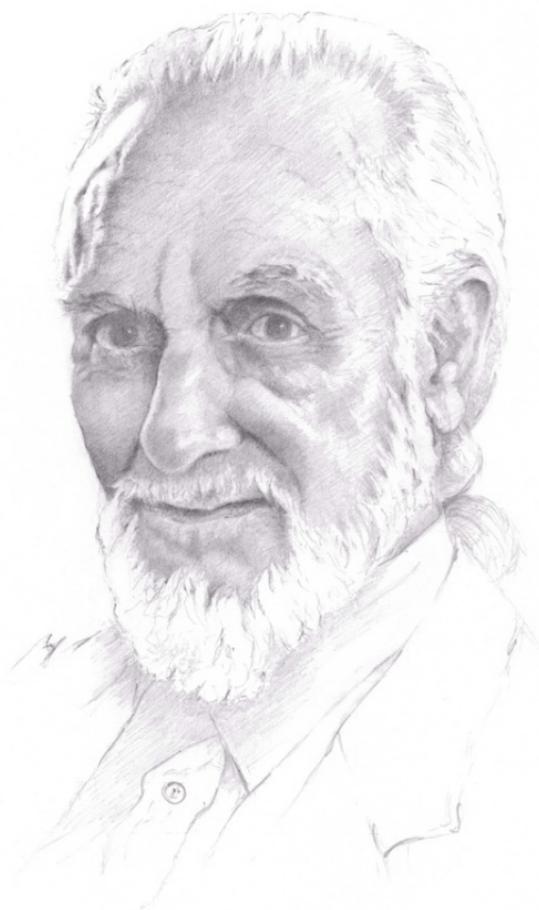


**THE COLLECTED WORKS  
OF EUGENE HALLIDAY**



# **THROUGH THE BIBLE**

## **BOOK ONE**

Edited by David Mahlowe

*Front page illustration by Vidah Roberts*

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

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

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

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

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

- Defence of the Devil (1989)
- Reflexive Self-Consciousness (1989)
- The Tacit Conspiracy (1989)
- Contributions from a Potential Corpse – Book 1(1990)
- Contributions from a Potential Corpse – Book 2 (1990)
- Contributions from a Potential Corpse – Book 3 (1991)
- Contributions from a Potential Corpse – Book 4 (1991)
- The Tarot (1990)
- The Conquest of Anxiety (1992)
- Essays On God (1992)
- Through the Bible – Book 1 (1994)
- Through the Bible – Book 2 (1995)
- Through the Bible – Book 3 (1996)
- Through the Bible – Book 4 (1997)
- Christian Philosophy – Book 1 (1998)
- Christian Philosophy – Book 2 (20

## Chapter One

Our Bible is not merely a single book, but a number of writings carefully gathered together by many intelligent thinkers in order to give to us a view of the progress of spirit in the world, a movement which ultimately will bring mankind to full realisation of the presence of God in creation and His absolute and final power over all things.

Our purpose in reading through and studying the books of the Bible will be to clarify for ourselves our own significance and ultimate destiny within the universal plan which these scriptures outline for us. We say outline for us, because life itself is infinitely beyond expression by any words we may formulate in any of our earthly languages.

But although the ultimate meaning of life cannot be conveyed by mere words, yet words are all we have in our scriptures. Fortunately for us we have not only the external printed words of the Bible, but also a special faculty within us, God-given, by which, under the right conditions of meditation and prayer, we are enabled to arrive at a true interpretation of them. The rules for arriving at this true interpretation are themselves contained in the Bible; but we have to read and let ourselves be led by them.

Let us begin at the beginning and follow the way laid down for us. In the first chapter of the book of Genesis we read, "In the beginning God created the heaven and the earth." This tells us that heaven and earth had a *beginning*. What is the meaning of 'beginning'?

'Beginning' means a start; a commencement; an *opening* of a possibility to expression or manifestation; a starting point; the origin or source of anything. Every beginning implies that before the start of any activity there was that which could start it. Before anything can begin to act, there must be present a *power* able to act but not yet activating. At the very first beginning of all beginnings there must be a power *able to activate itself*. This self-activating power, which is the source of all other powers, is what we call 'God'. God is the absolute infinite power from which all other powers derive.

Before this infinite power began its work of creation, this power was hidden in itself, had not yet manifested itself as the universe that we know. All the things that we know in time were still mysteriously concealed in the pre-creational state. We may think of these things as held in potentiality in the eternal power of God. 'Potentiality' means power held in, power not yet allowed to express itself. Before creation began, all the things in the universe were held in a timeless condition in Eternity. Eternity is the

infinite Power of God in its wholeness, all simultaneously co-present with Itself. Time is how this Infinite Power expresses itself in a *series* of events, each one succeeding that which precedes it. This is why Plato said, "Time is the moving image of Eternity." Eternity produces time by an act of *creation*.

What are we to understand by 'creation'? The word 'create' means 'to cut free'; 'to allow to go forth'; 'to let appear'. The word implies that whatever is created already has its being before it is allowed to come forth into expression or manifestation. Thus whatever can appear in the sequences of time has already in some manner its being in Eternity. This means that we ourselves, who appear to ourselves as creatures of Time, are in ultimate reality beings of Eternity. The source of the human soul is in Eternity; Eternity is its proper home. The time-expression of the soul is in the world that shows itself to us in the sequential events of our daily life.

Creation is a special act by which the Infinite Power of God allows that which is hidden in Him to pass into expression or manifestation. If the things that we now know had remained concealed in God's power, the world as we know it would not *exist*, and we ourselves would not be here. All things would be wrapped mysteriously in the unbroken wholeness of Eternity.

Because the act of Creation releases the beings of Eternity into the sequence of 'Time events', and because without such release we could not know ourselves to be what we are in our unique modes of expression, therefore we say that God's Creative act was an *act of mercy*, an act whereby we are able to enter into a process of self-discovery.

