the power to narrow our field of awareness, we would be too vague to control anything of any human significance.

There is another very important fact. As we gain the capacity to narrow or focus our consciousness, we become more and more individuated, more and more a person. Why should this be so? Because the sharply focussed consciousness necessarily has a viewpoint from which it makes its observations. Unique viewpoint is the mark of the sharply focussed consciousness and of individual personality. The more sharply focused our consciousness the more individual is its viewpoint. This is decisive for us as human beings. For the thing that we consider most important about ourselves is that we have, each of us, a viewpoint. Different but equally valid with every other viewpoint.

This question of the viewpoint of the unique individual is most important for human destiny. The millions of human beings on earth, each with its own valid viewpoint of the world, can supply the human race with millions of pieces of valid information, which when collected, brought together, defined and co-ordinated can lead to the building of a universal temple of knowledge, in which man may study and worship the Maker of the World.

The narrowing of consciousness is, then, the means whereby mankind may finally reach its highest goal.

Of course, not only in the field of science, and in areas of physical survival does the narrowed, sharply focussed human consciousness show its worth. But also in the field of ethics, where questions of ultimate right or wrong are most important, and where a focussed consciousness is the precondition to the accurate definition of things and behaviour patterns upon which our judgments must be based. Whether this or that particular action is right or wrong, good or bad, depends upon everything else in the universe.

There is an ecology of spirit, a science of the balancing out of all activities initiated by sharply focussed individual consciousnesses or persons. This science has not yet been sufficiently studied by the world's thinkers. "In so much as you do it to the least of these little ones, you do it to me," says Jesus. Upon these words we may base our ecology of spirit. The whole universe is a great field of power in which an event or disturbance in one part necessarily results in events and disturbances in all parts. This is the basis of ecology at all levels of existence. If hunters kill too many tigers in the jungle, the price of rubber tires goes up, because the wild pigs that the tigers previously kept down can now damage the roots of the rubber trees and thus lower their rubber output. This is ecology made plain to the modern motoring man. But this is obvious because it is at the lowest physical level of things, which we can hardly ignore. At higher levels where the forces at play are finer, are

more subtle, we may more easily ignore them. Yet the finer forces are still there and still operative. Their influence is none-the-less powerful because of their invisibility to our physical eyes.

When we talk of a man having a 'fine' mind, we mean that he has a capacity for focussing down his consciousness to detect the minutest causal events of the world. His perceptions are refined more than those of most men, and in consequence he can see relationships between things and events that most of us would miss. From such fine perceptions comes the power of prophecy.

The perceptive refinement of Christ's mind was (and is) such that he could (and can) see causal relationships between things hidden to men of coarser vision. He saw (and sees) forces at work in the world that are so fine, that compared with them, the finest forces studied by physical science are still gross and opaque. Physical science thinks of extending its knowledge by searching the physical universe, from the tiniest particle of the atom to the widest stretches of astronomical space. At the small end it is prepared to study the structures of the atom and to work out the means to make its nuclear weapons. At the large end it is ready to set out on its innumerable star-treks to discover the facts and inhabitants of other physical worlds. But it makes no attempt to discover the secret forces that are not physical at all, but are spiritual. Yet such forces exist and have their influence.

Super-focussing of the mind, the narrowing down of the light of consciousness onto a very small area, is the narrow way that leads into life. Of course, very few human beings of today have attained such super-focussing, and very few of the past also. But the fact of its accomplishment by some shows the possibility of it for others. And the supreme example of the super-focussed mind of Jesus Christ stands for us as an ever-present spur to its attainment.

Let us not think, therefore, that the Narrow Way that leads into life has

any of the negative qualities of the 'narrow mind' in the ordinary sense of the word, for the ordinary 'narrow mind' leads only into death. Its narrowness is the result of an inhibited life-outlook in which there is little or no place for joy, for it sees all things as objects of fear and temptation. Such a narrow mind has a tourniquet on its own circulation. But the mind sharply focussed on the facts of existence has no tourniquet. It is the mind with focus narrowed down to see the essentials of things, to see the finest determinants of the real interaction of forces in the world. It is not a negatively restricted mind but a positively focussed mind, with nothing determining the narrowness of its focus but its own intent to see the really determinant facts at the centre of things.

Such a sharply focussed mind is not easy to attain until one reaches the point of recognising that to do so is a matter of life and death. We are to take this quite literally. The mind sharpened by following Christ's narrow way is a mind sharp enough to see in each moment of choice the way that leads into life, and the way that leads into death.

The way that leads into death is the way that continuously loses focus, that allows its consciousness to spread itself out over too many things, too many stimuli. This is the broad way that leads to destruction. The way on which our senses are pulled out over wider and wider fields of sense-experience, exposing us ever more to greater and greater numbers of stimuli, till we are led to forget who we are, led to forget that we are human beings, with an individual capacity for gathering ourselves together and making of ourselves a unity of will and purpose.

Everywhere certain kinds of social pressures act on us to level us out, to remove or deny our individuality and the validity of our personal contributions to human existence and evolution and the fulfillment of God's will for us. God wills that we walk the Narrow Way of the focussed individual personal consciousness, dedicated to intelligent mutual helpfulness. For us to fulfil this Will we must learn to focus our personal consciousness on what is really at issue in each situation we

encounter.

Certain forces at work in human society work to reduce our uniqueness, to replace it with averageness of mind, so that we will not stand out from the mass-mind of the unenlightened. Such forces view human society merely as an enlarged beehive or ant-colony. But the reality for mankind is that we are destined for the realisation of an infinitely higher concept and way of life. And for this Higher Way we need the keenly focussed consciousness of the positive Narrow Way.

To have a sharply focussed mind is to be aware of one's identity. A coherent identity is the pre-condition for making real decisions and commitment in life. A being without consciousness of personal identity cannot yet commit himself to anything. Whoever cannot yet make an act of self-commitment is not yet truly a self-realised person. And one who is not yet self-realised as a personalised individual being, is not yet ready to walk the Narrow Way of Jesus Christ, that leads into eternal life.

Chapter Ten

Having to some extent examined the meaning of the Narrow Way that leads into life, we will now look a little more closely at the Broad Way that leads to destruction.

Our human body is apparently a very complex thing, a functional structure of many parts, but this apparent complexity rests upon what is fundamentally a simple proposition - that it is made of a special kind of substance, a protoplasm, which has two basic properties, power to move, and sensitivity to what is happening to it. From these two basic properties arise all the rest of our experiences. We can move, and we can feel that we move.

The fact that we can move allows us to change things in us and round us. The fact that we can feel that we move means that we can know what is happening, to both ourselves and to things within our environment.

From the beginning of our individual lives we are acted upon by stimuli of various kinds, by the sounds and sights, smells, tastes and touches of things; and we are able to feel their action upon us. We can feel also pleasure and pain arising in our bodies as different kinds of stimuli reach us.

If we observe a baby lying awake in its cot, we can see that we can catch its attention by various means, suddenly clapping our hands, or ringing a bell, and so on. If by any particular means we have captured the baby's attention, we may then distract its attention from the first thing, by giving another stimulus different from the first. This simple fact of the possibility of becoming distracted is the key to the understanding of the 'Broad Way' that leads to destruction.

To 'structure' is to build. Destruction is unbuilding. To destroy is to break into pieces something that has been put together for some purpose.

It is the peculiar nature of human beings to build something. Very early in the Bible we read of men planning to build a tower to the skies. But with the piling of the bricks one on top of the other, these men aimed not only to raise a tower, but also to build for themselves a reputation amongst other peoples on earth. "Let us make a name for ourselves."

The building of a reputation is at least as important for most men as the building of even the greatest material construction. "Good name in man and woman," says Shakespeare, "is the immediate jewel of their souls." The beautiful White House in Washington is less important than the good name of the president who sits within it.

Many men are prepared to seek 'the bubble reputation, even in the cannon's mouth'. But there is something far more important than the merely external reputation, the opinion that one man has of another, for such reputation has often very little in it of truth. There is also the deeper opinion that a man has of himself, in the privacy of his own mind and heart.