Jesus said, "God is Spirit." Now, the essence of Spirit is known in its immediacy to Itself. We cannot tell from where Spirit comes, or to where it is going. We know it only in the very instance of its Presence. So also we can know those 'born of the Spirit'. All creatures which do not act from the Immediate Presence of Spirit are moved by habit, by the inertia of energies once released by the Spirit but later allowed to fall into some repetitive pattern. Only those who are able to remind themselves, moment by moment, of the presence of the divine Spirit within them, and will to hear and obey the Spirit, only these can free themselves from established inertic patterns of activity and enter into the kind of life which characterises true spirituality, the life of unique creativity.

Let us imagine, so far as we can, the condition of all beings before the very first creative act. There, in Eternity, we are not yet separated from each other. There, in Eternity, all possible conceivable things have their being in a mysterious condition of interpenetration, their forms not yet marked off

and separated from each other. None can know in that pre-creational condition how they would act in total self-isolation; none can know what self-knowledge in its purest form might mean. The pre-condition of such self-knowledge is that there shall be an act of *creation*, which will release temporarily each being from the others, and so allow each one to activate itself *according to its own will*.

In the first act of Creation beings before hidden in a condition of interpenetration, in which they could not act freely and from their own will alone, are released into the sequential activities of Time, and here allowed to do with their lives whatever they will, given power to pursue whatever purposes they care to define for themselves. Here they can prefigure for themselves the kind of beings they would like to become, design the pattern of their own thinking, the attitudes of feeling they prefer, the deeds of free will they will to choose. The divine act of creation has released us into the Time-process so that we may discover for ourselves in *act* what we are *in our innermost will*. This places us at once in a two-fold position; by the divine creative act we are released into freedom to make of ourselves what we will and desire, and by the same act we are placed in a position of total self-responsibility for what we so make of ourselves.

To be created is to be functionally and formally separated from other creatures. To be created is to be allowed to be free to become whatever we choose to become. But this freedom is a freedom each creature has *in the presence of other creatures*. This fact means that the universe of created beings constitutes a most wonderful device for mutual education. God by His Creative act has given us the possibility of self-discovery in a world designed to present us over and over again with the fruits of our own self-chosen actions. The lesson we shall learn is that ‘As we sow, so shall we reap’. When we have learned this lesson we shall have fulfilled the purpose of Creation.

The human soul is an encapsulated part of the Divine Spirit; “God breathed into man the spirit of life, and man became a living soul.” The physical body of man is formed of the ‘dust of the ground’, formed of *matter*. But matter itself is a part of Creation, a mere mode of the activity of the Power of God, a behavior of energy established to provide physical vehicles or bodies by means of which souls can anchor themselves within the Time-Matter world and so gain *repeated experiences*.

By *repeated* experiences we can begin to understand the nature of cause and effect, the law that says that as we sow, so shall we reap. Then when this law is fully understood, we shall do

only those acts of which we shall be happy to accept the results; we shall sow only such seeds that, when they have fully grown, we shall enjoy their fruits.

To understand fully the law of 'Cause and effect', we must understand something of what God is. God is the Infinite Absolutely Intelligent Power which created the universe by act of will. Today almost everyone believes that the universe is the result of the activities of power or energies. What many people do not believe is that this universal power is a *personal* power.

If we think of the universe as a manifestation of impersonal energies, we can approach it in a quite different way from that we must use if we believe that it is the work of an intelligent all-aware God. If the world is just an impersonal system of energies that are open to scientific investigation and technical manipulation, then we can view ourselves, because of our scientific and technical knowledge, as 'masters of the world'. Then we can believe that we are in charge of the universe, that we are the highest beings yet evolved by natural forces, and that we can legitimately, as 'masters of the world', do with it whatever we like. We have but to study the way nature works and then appropriate this knowledge and so force nature to obey us.

But if we accept for a moment that the energies of the universe are but special modes of an infinite power which is *intelligent* and *knows itself to be such a power*, then we shall have to take into account the possibility that this intelligent power has some purpose of its own in bringing the universe into existence. And if this should be so, then it will be for our own welfare if we find out what this purpose is.

That there is a universe of active forms demonstrates that it is a work of *power*. That these active forms are related together in certain mutually influencing ways shows that this power is a *relating power*, not merely a chaotic mass of unharmonised energies. The stars have their places and movements within the vast pattern of things and events. The sun has its function in passing energy from the infinite to determine the orbiting of the planets in the solar system and to provide a means of sustenance for life-forms on earth. All of these facts we might admit without believing that the originating power of the universe is an intelligent being, self-aware and in charge of the world's processes.

But we human beings present ourselves with the problem of our own being. We know that we have a certain amount of power, and that this power is part of the vast store of energy which constitutes the

world we live in. We know also that we have a certain amount of intelligence. If, then, we are forced to believe that what power we have is derived from the same power that has brought the universe into being, then we must also admit that whatever intelligence we have is derived from the same source. Ultimately all things are but ways in which universal power behaves and manifests itself.

## Chapter Two

Intelligence in us is one of the ways that power demonstrates certain aspects of its nature. That we are intelligent shows that the universal power which is the source of our being had inherent in it the capacity to reveal itself at certain levels of evolution as intelligence. Man is at one of these levels. He has no logical justification whatever for believing himself the only intelligent or the most intelligent being in existence. Just as the individual cells inside his body conduct their little lives probably with no awareness that man as a whole being exists, so man on earth may be performing his functions within the universal scheme of things with no awareness that he is but a living part of a much vaster being whose plan for evolution is as unknown to him as his private purposes are to the separate little cells which swim in his blood stream.

The sixty-six books which, when bound together, are our Bible, give evidence of an order of intelligence quite other than that which we use to conduct the private affairs of our daily lives, at home and in business, or in the wider field of national and international affairs. In spite of the different periods in which the various books of the Bible were written, there is a *continuity of theme* running through all, a continuity we would be surprised to find in any other collection of books covering such a long period of time. What is this theme?