Of course, the materially ambitious try hard to conceal from themselves their own purposes, their will to wealth and its utility in providing great displays of self-importance, and their will to power over other people. But in the depths of their own hearts they cannot escape that other view of themselves, which contradicts the one they work so hard to show outside.

External material ambitions lead to externalisation of consciousness. The ambitious mind seeks always for newer and grander methods of displaying its imagined power. And here is where distraction has its roots. To be distracted is to be drawn in at least two directions at once. It is to be in danger of being pulled apart by energies striving to move in contradictory directions. The distracted mind is on the way to being destroyed. Distraction is the first pre-condition of destruction.

When a multitude of ambitions are at work in a man's mind, he is exposed to a very wide area of stimulation. Every experience he has gives him a number of stimuli that may start new hares running in his mind. And so new methods of gaining his ends flash through his mind.

Convergence of attention becomes more and more difficult.

The non-converged mind is open to all sorts of suggestions from all sorts of sources. It is on the 'Broad Way' that leads to destruction.

"Purity of heart is to will one thing." "If thine eye be single," says Jesus, "thy whole body will be full of light."

Every truly great man in history has shown one similar characteristic, the capacity to converge his attention, to focus his energies on a relatively small area of action. Nature has given up her secrets only to the men of convergent mind. Men with little capacity for concentration of attention have not filled our encyclopedias with their names.

Another name for the capacity to focus attention, to converge the mind's activities upon one area of research is 'integrity'. The man of integrity is able to hold himself together, to keep his unity of thought and will under all kinds of external or internal pressure, to maintain his soul's unity in all situations. Great men are men of integrity.

All men naturally would like to be great, that is to say, the natural side of man, his physicality, would like to be mighty, powerful, able to destroy what he considers to be his enemies. But even at this level, the way to greatness is not the way of dissipation of energies, but the way of convergence, not the 'Broad Way', but the 'Narrow Way'.

A field-marshal who could not hold the unity of his strategy in mind would not be called great. A young officer who forgot his agreed tactical procedure, would not be due for promotion. A boxer with a world fight on hand, distracted by his wife's presence one weekend, lost the fight,

and his manager did not again allow such weekends before fights.

Convergence of energy, concentration of mind and will, is not easy to attain, even in the absence of external distractions. There are very many internal distractions that might make concentration very difficult. Our minds are full of ideas, derived from all sorts of sources, any one of them a possible stimulus to set us off on some wild goose chase. And our body has its sensations of pleasure or pain, each tempting us to move along one path or another; and also its impulses to action, springing up from what unknown depths of the unconscious. Convergence is not easy.

Looked at from the viewpoint of the physical fact of our body in the world, all the cards seem stacked against our ever attaining the concentration of mind, heart and will which is the precondition of success in anything. Yet history shows great men who have attained this concentration. What are the conditions of its attainment?

Firstly we must desire this convergence.

For if we do not desire it we shall not strive to attain it. But in order to desire it we must first understand why it is worth getting. We must bring ourselves to see that we cannot attain anything at all worthwhile in life unless we first gain some degree of capacity to concentrate attention upon a chosen goal. We must see that the 'Broad Way' scatters our energies, dissipates our life-force, disintegrates our ideas, and weakens our will.

Power to concentrate attention deliberately on one course of action is the basic necessity for all great attainment. It is also the key to life. For life itself, in all living beings, has reached its highest stages of development only by concentration of energies upon certain necessary functions. A happy, healthy living being is an open demonstration of concentrated energies.

The 'Broad Way' is the way of distraction, the way of destruction, the way of anti-life. This is why we talk of the devil as the Anti-Christ

There is a kind of force in the universe that tends to destroy living beings, that acts to break them down, to disintegrate the balance of forces which constitute life's processes. The totality of such forces has in the past been personified and called 'The Devil'. Whether in our modern age we do or do not like the idea of a personal devil, the fact of the existence of forces acting towards the destruction of living beings is beyond argument. Disease exists in the world, and today we see everywhere around us forces working towards disharmony, towards conflict and violence. And it is against such forces that we must fight the good fight to maintain what harmony we have already gained, and to make it secure in us, and beyond the power of any enemy to disturb.

To gain this security, it is necessary for us to leave the 'Broad Way' of multitudinous distractions, and to put our feet on the 'Narrow Way' of soul-unification. When we say "God is perfect in His unity," we are seeing that only in unity can God be God. If we consider the Holy Trinity, we know that only in the unity of their actions can they maintain the harmony of their Creative Intention in the Universe. The three Persons of the Holy Trinity are not separated from each other in essence, and their creative unity of intention is an absolute guarantee of the indissolubility in every circumstance and for ever.

In the same way, we human beings, with the understanding of the Holy Trinity within us, can hold fast to the idea of the harmonious inter-functioning of our will and mind and heart so that we also can be in agreement with ourselves, be at one with our selves, with the triple aspects of our being, in our creative unity of intent.

To see clearly and to understand the difference between the 'Broad Way' and the 'Narrow Way' is to be in the position to be able to choose between them. "With all our getting, we are to get understanding." For in

this understanding, is given to use the energy that makes possible that great choice the result of which is either Life or Death.

"I have this day set before you Life and Death," says God, "Therefore choose Life." The recommendation is simple. The attainment seems not simple. But if we remember one thing, that the attainment has already been demonstrated in Jesus Christ, and that we have His assurance that if we believe, it is certain also for us, then we need have no fear of the 'Broad Way's' destructive forces. The Spirit of Christ in us is our Advocate. We cannot fail if He speaks in us, for us. His convergent will can keep our feet upon the 'Narrow Way' He trod into Life. We have but to listen and desire to follow, and he will provide the power to carry us with Him.

Our desire to follow the 'Narrow Way' of Jesus is the real determinant of our life-course. Naturally, that is as physical beings, we ourselves have not the know-how or the power to hold us on this way, but if we continue in our desire to tread the Christ-path, the way will open for us. This desire is an energy with a special resonance of its own, a resonance that tunes our being to that of Christ, and lets into us His Mind and Heart and Will.

The victory we seek has already been won for us in Christ. Our lower physical mind could not work out for itself a way of re-performing this victory. It is Christ Himself, in His Very Being, that is the Way and the Truth and the Life. His transfigured substance is now the very ground of being of all who believe and desire it.

Chapter Eleven

Christian philosophy is quite unlike any other philosophy in one supremely important respect. Non-Christian philosophies stand on human reason, declare themselves logically based on a mental process conducted according to certain rules that are presumed to be necessary for the attainment of consistency of thought. When a structure of thought is believed to be consistent, it is assumed that because of its self-consistency it is necessarily true. But in the history of those philosophical systems that have claimed consistency for themselves, we find great disagreement from system to system.

Let us remind ourselves that philosophical systems based on the intellectual processes of the human mind are self-declared to be based on two processes: firstly the activities of our human sense organs collecting data from the external world, and secondly the activities of inner mental processes arising from the collected data and their inter-actions within the mind. Thus philosophy based on human thinking is self-confessed to be no more valid than the reliability of the data presented via the human sense organs, and the reliability of the mental activities that process these data.

But the human sense organs are not always perfectly trustworthy, for mirages exist, hallucinations are possible, and faulty observations can, and do, often occur. And not only our sense organs are subject to error, for our mental processes are not sufficiently under our control for us to be able to guarantee their absolute validity. The extraordinary complexity of the neurological processes in the human brain make error not only possible, but probable. The human brain, with its thousands of millions of nerve cells, can and does suffer from wrong linkages, faulty connections, erroneous tracking, and erratic jumping of nerve energy at synaptic junctions. The human nervous system is more likely to exhibit faulty linkages than the telephone system that crisscrosses our great cities, and links or mis-links nation to nation. We have all had sufficient

experience of wrong numbers not to be surprised when we get one.

Human-based philosophies are therefore far from the attainment of the absolute truth. Christian philosophy, however, is not based on sense-organs data and fallible human mental processes, but on the authoritative Word of God Himself given to us in the revelation of Jesus Christ.