The theme that runs through all the books of the Bible is the continuous restatement that God, the Creator of the Universe and of man, is a *personal* God, a God with a plan for mankind, a God who acts in *history* to further this plan, a God who supports His friends and opposes His enemies in order to bring His plan to its supreme consummation in the creation of a new heaven and a new earth.

The personal God is far, far from the impersonal energy which appeals to the mind of the materialist. The impersonal forces of the universe are supposed by the materialist to have produced all the things we see around us by a series of accidents, a vast number of events which could have been other than they have been, and yet, by mere statistical probability, have given rise to the ordered world we know. To materialistic minds the improbability of the universe being the work of a supreme creative intelligent will is too high to contemplate. But to those who prefer an intelligent purpose behind all creative activities, the improbability of the universe being the product of an unconscious blind force is even higher. It is an impossibility. Absolute non-intelligence could never evolve intelligence. What is not at least potentially present from the beginning can never become actual, and we human beings are intelligent to a sufficient degree to be able to understand at least some of the implications of intelligence itself. What is intelligence?

Intelligence is that essence in any being which makes it able to see the means to the possible realisation of a purpose. We humans have this capability in some degree. It follows logically therefore that, at least potentially, the power which evolved the universe had also from the beginning this capability

The materialistic sciences view all moral and ethical behaviour as the result of the accidental, contingent clash of opposing forces within human organisms. The separate members of the human race are assumed to meet each other somewhat in the manner of highly complex atomic compounds crashing accidentally into each other, and in the crashing modifying each others' modes of action. Sometimes the assumed accidental clashing of energy patterns produces what for convenience we have come to call 'friendly' or 'helpful' behaviour. At other times the assumed accidental collision produces what, again for convenience, we call 'unfriendly' or 'antagonistic' behaviour. In both cases the materialist assumes unintelligent forces to be the cause of every event.

The writers of the books of the Bible hold quite another view of the universe. For them the universe comes into being by an act of will of a supremely intelligent and sensitive being, whom they call God. In the very first book of the Bible, the book of Genesis, God is the first Being to be

mentioned; “In the beginning God created the heavens and the earth.” At the end of the whole collection of the Bible's books we read, “And I saw a new heaven and a new earth; for the first heaven and the first earth passed away.”

Here we see expressed that belief of the writers of the Bible that it is so utterly different from the beliefs of materialist evolutionists: In the beginning *God*, that is, an infinitely intelligent, sensitive and powerful being, there right at the foundation of the world, created the world by exercise of His inherent power, sensitivity and intelligence.

At this point the sceptic asks, “If this God of yours is infinitely powerful, sensitive and intelligent, why has He made such a mess of the world?”

We answer this question by saying that, “In the beginning,” refers to the generation of *time*, the creation of those *sequences of events* which we call, as to their sequential mode of presentation, the Time-matter world-process. Before any *sequence* of events arises, there is always the *power* there which can make such sequences appear, and this power is not itself sequential, for it is always there, present to itself in its wholeness, not broken into Time-units. It is always simultaneously co-present to itself, before the breaking of its manifestations into Time-matter units. The condition of the infinite power before its

breaking into Time-matter sequences is what we mean by *Eternity*.

Time and Eternity are both constituted of power, but Time is power manifesting in *sequences* of events, while Eternity is power in its original non-sequential condition, the state of absolute co-incidence with itself. To understand the difference between Time and Eternity is to hold the key to the unlocking of many mysteries. Time had a beginning, and what had a beginning must also logically have an end. When the purpose for which God allowed Time-sequences to begin has run to its term, "There will be Time no more."

Time is a sequence-process, a behaviour of energy in which one event follows another. But Time is also a *cyclic* process, that is to say, it tends to repeat its patterns. The moon goes round the earth; the earth orbits round the sun; the other planets also follow their orbits; the sun itself orbits round a larger sun-mass somewhere amongst the stars. Everywhere we see cycles of events repeating themselves, 'wheels within wheels', as in Ezekiel's vision.

This wheeling or rotation process is the cause of the generation of what we call 'matter'. Matter is nothing but a rotatory behaviour of energy. Time and Matter came into being together. Both are cyclic behaviours of power. Both show sequences of events. Matter is continually on the move; Time is continually on the move. Time and

Matter are mutually bound together, and because of their sequence-action neither of them is Eternal. Eternity is not an infinite quantity of Time-matter; it is simultaneous power, non-sequential. Eternity stands in itself, ever identical with itself. Time continuously falls out of itself. Matter continually dissolves and reassembles itself, for it is only energy changing its mode of behaviour.

The Infinite Power which brought the Universe into existence is not a *thing*. Any existent thing is a *limited* quantity of energy and therefore is not the *infinite* power as it is in itself. When we say that God created the world out of *nothing*, we should mean by this word, “Not a *thing*, not a *limited* quantity of energy.” God created the world by an act of His infinite power, which is not a *thing*, not a limited amount of energy. The statement that God created the world out of *nothing* has been misunderstood. If we think carefully about it, we will gain another key to the mystery of creation.

A ‘beginning’ is a head of a series of actions. These actions are acts of power. Before the beginning, this power stood in itself, not *serialising* itself as time events. It stood in *simultaneity* with itself. It is this non-serial simultaneity of power that we mean by ‘Eternity’. Whatever was happening in Eternity was not sequential but simultaneous. Every act of the

infinite power of Eternity *occurred simultaneously with every other act*. This is a difficult thing for us to imagine clearly only because we are so conditioned by our time-matter sequential mode of being that we can hardly think without it. We tend to think of events and things following one another. In our habitual way of thinking, ideas tend to be presented to us in series, one after another.