Jesus spoke, not like the scribes and Pharisees who derived their authority, but with the authority of one who could say truthfully, "I and my Father are One."

What Jesus had to say did not derive from perceptions gained through His physical sense organs, put into some sort of order by the activities of His physical brain cells. The words of Christ sprang from the spiritual centre of his being, that centre which in Him was perfectly at one with God. Thus the words of Christ were not mere human brain-drawn conclusions, but the revelation of the Divine Spirit, which is Eternal Truth itself, given to us through the perfect vehicle of Jesus of Nazareth.

The words of Jesus Christ, then, are divine revelation, not merely human philosophy.

It is clear, therefore, that in Jesus Christ we have a very special case confronting us. When we listen to the words of Christ we are not listening to possible conjectures about the nature of the world and of reality. We are listening to the Eternal Truth Itself, presenting itself through a perfect vehicle created by Itself for this very purpose.

When we look at Jesus Christ, we are not looking at a human being who is merely so much cleverer than other men. We are looking at God Himself, incarnate, embodied before our very eyes. Jesus Christ is not a mere man of brilliant intellectual gifts and wide sympathies; He is the God-Man, who was in the beginning with God as God's Eternal Son, and who in the historic process appeared on earth to bring His divine self-revelation to man, for the reclamation of man's soul from its state of

lostness.

This God-Man, truly God and truly Man, appeared in our world - a world that was originally His own creation - to give power to those who received Him in faith, to become Sons of God, born of God in spiritual son-ship.

This God-Man made Himself flesh as earthly human beings are, and came to mankind and dwelt amongst them, showing His glory for a time, full of Grace and Truth, so that men might experience for a time the presence of the supreme example of True Being. He came and showed Himself in action on earth so that we might be put in a situation of having to choose what we will to believe. For to believe is an act of will. We believe what we will to believe. Belief is not mere passive acceptance of what is set before us, for what is set before us may be an illusion, a mirage.

Because belief is not merely passive acceptance, because it is an act of will, we are responsible for our beliefs. To believe is to prefer to accept something, and in our preference we are responsible. This is why the question of belief or disbelief in Jesus Christ the God-Man, is not a matter of the merely passive acceptance of the probability or improbability of His existence, but a matter of highly active preference for His existence or non-existence.

Confronted with the idea of the God-Man we either prefer it to be true or we prefer it to be untrue. And this preference is an act of choice, an act of will in us, for which we are wholly responsible.

It is not a matter of weighing the evidence of documents written nearly two thousand years ago, for such weighing of the evidence could not establish the truth or the untruth of whatever actually, historically, occurred. At this distance in time, to the suspicious mind, all offered evidences are under suspicion. Men are known to be fallible in their

observations, and in their mental processes. And men are known at times to consciously lie and to so misrepresent events, in order to fulfil some egoic private purposes of their own. Documents have been mis-copied and forged. Works have been written and attributed to writers who never saw them, and perhaps to authors who never existed.

No. It is not a matter of weighing evidences that is to decide whether or not we shall believe that the God-Man came to earth to rescue us from error. It is a matter of our individual, personal preference for the idea of Him. The question is not, "Does the evidence of history point this way or that?" but, "Do I personally like or dislike the idea of the God-Man's existence?" "Do I personally like the idea of His coming down to earth to save mankind and me?" On this personal like or dislike - this preference for the God-Man's existence or nonexistence - rests my relation with Him. If I prefer Him not to exist, then I alienate myself from Him, and I have exhibited something of my own inner motivation. For a man who prefers that the God-Man shall not exist, must have some purposes inside himself that are incompatible with the God-Man's existence. "Men love darkness rather than light when their ways are evil." To prefer the God-Man not to exist is to prefer that man shall not be saved from error. It is useless to say that we prefer the God-Man not to exist because we want to be able, without assistance, to save ourselves. This is the humanist's error, which profoundly dislikes the idea that we cannot, without assistance, save ourselves. Behind this dislike is deep egotism and the will to personal power over the world and over the things of the world, the egotistic will to the domination of all other beings, the will of the ego to 'play God' on earth and in the vast spaces of the stars.

But the will to believe in the God-Man, Christ Jesus, can live in our heart only if we will that salvation of humanity shall be possible. That to be released from error, sin and guilt is better for us than to remain in the darkness of separatistic egotism.

Belief in Christ Jesus, then, is not a matter of compulsion by the weight

of historical evidence, but a matter of loving the idea of His existence. If we love the idea of His existence, then we are not alienated from Him, for the idea of him is already sufficient evidence for Him. The idea of Him is already the first step towards the actual encountering of Him, for this idea, preferred by us in the depths of our heart, is a doorway through which we can enter into communion with Him. For He is not separate from the idea of Him; the idea of Him is His projection into our souls. The idea of Him is Him present as Idea, standing there waiting for us to affirm His presence in ourselves by loving Him, firstly as idea and finally as the supreme innermost fact of our being.

Belief in Jesus Christ is an act of will, a preference in our soul that he shall exist, and shall save us. For in our innermost heart-of-hearts we know, without a shadow of a doubt, that we cannot, by our own unaided efforts save ourselves.

Just as surely as we know that we did not teach ourselves the alphabet by which we later learned to read the great works of inspired writers, so we know, and equally surely, that we have not taught ourselves the idea of the God-Man. And, if we can bring ourselves to think clearly and to the point about this GodMan, we will know that such an idea could not have been fabricated by the mere will of a man who believed himself only a man, as the humanist does, and is proud to do.

The idea of the God-Man could come only from the God-Man Himself. The idea of the God-Man is a projection into man's mind of the God-Man Himself. It is the God-Man Himself presented as idea into man's mind. It is Jesus Christ standing in the idea of Himself in the centre of our soul.

Fully accepted, preferred and affirmed by the act of our own will within our soul's deepest centre, this idea of Christ becomes the instrument whereby we grasp the actual presence of the God-Man within us. And His actual presence is the Comforter, which means the Strengtheners, which Jesus promised to send to us. It is the presence of the God-Man

Himself within us, Emmanuel, 'God with us', here in the very centre of our own being, saving us from the error of alienation from God and from each other. It is the realisation of the promise of Jesus Christ and of the truth that, "Nothing can separate us from the Love of God."

Christianity, then, is not ordinary human philosophy based on sense organ information and human reason, but is a personal revelation of God, given to us through the specially prepared vehicle of Jesus of Nazareth, who, by His total at-one-ment with God's will was authorised to say, "I and My Father are One." In this revelation we see that the Eternal Spirit of God entered into time, the Infinite embodied in a limited physical vehicle, Spirit entered into matter, and all beyond the mental grasp of ordinary man.

Man's unaided intellect cannot deal with such facts, for the information available to that unaided intellect is from outside, and the revelation of the God-Man is from within, from the deepest centre of Spiritual reality, from the Eternal Spirit who is God Himself.

Chapter Twelve

Many people find great difficulty in dealing with ideas, that from the intellectual point of view, seem to be contradictory. We human beings have a tendency to desire what we call 'consistency' in ideas and life. We feel more secure when we can fit together our ideas and the things they are presumed to signify into a meaningful pattern. But by 'meaningful' is usually meant that clear connections can be seen, which explains the relationship of ideas to each other, or of things to each other, so that we can see how they work together. When we can easily do this, we feel satisfied that we have understood them. We do not need faith when things and their working connections are clearly seen.

But what we are in danger of doing here is falling unconsciously into a mechanical view of the universe and of all things in it, including our own beings. For when we can see clearly the shape of things and their parts, and the way that they fit together, we are seeing things as a mechanic or engineer would see them. We are falling into a mechanistic view of the universe, which, if we persist in it, will condition our whole attitude to reality, and will lead us progressively into greater and greater bondage to the laws that govern machinery. There are rare schools of psychology and philosophy that teach such subordination to mechanical laws.