Even when engaged in meditation we tend to let our ideas follow one after another, for meditation is a discursive process, that is a process in which ideas run through the mind in a series.

But in an act of pure *contemplation* our ideas do not follow after one another like soldiers marching in Indian file. In contemplation we do not see a series of separate ideas, we see a whole pattern of ideas in *simultaneity*, that is, co-presented at once, in a special kind of 'now-ness'. This is why great sages used contemplation as a means to escape from the serial Time-matter process, and so to enter into the awareness of Eternity, which we call 'Enlightenment'.

It was in the highest stages of contemplation that the inspired writers of the books of the Bible discovered the Great Plan on which is based the evolutionary movement of the universe. In high contemplation the enlightened sages saw that before the beginning of Time-matter, in the simultaneity of all actions of the infinite power, one of these actions was such that the Infinite

Creative Intelligence, which is God, saw that the only remedy for it was to generate Time and Matter. This momentous action is that which we call the 'Fall of Lucifer'.

'Lucifer' means 'Light-bearer'. Amongst the infinite number of beings which were together in the simultaneity of Eternity before Time began, was one more splendidly illustrious than the rest. This one is the one we call 'Lucifer'. The differences between all the beings in Eternity result from the fact that the Infinite Power, which we call God, wills an infinity of different forms of activity, an infinity of different beings, each with its own unique form of expression. These are the beings which the ancient sages called 'angels'. It is not wrong of us to think of these 'angels' as different 'angles' from which the works of the Infinite Power may be viewed. They are different viewpoints from which their Creator is able to contemplate the infinite actualities of His own creative process. When they activate the minds of super-sensitive men and women they are called 'messengers' of God. Thus we find that the word 'angel' is defined as 'messenger'.

Lucifer, then was the brightest of all God's angels, a definite amount of power dedicated to demonstrating the meaning of supreme light. He was a being concerned solely with outshining all others. Admittedly his position was one of delicate balance. He had been created by God as bright and

lustrous as it is possible for any created being to be and yet retain his brightness. To have tried to make him even brighter would have been illogical. A creature, by definition, is a being of limitation, a being with a binding line round it. To try to make such a being *infinitely* bright would have been to remove his finiteness and so to plunge him back into the infinity which is God Himself.

## Chapter Three

God had created Lucifer to demonstrate the meaning of light. If all the creatures in existence were of exactly the same degree of brightness, there would be no possibility of comparing their brightness. The very notion 'brightness' requires the notion of *degrees* of brightness. From seeing brightnesses of different degrees we evolve the idea of the *least possible light* and the *greatest possible light*. Lucifer was created with the greatest possible degree of light any creature as such could bear. God is not a creature, and therefore not in any way limited, as a creature must necessarily be. To be created is to be limited. Lucifer was created, and so limited, but he was given as much light as it is possible for any created being to contain. However, this much light was necessarily less light than the infinite light of God Himself.

For whatever reasons he gave himself, Lucifer decided to make the attempt to gain more than God had given to him. He ignored the fact that he was a creature, and therefore necessarily of limited capacity. He strove to take in more power from the infinite power of God, in whom he had his being, and to turn this in-taken power of God into an even greater light than God had bestowed upon him. But because he was only a created being, a being of limited capacity, Lucifer, by his presumptive act, took in more light-power than he could safely assimilate. Thus, 'From excess of light came

darkness'. Lucifer, by his excessive power intake impeded his own internal processes, blocked the free internal motions of his being as it had been given to him by God, and plunged himself into darkness and self-frustration.

The self-precipitation of the brightest of all angels into a condition of self-compacted darkness generated what we know as the mineral world, the world of the densest, most intense concentration of power ever known. At this point of greatest self-impedence, Lucifer earned the name 'Satan', the self-crucified serpent. Jesus Christ saw, 'Satan fall like lightning from heaven'.

It is at this point of the self-precipitation of Lucifer into his Satanic condition that Time began. Here is the point at which the book of Genesis opens with the words: "In the beginning ...". The fall of Lucifer introduced into Eternity the *condition of Time*, that is, the appearance of separated sequences of events, where before, in Eternity, all beings had been presented by God in absolute simultaneity, in completely harmonious interplay of forms of delight.

With the Luciferan precipitation of the Satanic conditions of Time-sequences, the absolute Oneness of Eternal Being appeared to be disrupted, and although such disruption cannot be absolutely real, for the Being of God is not made of parts, and is therefore unbreakable, yet the

apparent disruption became the occasion of a new type of creative action, the insertion into the mineralised, fallen, Satanic world, of a new order, the first step towards a new heaven and a new earth. And in the place where proud Lucifer had once made his mighty onslaught on the light-power of God, there was placed a new being, the being we know as *Man*. Man was God's reply to the Luciferan revolt and the fall of Lucifer into the Satanic condition of immobilised minerality. Thus on the sixth day of Creation, the book of Genesis describes the creation of Man, the being upon whom God conferred the authority He had previously given to His brightest angel, Lucifer.

Immediately after the fall of Lucifer the Time-matter which resulted from this fall was worked upon by the spirit of God. The great mass of Satanic matter precipitated in the fall is imaged in the book of Genesis as 'formless', 'void', with, "Darkness upon the face of the deep." And on the face of this deep moved the spirit of God.

The movement of God's spirit over the surface of the dark Satanic Fall-mass was the occasion of the generation of *light*. Light is a wave-motion of energy, a special mode of action of divine power, the movement of God's eternal life. In the Gospel of John, we shall later read that the divine life is the 'light of men'. 'Light' symbolises intelligence, understanding, consciousness. When we wish to understand something, we say, "We need some light

on this subject.” By careful study of the Bible we can gain enlightenment on everything of concern to mankind.

The movement of God’s spirit over the ‘waters’ of the fallen Satanic world began to introduce into its chaotic state a new order, an order that, although it was then begun, has not yet been completely established. Within the chaos of the fallen mass of Satanic energy, God began at once to work. He made light and divided it from the Satanic darkness. He separated certain parts of it from others, made dry land, and gathered together the waters we call ‘seas’. He brought forth from the earth all kinds of vegetation, set up a system of time-measuring in the heavens, the great wheel of the stars, the sun and the moon, created the animals of the earth and all living creatures, and finally, on the sixth day, man, to rule in the place of the fallen Lucifer.

To understand profitably the Bible and the Divine Plan of World evolution in which man of all creatures has the most important part to play, we must grasp the meaning of the Luciferan fall into the Satanic condition.

Before the Creation described in the book of Genesis, the whole universe of beings created by God was in *Eternity*. We are to remember that Eternity is a condition in which all possible beings co-exist in God in absolute simultaneity, absolute co-existence, in mutual harmonious interplay, not in

the sequential or serial mode with which we are so familiar in *Time* as we, in our fallen state, experience it.

We have to remember that we, as descendants of the first man, have been involved in his fall, a fall which repeated the error of Lucifer. Lucifer strove to become greater than God had created him. The first man also tried to become as great as his Creator. God had warned Adam, which is a Hebrew word signifying a certain aspect or condition of man, not to try to gain knowledge of good and evil. "... of the tree of knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die." But man, Adam, acting under the suggestion from his wife, Eve, disobeyed God's command, and as a result of this disobedience, was expelled from the Garden of Eden, a place of paradisaical harmony.

To understand why we are involved in the Fall of the First Man, we need only remind ourselves of the laws of heredity, which today we all accept as a demonstrated fact. Parents pass on characteristics to their children, and not only their body-type, colour of hair and eyes and skin, but also certain chemical conditions and correspondent psychological modes of balance, temperament, and so forth. We are none of us absolutely free from the forces operative in our ancestors. It is this fact we refer to when we say we are born in the 'Sin of Adam'.

Adam's sin, to which he was provoked by Eve, was to desire to know 'good and evil'. His life in the Garden of Eden was all good. Before his fall he had no notion of the opposite of his condition of happiness, in which he had been created. The word 'evil' had yet no experimental significance for him. It was as if he had been told, "Do not want to know X, the unknown."

It is very important for us to realise that Adam did not *have* to fall. He was not compelled to disobey God's command. A *suggestion* was made to him by Eve, who had received the same suggestion from what the Book of Genesis calls 'the serpent'. The 'serpent' had power to *make the suggestion*, but had no power to *compel its acceptance*.

To understand this 'serpent', we are to remember that the very earth on which Adam stood was made of energies precipitated into the Satanic state by Lucifer's fall. The physical body of Adam was formed of the 'dust of the ground', that is to say, of matter flung down by Lucifer's act of rebellion against the state in which God had created him. Into this physical body of rebellious dust, God had breathed the breath of life by which man became a living soul.

Inside man, then, we see the conditions of war, a war between a rebellious force, the Satanic energies precipitated in the vain attempt to gain the absolute power of God, and the spirit of God, breathed into

man to give him life and power to fight against the Satanic energies locked inside the body. We do not have to examine ourselves very closely to be able to see that we have this battle inside our being; we have enough experience of it daily.

Inside our body we have impulses which, if not checked, operate always to seek their own satisfaction, if need be, at the expense of every other being. Impulsive man, 'Wants what he wants when he wants it'. Kierkegaard, the Danish philosopher, calls this the state of 'first immediacy', by which he means that when man begins his life as a baby, before he has begun to think of the consequences to himself or others of his actions, he tends simply to obey the impulses which naturally arise in his body. The baby loves pleasure and hates pain. He tends to move towards the source of any pleasant stimulus and away from any painful one. He loves to do what he wants to do, in the very moment of wanting to do it. He hates being frustrated or impeded in his purposes. These tendencies, the Bible tells us, are from energies hidden inside our bodies.

Man's soul stands between two worlds. The soul is the life-spirit placed by God inside a physical body made of Satanic dust. From its Satanic material inheritance, the physical body tends to move towards pleasure and away from pain. The physical body is inherently self-indulgent. 'It wants what it wants when it wants it'.

It is the home of pride, covetousness, envy, anger, gluttony, concupiscence and sloth.

But the spirit in man's soul has another nature, of divine origin. It prefers truth to falsity, recognition of its creatureliness in the presence of its Creator, sharingness, delight in other's good fortune, forgiveness in place of anger, no excess in eating, freedom from slavery to sensuality, and readiness to work to further the development of God's plan for men.

The presence of such opposite forces in man means that *man is a battlefield*. Whether he knows it or not, or likes it or not, man is a place in which is being fought a tremendous war, a conflict between the force of good and the rival forces of evil. The forces of evil are the energies locked inside matter at the fall of Lucifer. These energies are, from the fact of their fall, frustrated. Their proud purpose has been thwarted. They are out for revenge. Man is the instrument through which they hope to turn the tables on God. Man is, therefore, in a very precarious position, and if he does not know his plight, his condition is the worst possible. But if he comes to a true understanding of his station between two worlds, he can choose which he will serve.

The force of good has an advantage over the forces of evil. This advantage is its *unity*. God is not made of parts, and so cannot fall into separativity.

## Chapter Four

God is Spirit, infinitely intelligent absolute power. No *created* being, no matter how strong it may be, can possibly approach to the power of infinity. No Time-Matter creature can, by its own strength, gain entrance into the realm of the Eternal Divine Spirit

But by the fall into identification with Time-Matter bodies, the minds of men have been trapped and made forgetful of the God who is the Supreme Source of all things. This forgetfulness makes mankind subject to the battle which began with the revolt of Lucifer and his consequent fall into the Satanic condition, for unless the cause of this struggle is understood, man has little likelihood of gaining the victory.