The ideas that we believe to be true are the ideas that tend to condition our activities. If we believe that we are only machines then we tend to act like machines. The situation in which we find ourselves 'presses buttons' in us, and we react to them mechanically. But if this were the real truth of our beings, the whole universe would be meaningless to us, for all our actions would unavoidably be mechanically triggered off by the events and stimuli of the things around us.

Such a mechanical view of the universe was held by certain thinkers before Christ. Everything was presumed to occur because of the operation of a universal law, changeless and eternal. By this law all

things were put in their places; the stars; the sun; the moon; the planets; the earth; nations; people and kings, all where they were by an inexorable law that subjected every tiniest particle of matter to its mechanical principle.

But such a law, though useful to explain the obvious order of the movements of stars and planets in the sky, and of the cycle of the seasons on earth (spring, summer, autumn and winter) cannot deal with the invisible events that occur in the minds and hearts and will of human beings. "We are of the law," says St. Paul, "but not under the law."

Jesus Christ came into the world to teach mankind that though there is a law in the universe, it is not the law of mechanics, but the law of love. This law of love is a law not at all like the law of Mechanics. The mechanical law has no freedom in it; everything in the mechanical world operates in the way it does because it cannot do otherwise. The parts of a mechanical device fit together in such a way that if any part moves, other parts interconnected with it must also inevitably move.

The law of Love is quite other than any mechanical law. A 'law' is a procedure laid down either by natural forces - such as those of gravity, inertia, etc., or by a free will. The law of Love is laid down by the Will of God, the generative, intelligent free power that has created the universe and all things in it.

We are to realise that when we use the word 'God', we mean by it the free, intelligent, generative power that constitutes and operates all things. Not mechanically, but by free choice in each moment of existence. 'God' is a very small word for an infinitely large fact, to give the full definition of which would consume all time, and still leave eternity unexplained. It is because of this fact that it is not enough for us to seek intellectual understanding of ultimate reality. Because of this fact there is room for faith. Faith makes the leap that reason, confined to its little own logical steps, cannot make.

Faith we have seen to be an act of will. It is the act we must make if we are to realise our freedom from mechanical laws. Not to make this act of faith is to be enmeshed in mechanistic laws, to be entirely bound and enslaved by the patterns of movement of nonliving matter and its senseless atoms. Not to make this act of faith is to commit ourselves to meaningless slavery. But "His worship is perfect freedom."

For this purpose Christ came to His birth in Bethlehem, that the human race and all its members should receive through His hands the reminder that the Supreme Author and Creator of all beings is not a colossal machine, senselessly moving its parts by unavoidable law, but an infinite intelligent, creative loving power, conscious of the existence and purposes of all beings. This creative loving power is the God with whom Jesus claims oneness, not only for Himself, but for all who live in faith as He does. "I and my Father are one," Jesus says to us, "Be one with each other as I am one with you and with our heavenly Father."

How is this oneness achieved? It is not the kind of 'oneness' that we see when we take some separate pieces of clay and press them together and roll them into a ball. Such a 'oneness' would have no internal complexity and interplay of intelligent forces like that we find when human minds and hearts and wills come into living relationship.

The oneness that Christ refers to is the oneness of interplaying souls who are in continual, mutual adjustment to each other's activities and purposes, sensitively appreciating other's livingness and awareness of each other.

This is where we are brought face to face with apparent contradictions that our intellect cannot resolve, and which therefore force us into the position of having to decide whether or not to make the leap of faith.

As to the fact of the apparent separativity of our physical bodies, we are in no doubt. If one man moves his body it does not necessarily move another man's body. One may move north while another moves south.

There can be apparent contradiction of physical direction of movement. Here there is no 'oneness' of direction.

But if in the moment of 'Contradiction' of directions of physical movement there is an inner allowance and affirmation that such differences of direction are agreeable to us, then we have a situation in which, while there is apparent external contradiction of physical movements, there is no internal contradiction in our minds or hearts or wills. This is the great secret of freedom. Freedom is not in the external physical world of material bodies. It is in our innermost soul, in our deepest will.

Let us think carefully about this. Our physical bodies as 'material' things are apparently subject to physical laws. Our souls are not physical bodies made of material atoms, but are intelligent powers, sensitive to each other and to their situation in a way that merely 'material' things cannot be. We are both soul and body. One part of us, our physical, material body is subject to external physical laws, and the other part of us, our soul, is free from such laws, and has within itself another law by which we can live in an entirely non-mechanical way, the Law of Love.

Love is the will to work for the development of the best possibilities of all beings. Love is intelligent, sensitive power, self-operated and directed towards the improvement of all inter-relational activities. This power is non-mechanical. It is free each instant to act or not to act, to relate or not to relate, to communicate or not to communicate, to co-operate or not to co-operate with any of its manifestations. This power is the very substance of our being. It is the Power of God the Father in us, the Emmanuel of the human soul.

Thus there is a great contradiction in us.

There is one law in our physical bodies, the law that governs material things, the law that manifests as gravity, inertia, momentum, etc; and

there is one law in our souls, the Law of Love. There are in us two principles, and these two principles are at war with each other. "The flesh lusts against the spirit, and the spirit lusts against the flesh." The physical body reacts mechanically to every stimulus it receives. The soul can free itself from this reactivity by remembering and preferring to live by the law of love.

When we find ourselves angrily reacting to someone else's disagreeable actions, this reactivity is unfree. It arises because somewhere stored within our being is a behaviour pattern to which we have taken a certain attitude. When an external action of another being does not fit in with our stored behaviour pattern, our pattern reacts against the behaviour of the other being and makes us feel disturbed, and this disturbance we experience as a degree of anger. When Jesus says, "Be not angry with your brother," He means that when this disturbance of our being by someone else's actions occurs, we are not to fall under the mechanical law of our physical body, but are to realise that the 'anger' that we feel is but the product of the non-fittingness of the actions of the other person with the stored behaviour pattern inside ourselves.

When we thoroughly understand this fact, we are in a position to be able to express mercy. Mercy is the free intelligent response of the spiritually sensitive being to the unfree activity of another being.

We human beings are not as capable of free intelligent responses as we might be. This is because we are born into a world fallen from its original free condition of grace. From our very conception we are surrounded by forces that act upon us when we have very little power to defend ourselves. Our father and mother are living in a world where the material conditions are not conducive to spiritually free responses. They have difficult problems of survival in a very competitive world. They, too, were born into similar difficult positions. So also were their parents. This is what we mean when we say that we are born under the shadow of the original error, made by our first human ancestors, the original sin of

Adam and Eve.

At some time very early in human existence a mistake was made, a wrong decision was taken. This decision resulted in the loss of the true relationship that was intended to exist between God and Man.

The true relationship of God and the human race was intended by God to be one in which free willed intelligences were to inter-relate themselves with each other in the consciousness that all were related to God, the supremely intelligent sensitive creative power by which the universe was brought into existence. But our first ancestors decided that they would like to decide for themselves what was good and what was evil. With this decision they passed with one movement of the individual will out of the Grace of God into the bondage of human error. Henceforth, if nothing were done to re-instate them into the original relationship with God, they would have to live under the guidance of nothing better than their own reason, divorced from spiritual intuition and conditioned by external material experiences.

Chapter Thirteen

It is very difficult for us, born as we are in a fallen world, and working with only our own reason and limited experience, to appreciate the magnitude of our loss.

When man was first created he was perfectly formed in body and mind, and had a pure heart. Not yet having any experience he stood in a state of innocence, knowing no evil. He lived in a state of unconscious good. He had no idea of the opposite of good, because he had not yet experienced anything other than good.

Now God willed to protect man against evil, but because man had yet no experience of it, God's only possible method of protecting man against a fall was by a simple command. A human father or mother often finds the same difficulty when trying to protect an inexperienced child against possible harm. "Don't put your hands on the bars of the fire; you will bum your fingers," says a mother concerned for her child's well-being. The child does not yet know what the word 'burn' means. It can feel the mothers' concern, and perhaps her fear of harm, but it does not know the particular possible harm signified by the mother's words. The child is in a state of innocence, just as Adam was.

When a person is totally unaware of the possibilities of damage in a certain situation, the only thing for a concerned person to do, knowing the possibilities, is to give a straight command, "Do not do such and such, or harm will come to you." This was exactly God's position in relation to the first man. There was a real possibility of harm resulting from a certain kind of action. God could not show the innocent Adam exactly what harm would be done without actually inflicting it upon him, which God would not do. So God had no alternative but to give Adam a strong warning and then watch over him to see if he obeyed the warning. This was the first test situation in which man had ever been placed, the test of simple obedience. It is clear that as Adam had had no experience

whatever at that time of harm or evil, he could not decide to obey or to disobey by carefully thinking through his experience, as we with our many experiences of good and evil often do. Adam had to obey or disobey, not by reasoning, but by a simple act of will.

We see then, that the first human sin was not the result of thinking from experience, but of a simple act of will. It is therefore not surprising that it will later require another act of will to reverse the ill effects of that first act of disobedience. The first disobedience was by an act of will; the act of obedience necessary to escape the results of this first act of disobedience, must also necessarily be an act of will. God had given man free will by breathing into him the spirit of life.

Just as man fell from Grace by a willed act of disobedience, so he can come back into Grace only by a willed act of obedience. God had said, "Do not eat of the Tree of Knowledge of good and evil." Adam was in a state of good, but had had no experience of evil with which to compare the good. God knew of possibilities of evil, for God is all-knowing: He willed that Adam should live eternally in the good, but because He had created Adam free, He knew that in his freedom man might choose to do some act which might result in the loss of that freedom. Freedom depends upon a certain kind of balance of forces inside us. If we loose this balance, we loose our freedom.

We may freely walk along the edge of a cliff, if we have good balance. But if our balance is not kept, then walking on the edge of a cliff is dangerous. As with our physical body, so with our mind and soul. If we have a good mental balance, that is, if we can look at the things and possibilities around us in a balanced way, then we can think our way through a test situation. If we loose our mental balance we may find that we have chosen a wrong way of action, and then we shall find there is a price to pay for our error of thought.

Now when we balance our soul, as opposed to our mind, we balance it by

controlling our feelings. We balance our mind by controlling our ideas. We balance our soul by choosing a feeling of wholeness.

Either we choose to feel whole and at one with God's creation and all that He has placed in it, or we choose to feel not at one with it. These alternatives: 'oneness feeling' and 'not-oneness feeling'. If we will the 'oneness feeling', we enter into harmony with the whole creation. If we will the 'not-oneness feeling', we enter into disharmony. Either-Or: Harmony or Disharmony with God's creation. If harmony with God's creation, then harmony with God Himself. If disharmony with God's creation, then disharmony with God Himself.

Now, disharmony is felt by us as an evil.

Why? Because in a state of disharmony we are divided against ourselves. Christ says in the twelfth chapter of St. Matthew, "A Kingdom divided against itself shall not stand." So also a city, or a house, or a single human being. To be internally disharmonious is to be at war with oneself. It is to have parts of oneself divided against other parts. And to be divided against oneself is to be in a condition where it is only a matter of time before we fall.

Man is a little universe, a microcosmos, in which are reflected all the things and relations of the big universe, the macrocosmos. Whatever judgements man makes about the things of the big universe, he makes also of the little universe, himself. As we judge things on the outside of our skin, so necessarily we judge their correspondences on the inside of our skin. If we feel angry with something outside us, we also feel angry with the idea of that thing inside us. If an external thing or event can make us feel tense, so the idea of this thing or event can do the same.

This is why Jesus says, "Judge not, lest ye be judged." We cannot take an attitude to anything outside us without taking a similar attitude to the idea of it inside us. Opposition to things outside us creates opposition inside

us. Thus we pay by internal sufferings for every opposition we feel to things outside us. From this we can see why we are advised to, "Turn the other cheek," to, "Do good to those who despitefully use us," to, "Love our enemies." If we do not love our enemies, really love them, then we play into their hands by introducing disharmony into our own souls. So we must not just pretend to love them in order to try to escape the disharmony that results from hating them: We must really love them.

We are to remember our definition of love:

‘Love is the working for the development of the potentialities of beings’. Love is not just a feeling of pleasant attachment to someone for some qualities he or she is thought to possess. It is a real working of our will, feeling and thought to try to find a way to show someone how to reach a higher level of living relationship with all creation. To love in this way is to love as God loves, as Jesus Christ loves.

We often hear people say that Christ's command that we love one another is a ‘counsel of perfection’ that we cannot possibly fulfil in this life. We are not to be deceived by this interpretation. Christ would not command us to do that which is impossible for us.

If we believe in Jesus Christ we have two natures. One of these natures we call the ‘Old Adam’, the ‘flesh’. This nature has no good nature inside it. It is tainted by the inherited tendency of Adam to disobey. This nature desires to be as wise as God, but to use this wisdom for its own private purposes. It loves no one but itself, but it does not know what love is. It does not understand that it can fulfil itself properly only in a mutually helpful relationship with other living beings. It has no idea that truly efficient action always involves interaction with others. It thinks that it can function satisfactorily by concentrating entirely on ways of attaining its own private advantage. It is very ignorant of the Old Adam to think it can ‘get away with’ things, as if the world were made of separate boxes sealed away from each other, for the real world is whole; its parts are not separated from each other in any insulated manner so that something can

happen to one part without affecting other parts. This belief of the Old Adam that it can 'get away with things' is why some thinkers call Adam a 'Dunce'.

Having told us that a Kingdom divided against itself shall be brought to desolation, Jesus says, "He that is not with me is against me, and he that does not gather with me, scatters."

Jesus is the Incarnate Word of God the Father. If we are not for Him we are against Him. There is no middle, no compromise possible, between being for Him and against Him. If we do not gather together everyone we can for Him, we are scattering His possible believers.

We have said something of the first of our natures, 'the flesh' and the 'old Adam'. Now we will look at our other nature, the one with which we are not born but have to acquire by a new birth. "Except a man be born of water and of spirit, he cannot enter into the Kingdom of God." To enter this Kingdom we must be born again. We have been born once of 'water', that is of the physical body, from our mother. Then we have to be born of 'Spirit', that is, of God's Holy Spirit. "That which is born of the flesh is flesh." This is the 'Old Adam'. "That which is born of the spirit is spirit." This is the Spirit of God that we receive at the New Birth. What are the conditions of our receiving this Spirit? Only one; belief that Jesus Christ is the Only Begotten Son of God given on the cross for the salvation of all who will believe in Him. To believe that Jesus Christ is the True Word of God, who made the world, is to receive power to become sons of God.

Why should mere belief in this cause a new birth in us, a new birth that reverses the error of Adam? To believe is an act of free will. If we choose to believe what Jesus Christ tells us, that He and God are one, that who has seen Him has seen God the Father made manifest, that the words that Jesus speaks are spoken by God through Him, then we at once reverse Adam's fall, and we are saved absolutely and eternally. In that instant we

are released forever from the power of evil, and we attain a standing with God such as Adam had before his disobedience.

It is most important for us to recognise that belief in Christ is an act of free will, an act in which we do no more than open our mind to Divine Truth and our heart to God's love. We recognise that the simple act of will that in Adam led to the loss of Paradise can be reversed by another simple act of will. As Adam willed to disobey God, so we can reverse the effect in us of his original sin by simply willing to obey God's words as they come to us through His Son, Jesus Christ. At the moment we will this obedience, the moment that we will to believe that Jesus Christ is God Himself made manifest, we receive the New Birth. We become Sons of God. When this happens we can never again be enslaved by evil. We have become free.

Chapter Fourteen

Having by our act of faith in Christ regained our lost freedom, we stand in a special relation with the world and with our fellow men. In the regaining of our freedom we have placed ourselves in a position of responsibility.

Responsibility is a serious-sounding word.

It tends to provoke a mood of earnestness, and for many people may have overtones of discomfort. Why should this be so? Responsibility means liability to be called to account for our actions. In early societies, when a person did any act that might endanger the existence of the community, that person was liable to be called to account for that act before the council of the elders or leaders. If proved to have performed the act with which he was charged, he would be punished, and in serious cases, perhaps put to death.