We know that all the things that we see in the universe are made of energy. We know that these things are subject to certain laws which govern their mode of action. We know that until we discover these laws we shall not be able to control the things that are governed by them.

Among the innumerable things governed by these laws, we must recognise our own bodies, brains, nervous structures, and other organs which make our lives possible on earth. As to our physical bodies and their functions, we know that we are

governed almost entirely by the same laws that govern the rest of things in the physical universe. We say, "Almost entirely," because physical laws do not control absolutely all our possibilities.

Although our physical bodies are made of matter like that of the earth on which we live, matter composed of elements of the atomic scale, elements which can be detected throughout the whole physical universe, so that our material bodies must be subject to the same laws which govern the rest of the chemical elements which are distributed in space, yet there are other forces at work than merely chemical ones.

Where the book of Genesis says that man was made of the dust of the ground, any materialistic thinker can agree with us. But when it says that God, after so forming man, "Breathed into his nostrils the breath of life; and so man became a living soul," the materialist cannot accept it. The very notion of materialism implies that man is *merely a material thing*, complex no doubt, but still mere matter, of the same basic elements that constitute the atomic scale from which the stones of the earth and other planets have been built. These material elements are assumed by the materialist to be entirely governed by physical laws: there is no room here for freedom of *will*, all is law-

conformable. In the materialist's universe there is absolutely no room for *free will*. Man's organism is a machine, under the control of rigid laws which in theory it cannot break.

But this view raises a most important question. If man's body is merely a machine, built of senseless chemical elements, how is it possible for such a machine to *feel* itself to exist? And further, how is it possible for such a machine, made of elements void of consciousness, to experience the stirrings of conscience?

We can accept that our physical body, as composed of chemical elements, must be under the control of chemical laws. We can accept that the processes of our nervous system are largely governed by the same laws that control other electro-chemical and electro-magnetic systems. But unless we are prepared to deny facts of our own experience, we cannot believe that all that we are is governed in the same way. Materialism cannot explain the facts of feeling life as *we experience it*.

Materialism grew in the mind of man as a result of a turning outwards of attention, an extroversion of consciousness onto the merely outward aspect of things of the world. In the simple fact of this out-turning we can see the origins of a multitude of errors committed by mankind throughout history.

When we look at a tiny seed, from the outside we can see no evidence of the tree it may become. Yet we have observed repeatedly that this seed has the power mysteriously to produce the tree. Because we cannot see from the outside where is the tree that it may become, we have tried to disclose it by breaking open the seed and examining its parts. But when we examine each part, we do so *from its outside*, and we find no evidence of the tree's presence. If we then break each part into smaller parts, we are still left with the fact that we have to view each part *from the outside*, and in each broken-down sub-part we still find no evidence of the tree. Right down to the smallest particle of the matter of the seed, down to the simple atom and even into the level of sub-atomic particles, we are still compelled to examine *it from the outside*, and we find no evidence of the *tree*. We cannot find any evidence of the tree in the particles into which we may break the seed. What we are forced to admit is that the tree, in its fullness of growth, is present as an invisible power of tree-ness.

No matter how closely we may examine the outside of things, or the outside of their constituent particles, we shall never find the activating principle of their development. The power resident in all things cannot be made visible on the outer surfaces of things. Jesus says

that the Kingdom of Heaven is within, and heaven consists in power. The essential creative power of things is in the innermost centre.

But it is this innermost centre of things that we tend to ignore, and especially in our own selves, in our bodies and minds and souls, because the act of examination of the innermost essence of things is very difficult. Atomic research scientists have smashed their way into the nucleus of the atom with great results to industry and commerce, but they have not yet penetrated into the depths of the single electron, and, more importantly, they have not yet disclosed the fundamental principle of thought which has enabled them to accomplish what so far has given them the amount of success they have attained.

There is a gradient of power in the universe. At the top of this gradient is the Supreme Power from which all other powers derive. The Supreme Power is not made of particles. It is a partless continuum, symbolised in the Bible as the 'seamless garment' of Christ. Because this Supreme Power is not made of parts, it cannot be broken into by created things which are made of particles. Everything that is limited in form is limited in energy. What is limited in energy cannot break into the unlimited power-field of the eternal God.

And yet, in the world as we know it, there is a battle in progress, a struggle between the Supreme, Infinite Power, and the many inferior derivative powers. We ourselves, as created beings, are limited in our available energies. We know this as a fact of experience. Yet inside us we feel everyday tendencies to assert ourselves, impulses to act regardless of the real situations in which we find ourselves. We know that our power is limited but something inside our bodies seems intent on disregarding what we know. This something is the result of the action of Satanic forces which reside in the fallen matter of our physical world. By 'Satanic forces' we mean those energies we feel in our bodies which demonstrate by their actions an intent to disregard, if possible, all modes of restraint that might be placed upon them. These forces have no regard whatever for the principles of order which life must obey if it is to remain alive. It is these forces which lead men towards the grossest materialism, towards a refusal of all belief in the possibility of intelligent co-operation amongst the peoples of the world, towards violent reactive behaviour whenever stress-strain situations present themselves.

It is most unprofitable for us to ignore the presence inside us of these forces, for unless we become conscious that they are at work in us, we shall not be able to avoid the unpleasant and destructive effects of their uncontrolled activity.

If we could see them for what they are, forces of unreason, forces of unconsidered reactivity inside us, leading us into situations which in our more enlightened moments we would avoid, then we could begin to do something to combat their activities.

It is this struggle against the reactive forces of unreason in us that we refer to when we sing, "Fight the good fight with all thy might."

There are bad fights and there is the Good Fight. The bad fights are seen wherever unreason battles against unreason, stupidity against stupidity, selfishness against selfishness. Bad fights are many. The Good Fight is One, and always the same One; it is the fight against unreason, against disregardant energies' egotism, against the impulses that made Cain murder his brother Abel.