Now, if we remember that the flesh of which our body is made is developed from a portion of the flesh of our parents, and if we remind ourselves that this flesh is made of a protoplasm which is a perfect recording substance, we will understand that in our flesh we have records of all our ancestors' experiences of pleasure and pain. This is why we accept that, "The sins of the fathers are visited upon the children," and that, "The fathers have eaten sour grapes, and the children's teeth are set on edge."

Whatever experiences our ancestors have had of pleasures and pains, hopes and fears, etc., these have left traces in our substances. When we blink if something passes suddenly close to our eyes, the blink results from a record in our protoplasm of some damage to the eyes of our ancestors, caused by the action on their eyes of some painfully stimulating object. Our physical body has many such records, which

result in what we call 'reflex actions', which we ourselves do not consciously will. The totality of such records is called 'the law in the flesh', the tendency to react to certain stimuli in certain patterned ways without deliberately using our will.

This 'law in the flesh' is the cause of all those reactive behaviour patterns which tend to conduct our lives until we become conscious of our real freedom-potential. Without our deliberate conscious decision we may find ourselves reacting to pleasant or painful experiences in particular ways; we may become pleased or angry before we have had time to 'gather ourselves together'. Much of our reactive behaviour takes us by surprise. We may have a general picture of ourselves that we are kind, considerate, compassionate, etc., and then find ourselves, when under sudden pressure, unkind, inconsiderate and not at all compassionate in act. When this happens we may tend to make excuses for our actions in order to avoid spoiling our self-image.

The reality behind such reactive behaviour is found in the records of ancestral experiences. "Woe to you who are inheritors," said a great philosopher, who was himself thoroughly aware of the activities of his own ancestors' records within him. The totality of all these records in human flesh constitutes the collective guilt of the human race. The original sin of the first human being was disobedience to a simple command of God. The record of this disobedience in all human flesh is the basis of human anxiety, the expectancy of some kind of harm or disaster, which haunts the human soul until it attains rebirth into the divine spirit.

When by our willed act of faith in Christ we regain our lost freedom, we accept our responsibility, our liability to be called to account for our actions. We know that by this act of faith all our past sins have been wiped out; we know that we are freed in our souls from all our past deeds. And we know this because we have, by our act of faith, been reborn to

the divine spirit; we are new beings in Christ. Whatever in the past we have done reactively under the influence of the records of our ancestral experiences is now made as of no account. But, instead of responsibility we now have a new power, the power of response-ability.

Response-ability is the power of a spiritually free soul to respond to any experience in a constructive, creative way. When we, by our rebirth into the divine spirit, become aware that we are no longer enslaved by the negative records of our ancestors' experience, we enter into a new life, a life in which our behaviour, instead of being merely reactive to the elements of our experience, is the result of a free, intelligent, compassionate act of will, bringing us into ever more closely harmonised relationship with our fellow men.

The response-able person is a representative on earth of the divine spirit. And if he leaves the earth in a space ship in order to investigate the universe, he is a representative of that same spirit wherever he may go. But a person who is merely responsible, and not response-able, remains under the sway of ancestral reactive records, even if he travels throughout all space in the most magnificently designed space-craft, and has all the most efficient electronic devices and computerised controls that materialistic science can produce.

To pass from guilt-laden responsibility into true response-ability is to pass from the state of a dead soul into the standing of a living spirit. Truly to live is to be capable of a free-willed response to whatever may occur. The divine spirit given in the new birth is the creative spirit of God himself, the spirit that makes Christ able truly to say, "Behold, I make all things new."

The life of most human beings is lived on the surface of an ocean of life-force in the depths of which move strange patterns of anxiety. This anxiety is a product of the unconscious presence of guilt, the vague, background awareness that something, somewhere, at some time has

gone wrong, a feeling of uneasiness, an undefined expectancy of disaster too mysterious to comprehend.

We must distinguish between the vague awareness of states of being and clear consciousness of particular things, events, and relations which we observe in the world. Clear consciousness exists only when we are able to sharpen our awareness by focussing it upon the actual form of things that we encounter in the world and in our minds. Clearly defined words are the instruments whereby we gain clear consciousness. "The words that I speak to you," says Christ, "are spirit and life." He means that the words He speaks are spiritual powers issuing from God Himself, from the divine spirit which is eternal Truth.

This Truth is not like the feeble words of ordinary un-reborn men, which cannot create any new events, cannot change the human heart, cannot change man's destiny, cannot perform miracles. This Truth of God, given through Jesus Christ, can transform all things, can introduce freedom, where before was only bondage, can release the human heart from imprisoning fears, can spring forth in life-giving love where before was only the death-dealing grip of hate.

This divine Truth can dissolve all the ill-defined forms of unconscious anxiety. By its power we can shine the saving light in to the darkness of our most hidden fears. All we need to do is to remember that we have made our willed act of faith; that now, from this moment, we believe in the saving grace of Jesus Christ. Then the divine Truth will become operative in us in a new way.

We are not to doubt the presence of this saving grace. Grace is freedom, the freedom of the divine spirit, and this spirit is everywhere present, within every cell in our bodies, within every molecule and atom of our flesh, waiting for us to call upon it.

Why should the divine spirit wait for us to call upon it? Why does it not

make us at once perfect in every way without waiting for us to call upon it?

God wills us to be free beings, beings who from their own will choose to accept His Spirit. He would defeat His purpose if He compelled us to accept the Perfection He has designed for us. When He first breathed into man the spirit of life, He by that act breathed into us the potentiality of free choice. But this potentiality cannot become an actuality unless we personally actualise it, and it is precisely this self-actualisation of the power of choice given to us that God leaves in our hands.

This is a very subtle problem. God wills us to be free beings. To this end He breathes into us the Spirit of Life as a free gift, an act of grace that places in our souls the divine spark of the Holy Spirit. By this Spirit's action we are made capable of free choice. Yet we do not have to exercise this power. God will not compel us to use the power He has given us. He desires us to choose, to use it, and to use it wisely.

To use our power of free choice wisely, we are to choose to do only those acts that will keep intact our freedom. Certain acts we might do could result in the loss of this freedom. For example, we might choose to do some act which would result in the loss of one of our faculties. Oedipus, when in a moment of great grief he put out his eyes, also by that act reduced in some degree his freedom of choice. He could no longer choose the right road on which to walk. He became dependent in this respect on the help of other persons who could see. In the same way, we can freely do some act which could reduce our area of free choice. The man who freely chooses for the first time to take some addictive drug may have taken his first step towards the reduction of his area of freedom. We say, the reduction of his area of freedom, because as long as he lives it is not possible for him to lose his power of free choice absolutely.

The spirit that God breathed into man made him into a living soul, a being with a capacity for free choice. This free choice capacity, once

conferred, must remain with man as long as he exists.

Now, we know from our own personal experience, that when we are able to make a wholly free response to any situation's demands upon us, we feel competent and joyful. Only when we cannot make a wholly free response do we feel to some degree incompetent and so to some degree unhappy.

Some of our actions allow us to retain the amount of freedom we have; some enable us to extend our area of freedom. But some of our actions reduce our area of freedom, and it is these actions which we call 'sins'. 'Sin' is separation from God, God is the eternally free spirit. 'Sin' reduces our area of free response. This is why we talk of being 'imprisoned' by sin, as we might say of a drug addict that he is enslaved by his addiction.

The worship of God is an act of free intelligence. "His worship is perfect freedom." The mind and heart of man becomes freed from the effects of error and sin by the free act of the will in the moment of choosing to have Faith. "It was accounted as righteousness to Abraham that he had faith." How hard it is for us to realise that faith is an act of free will. Nearly all our training and the inertias of our ancestral impulses tend to make us think we cannot believe unless we have evidence. But this is not so, for belief is an act of will which requires no evidence, for evidence is what we see outside ourselves.

Chapter Fifteen

Evidence is an external sign of some internal process or operation of power. Most of the training and example we are given in a modern society is designed to externalise our attention, to turn our mind and will outwards towards the things of the world. This is quite understandable in a society where material improvements in living conditions tend to take place. We cannot make new inventions and discoveries in the material world without paying attention to the material things of that world.

In so far as improvement of our living conditions is a real need for the creation of a better life for mankind, we are justified in this out-turning of our attention upon the things of the world. There are certain physical conditions that we must attain if we are to maintain our bodies in health. There are problems of world hygiene, which must be solved if we are to become able to move freely from one country of the world to another. Ideally it would be good for us to be able to travel freely about the world; to move without restraint wherever our interests might take us. But there are preconditions to such free movements that must be fulfilled. A dog with rabies may be taken from one country to another and endanger the lives of the men, women, and children in the country into which it enters.

Because unconsidered free movement may have dangerous consequences, laws have been evolved to limit the activities of human beings to those which do not introduce undesirable results that might reduce the areas of human freedom.

When we find that the attempt to do a certain kind of act, results in us having to do the opposite of what it was that we originally intended, we talk about the dialectic of our position. We wish for freedom, but find that, in order to make it possible, we have to put ourselves in some kind of bondage. To become free we must learn to bind ourselves. This is a dialectical necessity. To put ourselves in a position where we deserve to be free, we have to acquire the ability to impose controls on ourselves.

Controls are limits. This is dialectic.

Either we learn to impose controls upon ourselves, or we will be in a position in which it will be justified for us to be controlled by someone, or something else.

All of this points to the dialectical fact that if we are to deserve external freedom, we must cultivate internal freedom. To have control over our physical activities, we must develop control over our mental activities.

‘Evidence’ is an outward sign of something taking place within. We may observe the physical behaviour of another person and interpret this behaviour as evidence of some internal process or motivation. When we do this, we are presuming to know what is going on inside that person, on the basis of what is going on outside that person. We are claiming the power to be able to interpret accurately the innermost motivation of the person on the external evidence presented to us.

But if we turn our attention inwards upon ourselves, if we begin to search for our own innermost motivation, we find that it is not easy to disclose it. If this is so, if our own innermost reasons for our actions are so difficult to define, why should we presume that the motives of other persons, external to ourselves, are so easy to know?

God searches the minds and hearts of man.

He can do so because He is compassionate. He sympathises with us. God is love. Love has no private axes to grind, so it does not obscure its own understanding with the clouds of private purpose. If we are to place ourselves in the position where we can truly interpret the external behaviour of other persons, we must first put ourselves in the same condition in which God loves. We too must feel the universal compassion, which alone sensitizes our mind and heart to the real motives of mankind.

"Jesus knew what was in man," because His compassion sensitized Him. He accepted the equation 'God is Love' and lived His life by this principle. What He saw in the external behaviour of men gave little evidence of this principle. But Jesus did not need evidence - an external sign - from men, that God is Love. He knew by His own deepest self-examination that this equation is true. In the depths of His own soul He saw God, found love at work, universal love working in secret, for the evolution of man's soul. And what Jesus saw God do in secret, that He Himself did openly. The light that God's love lit inside Him, He did not 'hide it under a bushel'; He put it in a high place on the Cross of Calvary, where every man, woman, and child could see it shining.

Here is a great dialectic. The person whose only motive was to bring love and life to man, had to suffer hatred and death.

Jesus was a master dialectician. That is, He knew that the world is built on opposites, that for mankind to reach its highest level of happiness, it would have to go first to the lowest depths of its degradation. This is the secret meaning of the parable of the prodigal son.

The prodigal son symbolises the soul of man. This soul asks God for its inheritance, the power that God can give it that will enable it to undergo all the sufferings that are required for full human self-realisation. Then the soul expends its inheritance in the way in which its own desires lead it. Step by step it goes down from its original state of divinely given freedom. Finally the soul finds itself living with swine and eating swine-food, the husks of external materiality. It has gone down on its own piggish way (the pig symbolises obstinate self-will) until it has reached the point than which there is no lower. The soul has reached the limits of its own self-willed obstinacy.

But the soul is eternal; it is a spark of God's own spirit given by God to man to provide him with intelligent light. The soul cannot cease to be what it is. Thus at its lowest point of its cycle of experience, what can it

do, what courses of action are open to it?

The prodigal son, a spark of the divine spirit incarnate, could choose to stay at the lowest point of his self-chosen course. He could stay down there with the pigs, locked in his own obstinacy, eating the outermost husks of materiality, the most external gross material facts of existence. He could stay there 'forever', because he has been given freedom to choose. But 'forever' means only 'as long as time lasts'; and when the Last Judgement is made, "There will be time no more."

Time is a process, a condition in which we are free to choose what we would prefer to be. During our time-life, we are each moment choosing what kind of being we wish to become. We may not be conscious of the fact, but in our every choice we model our very being, we make ourselves by our choices into the kind of being that makes such choices. In the time-process we model, by our own choices, our own character, we create the very fibres of our being. We become that kind of being that makes the kind of choices we make. To choose is to become in nature like the chosen. It is this fact that struck light into the mind of the prodigal son. Every step of the way downwards he had himself chosen. Sitting there with the swine, eating the husks of materialism, he knew that his own choices had led him inevitably to where he now sat amongst the most sensual closed-minded of creatures. He had reached the terms of his path of descent. He could sit there, if he chose, wrapped in resentment and self-pity till the end of time; but after that, when time was 'rolled up like a scroll', he would be sitting, not in Time, but in Eternity, where it would be no longer possible for him to avoid recognition of the facts of his own choosings. There he would see himself in the mirror of his own mind, unavoidably see his 'dear time's waste'. No one around him would judge or condemn him. He himself would see himself as a 'waster of time'. Time had been given him in order that he could choose for himself a character, choose for himself the kind of being he would prefer to be.

All these thoughts went through the mind of the prodigal son as he sat amongst the swine. Then, marvellous for him, he had the innermost light that shone in him, the eternal power of decision given to him by God. He faced himself in this light; he spoke to himself; he said to himself, "I have sinned against Heaven and against my Father. I will return to Him." Then, having finished talking to himself, he arose; he did not ignore what had said to himself; having come to a conclusion about his own position and how he had arrived there by his own choices, he chose again. He returned to his Father, to God, and confessed to Him, "I am no more worthy to be called Thy Son."

Then God, his Father, called His servants to bring the best robe and put it on His son, for God does not refuse the fact of His Fatherhood, even if His children become prodigal. The True Father says: "This is My son, who was as dead, and is now alive again; he was lost and now is found. Let us eat and rejoice."

When the prodigal son sat with the swine, just before he examined himself and repented, there was no evidence, no external sign, that he would use his freedom to choose to abandon his obstinacy, that he would rise and return to his Father's home and confess his unworthiness, that he would have the courage to face his Father again after wasting so much of his time. To an external observer there would be no justification for interpreting the prodigal son's position amongst the swine as the place in which a new decision was about to be made. There would be no evidence of the metanoia, the change of mind and heart that at the very next moment was to be made.

Only the 'Eye of Faith' could see into the deepest recesses of the prodigal's soul, and detect the first subtle movement of the new will that would carry the erring son back to his heavenly Father. And Faith is an act of Will. If we Will to believe that the prodigal can be saved, we have taken the first step to our own re-assessment, our own return to the original true home which we so long ago had left. We have placed our

feet on the path that leads back to the Father whose waiting arms are ever held out to receive us, whose heart is ever ready to rejoice at our return.

Chapter Sixteen

Having looked at various aspects of Christian Philosophy we may now gather together some basic ideas, in the hope of solving a problem which periodically passes through the human mind, the problem of the relation between faith and good works, and the relation of these to our salvation.

Why do we need saving, and from what?

We live in a world that continually distracts us from our own essential self, a world that carries us outwards, away from our own spiritual essence, away from the divine presence which dwells within us, our Emmanuel.