The Good Fight is the battle between the Supreme One and the many derivatives. The Universe is held together by One Supreme Power, the Power-Source from which arise all derivatives or created beings. By very definition, the forces locked inside creatures cannot be superior to the One Infinite Power from which they derive. Partial powers cannot win a battle

against the Supreme Unific Power from which they have come into existence. Thus the ultimate outcome of the battle is already in principle decided before it begins. The Infinite One Power will defeat the many separative powers. 'The battle was won before the foundation of the World'.

But many of mankind today have fallen into disbelief in the Supreme Power of God, because their minds have become extroverted, turned outwards towards the things of the external material world, and in this world we see everywhere the evidences of enmities and pluralities of interest. In the outside world we see physical bodies in action and reaction, crashing into each other, driven by uncontrolled forces into rivalries and wars. We do not see the One Supreme Power which works secretly in the innermost depths of beings to further their evolution to higher levels. In the outer world there is much noise, the scream of rival missiles, the incessant cacophony of quarrels, private, national and international. In the innermost world, where the real work towards a new and better humanity is operating, there is silence, the silence of real efficiency. It is to this silence that we must turn to extricate ourselves from the inharmonious clatter of the outside world.

This Silence is a special Silence in which ever speaks the still small voice of God. To become able to hear this voice in our innermost heart, we must

learn to bring the clamour of our outer mind to stillness.

The Bible is a handbook containing the instructions for attainment of this stillness.

First we are to learn that *division* is required. We are to acquire the capacity to divide our consciousness into two parts; (1) consciousness of things in the outside world, and (2) consciousness of the contents of the inside world, the world of impulses, emotions, feelings and ideas. This division is referred to metaphorically in the Book of Genesis, where it says, “And God said, “Let there be a firmament in the midst of the waters, and let it divide the waters from the waters”...” The writers of the Bible often express physical and psychological truths under the images of things of the outer world, for these things often give good illustrations of the mode of operation of invisible forces. The parables of Jesus have a similar intent and serve to waken our consciousness and stimulate our intuition to grasp spiritual truths we might otherwise fail to comprehend.

## Chapter Five

Let us go a little into considering why division is a necessity of creative intelligent living. If we allow ourselves for a moment to imagine the removal of dividing lines from all things in the universe, we see at once that all the energies of which things are made would run together. There would be no world as we know it. No defined forms of things, no order, would exist. There would simply be an infinite ocean of chaotic energies, an endless confusion of random motions.

But actually we exist in a world in which some order is manifest. The planets move in an orderly, predictable manner around the sun, keeping by some mysterious power in their orbits. Our earth, as one of these planets, orbits around the sun, and also rotates on its own axis to give us the measure of our days and nights.

Inside our bodies are other systems of order. Our blood leaves our heart, travels through our arteries, veins and organs and returns to the heart to complete its orderly cycle. Every organ of our body has its own cycle of activities, and responds to the action of others, and to the outer world. Everywhere we look, there is evidence of orderly process, within and without our bodies.

When we look with our physical eyes into the outer world, we see some degree of order. But we see also some evidence of disorder. In the outer world we see nations subsisting by means of some orderly system of behavioural controls, yet we see also nations at war with each other, trying to break down each other's working systems by which they maintain their existence in a competitive world.

In the same way we can see inside our own beings a degree of order, by which we are maintained in existence; and we can see also evidences of disorder. Order maintains us; disorder disintegrates us.

We can see that the disorders and conflicts of the outer world endanger the existence of nations, peoples, societies and families. It is easy to see internally also that disorders and conflicts of the inner world may endanger our individual existence. Conflicting ideas, emotions and impulses may seriously affect our lives. The inner battle creates tensions, stresses and strains which may have the same effect on our body and brain that an external war between nations has on the earth. We all know what a battlefield torn with shell-fire and bombs looks like. A microphotograph of the inner organs of a human being with an internal war shows similar effects.

Apart from order, there is disorder. Disorder is chaotic energy. Where forces undefined disturb and dissolve each other there is disorder. Where order is, the forces have specific functions which relate to each other in clearly defined manners. Without definition, order is impossible. Definition rests upon division of forms of energy activity. This is the meaning of 'firmament' in the book of Genesis. "Let it (the firmament) *divide* the waters from the waters." The 'firmament' is the Bible word for that activity of energy which divides one thing from another, in order to create the conditions of existence without which the created world we see would not have its being.

'As within, so without; as without, so within'. The world, and all things in it, exist by means of the Principle of Order, which rests upon a function of division. If we study the laws which govern the outer world, the laws we there discover are related to laws which we discover in the human being. What we discover outside our being, we can discover also inside, and what we discover inside our being, we can also discover outside it. The same chemicals that are existent in the external world, exist also in our internal world. The same principles of electronic action that we find in the things of the outer world, we discover at work also in our own nervous system.

It is permissible for us to view the outer universe as a mirror-image of the inner world of mankind, or for us to see ourselves as a mirror-image of the universe in which we live. For every process we discover inside our own organism, we can find a correspondent function in the universe. Thus when we meditate on our inner processes, we may discover rules which govern the outer world, and when we meditate on processes we observe in the outer world, we may disclose principles inside our own being.

“The Kingdom of Heaven is within,” says Jesus. ‘Heaven’ means the place of the balancing of power. It is another word for the firmament, or dividing place of energies. In order to be ‘in heaven’ we must be in a condition of balance. When all our energies are perfectly balanced, our condition is ‘heavenly’. An Olympic Gold Medalist has gained his well-merited position by efficient balancing of the energies of his organism in relation to the external situation in which he demonstrates his skill. The ‘heavenly’ performance of the great musician is the result of the perfectly balanced co-ordination of muscles, nerves, brain, emotions, intellect and will. Without balance nothing can be effectively performed.