Our five special sense organs are turned outwards into the material world, so that their action, although it gives us some information about the physical facts of that world, does not help us to see ourselves as we are in essence, in the depths of our being. "The world is too much with us," says Wordsworth, "Getting and spending we lay waste our powers." At some time we need to be rescued from the world and returned to our deepest spiritual centre, from which springs forth the vitalising power that life is a joyous affirmation.

Any experiences which carry us away from our innermost vital centre and fixate us in the things and events of the external material world, any experiences which trap us into identification with the merely physical and outer aspects of our being, these are the enemy from whom we need to be saved. An 'off-centre' person is at the mercy of external events and cannot be truly happy. To be centred in one's innermost spiritual essence is to be saved. Salvation is just this being rescued from the outer world's forces and events and restored to one's true relation with the divine centre of one's being.

What is the most effective saving power, is it faith alone, or is it good

works, or is it both these together? In the Gospel of St. Matthew 23-v4, Jesus says of the scribes and pharisees that they do all their works, meaning their apparently good works, in order to be seen by men. That is, in order to create a mental picture of themselves as righteous 'do-gooders' in other men's minds. But this kind of externalised 'good' doing cannot save, for it carries outwards, away from the vital centre of spirituality, the consciousness of those who do it.

There is thus a wrong way of doing good, a way that has behind it a false motive, a motive of external demonstration to the outer world in order to make a show of righteousness. Such false motivated works cannot save their performers, even if the result of them is some actual improvement in the conditions of the material world. Good works, to be saving, must be rightly motivated.

Good works are essential to salvation, for Jesus says in the Gospel of John 5. 17. "My Father works hitherto, and I work." The whole manifest universe is a great work, and the secret invisible processes of the spirit that maintain it are also work. The universe is an actual universe, a working universe. If the invisible powers of God ceased to work, the whole world would collapse into nothingness. And if Jesus has not worked, as He says, "What I see the Father do in secret, that I do openly." If He had not worked in the human form, the things which He saw done by God in the innermost depths of the spirit, then we should not have had the possibility of understanding God's purpose for mankind.

We are not to have too narrow a view of work; work is not merely physical, it is also mental, and spiritual. Let us imagine someone, perhaps lying paralysed in bed, unable to do any physical work involving the use of arms and legs. Is that person unable to do work at all? Certainly not; for there is the work of the mind, and the soul, and the spirit. A person physically totally immobilised can work in the mind to solve problems that might otherwise never be examined; or can work in the soul with effective prayer, for others; or can work in the spirit to

model the spiritual atmosphere of the world. All these different activities are kinds of work, each as important at its own level as the others at theirs.

There is a question often asked: Can faith of itself, without works, give salvation? This is a trick question, for it pretends that faith itself is not a kind of work. But faith is a work. We repeat that if God ceased to work, the whole universe would collapse into nothingness. Without God's work there could be no faith. Faith is a work of God. Even the faith that a man has of his own ability to work, is itself a work of divine Grace. As St. Paul says in Corinthians 12.6: "There are diversities of operations (that is, works), but it is the same God which works in all."

A man who thought that faith is not itself a work, but who believed that he could be saved by that non-working faith, would have misunderstood an essential of life. To divorce faith from work is an error of thought. "Abraham believed God, and it was accounted to him as righteousness." 'To believe' is an act of will, a kind of work. This fact has been obscured by misreading of St. Paul's words, as in Galatians 2.16, and elsewhere, St. Paul says, "That a man is not justified by the works of the Law, but by the faith of Jesus Christ." But the faith of Jesus Christ is a work in Christ Himself. If this were not so, Gethsemane would be meaningless, for there He worked with His whole being to establish His faith. Let us accept, then, that there is not real opposition between faith and works, but only between the work of faith done from pure motivation, and the work of the law of Moses externally performed merely in order to give to other men the appearance of a righteousness in oneself not actually possessed.

Faith is an attitude of mind and soul. An attitude is a position taken, a stance, a self-holding in oneself of an idea one has seen to be valuable. As this self-holding, faith is a work of the will. That God has willed to create the world and man, is the basis of the possibility of man's will.

St. Paul says, "I through the law am dead to the law, that I might live to

God." The law here referred to is the Old Testament Law of Moses, a law requiring detailed obedience to external patterns of behaviour. St. Paul, by his intense study of the law, himself a 'Hebrew of Hebrews', was finally driven to the inevitable conclusion that this law was only a preliminary training for the new message of Christ, that the worship of God consists in perfect inner freedom, and not in ritualised external behaviour patterns.

Jesus teaches not a law of external behavioural constraints, but the inner Law of Love, working in pure spiritual freedom. "A new commandment I give you, that you love one another." If righteousness could be attained by external behaviour patterns, Christ would have died in vain, and the ant-colony would be Utopia.

But faith is an act, a work of will made possible by divine Grace. And as Abraham's faith in God was counted to him as righteousness (for it was right for him to use his God-given free will to choose to have faith) so all who have faith in God are blessed like faithful Abraham.

The multi-detailed law of Moses could not be fulfilled in every respect by even the devoutest of Jews. Yet it is written, "Cursed is everyone that continues not in all things which are written in the book of the law." Thus St. Paul sees that no man can be justified by this unfulfillable law in the sight of God, and says, therefore, "The just shall live by faith." But this faith is a work of the will turned consciously towards God.

External observances of a behavioural law imposed from an external authority cannot save man's soul, but a life lived in active faith turned towards the divine spirit within, cannot but save. The mere fact that one is truly faithfully given to God's new commandment that we love one another is a sufficient guarantee of our salvation, our being rescued from the dictatorship of the external world and its pseudo-authorities.

When we are so saved, the division and conflicts of the world have no

meaning for us; for us there are no cut-off sections of the human race, no Jews, no separative Christians, no Muslims, no Hindus, no Pakistanis, no Negroes, no males, no females; for all have become one in Christ.

Once upon a time the human race needed an external law to curb its passions, and those who cannot curb themselves still need this external constraint. But those who become by their faith enlightened have no need of such outer curbs. Love itself is sufficient to bring passions under control; and this control is not felt as an outer imposition or constraint, but as the spontaneous resultant of the free spirit of universal love.

This love, which Jesus demonstrated to us on the cross, is not on its own ground in the external material world, which is a competitive world of ambitions, envies, spites, hatreds and false affections. Therefore Christ told us that we who believe in God are like sheep dwelling amongst wolves. We need to be as subtle as serpents in order to survive in the fallen world; but we are to remember always to be as gentle as doves.

There are two worlds, one hidden within the other. The inner one is called also the higher, for it is nearer to the centre of the divine spirit. The outer world is called also the lower, for it has fallen away from its original connexion with its Creator. Symbolically there are also two Jerusalems, one in the geographic Palestine, torn by all kinds of dissensions; the other within the depths of mankind's soul, in the depths which are also the secret heights; and this Jerusalem is the free spirit which is also the mother of all mankind.

The human race shall not know inner peace until it understands the secret of this free Jerusalem, that the true faith works by love. We are moving through dark days and shall see yet darker before the light breaks forth. Those who today believe in Christ's message of love may appear to be diminishing in number; but they are the leaven that will leaven the whole mass of mankind. When the dark days are ended they will still be here, their souls like lamps held on high to give light to the world.

Freedom is a gift of God's spirit. Those who do not love mankind do not deserve this freedom. What external pretense they make of freedom is but slavery to externally produced phenomena, to the mirage of false material values.

Finally the world will come under the rulership of Christ, under the administration of those who in love serve one another. The haters of mankind, those whose pretended cooperation masks a quite other intent, will cancel themselves out. The human soul cannot forever be deceived, for divine spirit sits at its centre, its eyes upon the world.

The whole universal law is fulfilled in this one sentence: "Thou shalt love thy neighbour as thyself." The external world hates this law of love, for it would curb all separatist ambitions, which are attainable only by means of strife, hatred, murders and manipulations of men by men.

The fruit of God's spirit, given to true believers, is love, joy, peace, infinite patience under tribulation, gentleness in all relations. No external law can triumph over these.

If we bear one another's burdens we are fulfilling the law of Christ given to us in His own words, "A new commandment I give to you, that you love one another."

End of Book Two