It is this need for balance that requires us to divide our consciousness into two parts: consciousness of the things of the outer world, and consciousness of the contents of our inner world.

From the viewpoint of our survival in the physical world, it is clear that we must make ourselves conscious of the things and conditions of the outer environment. If we wish to remain alive, we do not step off the pavement into the stream of traffic without first looking for an opening through which we may pass. In this sense of external world survival-need, we might say that our consciousness of the outer world had better take precedence. If we manage to survive physically we might then be able to pay attention to the processes of our inner development. If through lack of awareness of events in the outer world we are killed, then, temporarily at least, our inner development will cease. Therefore, it is well that we usually have sufficient outer awareness to be able to maintain our physical existence.

But when our physical continuance is more or less secure, then we have other, higher levels of existence to consider. We have to look not only at the gross fact of our material continuance, but also at the quality of our life. It is not enough for us merely to exist; stones do that. Nor is it enough for us to grow; plants do that. Nor is it enough for us to move; animals do that. Nor is it enough for us to be

able to think; materialistic men do that, often quite efficiently. If we are to reach the highest station of development destined for us, we are to become spiritually aware.

For this spiritual awareness to develop in us, we must first make ourselves conscious of the difference between the outer world's realities and the realities of the inner world. Outer world realities include material things, objects that act on our physical sense organs from outside, with the changes they undergo, and the events and relations we perceive amongst them. Inner world realities include sensations, feeling-emotions, volitions, ideas and thinking processes, and intuitions.

In the well balanced person there is an awareness of the realities of both the outer and inner worlds and their contents, and there is a point of consciousness of where these two worlds meet and relate to each other. We can use the figure of eight (8) to represent the two worlds and their meeting point. We can think of the figure of eight as composed of two circles which touch at a certain point (8). The upper circle then represents the inner world of the mind, and the lower circle then represents the outer world of material things, and their relationships at the meeting point of the two circles is the point of consciousness where the two worlds meet.

Consciousness is very mysterious, for we can centre it wherever we wish. We can focus it outside our physical body onto some object of the external material world; or we can centre it inside our body, in the head or elsewhere. When we focus it outside we say we are extroverted. When we centre it inside ourselves we say we are introverted. We can all do both outer and inner concentration to some degree. But most of us tend to be biased to some degree towards extroversion or introversion. If we tend habitually to focus our attention on things of the outer material world, we call ourselves extroverts. If we habitually turn our attention inwards to mental events we are introverts. The ideal condition is that in which we can at will turn our attention to either the outer or inner world, or to be able to stand mentally at the intersection point of both, and look both ways, like the double-headed eagle seen in heraldic designs.

Although for material survival reasons we have to pay attention to the outer world's things, yet once we are assured that we are relatively likely to survive, we are to turn our attention inwards in order to see how to improve the quality of our lives. Simply looking at things in the outer world is not enough to improve the quality of living. We must also move them about, change their relations with each other. This is the way followed by many materialistic scientists, and can be a long and very laborious process. Any method of economising on this is a great time-saver.

Luckily for us there is another method of studying the interrelation of things, and this is by setting up images in our minds, and then performing with them operations by means of our imagination. Imagination is the power in our mind which is able to form images of things of the external world, to perform operations with them, and observe the results of these operations, and to imagine new operations by manipulating the results of previous ones. Also to perform images of things that do not yet exist in the material world, and operate with these images, and combine them with images of outer world existent things, and observe the results of all these operations, and so on, to infinity. Such mental operations are the source of many of man's greatest inventions.

But imagination is not only a very efficient and economic way of creating new inventions to increase the number of useful devices in the outer material world. Imagination is also a very potent force by which we can investigate the contents and possibilities of our own being. With it we can do internal experiments in our soul. We can find out all our psychic capabilities and investigate even our spiritual nature.

For this investigation we need a clear division between our inner, mental world, and the things of the material outer world. The gross material things of the outer world can be used as 'anchors' for consciousness, while the more fluid contents of the

mental and soulish and spiritual life are investigated. Here we can see the use of an external object designed to remind us of an external principle. Let us take a simple example: The circle as drawn on a piece of paper (O) can serve to remind us of the need to make ourselves aware that our physical being is a limited being, bounded by our skin surface, and that outside the circle of our limited being is infinite space, in which are innumerable beings, other than our own self.

The binding circle of our skin is our 'firmament', the pre-condition of our continuing existence in the world. Destroy this 'firmament' and we shall destroy our own being, just as if the Creator of the Universe were to destroy the celestial firmament, the whole universe would vanish.

Without division God could not have made the orderly world in which we live, move and have our being. By means of division, He has created all the different levels of existence which we observe around us. The primary division from which derive all other is the sphere.

## Chapter Six

The sphere is the simplest form of container, and the most economic. The Creator of the universe used spherical motion to enclose the world, and in doing set up a system of cyclic actions which brought order into being. Every system we know of is based on circular motion patterns, and the typical most economic three-dimensional circular motion is spherical.

If we surround a portion of space with spherically rotating energy, that space will be protected or guarded from whatever energy activity is occurring outside that place. We can call such a place a guarded place or 'Garden'. We can think of the whole universe as a vast guarded place. 'Universe' means 'one turn', and we use the word when we wish to think of all reality as a *whole* system protected from the infinity of forces beyond. The universe we know is expanding into boundless space, like a vast balloon, the skin of which is made of spherical rotating energy. This whole sphere we can call the 'Ordered realm of Being', as opposed to the infinity of non-ordered forces beyond.

Within the vast guarded place which is our universe we can think of other, smaller guarded places, smaller spheres within the Great Sphere of the Universe. Such a sphere is our own solar system with the sun at its centre and even smaller spheres within it, which we call planets, one of

which is our earth. Each sphere can be thought of as a 'guarded' place, and on our earth we can think of certain places as more guarded than others. For instance, a valley surrounded by a ring of mountains which protect the valley from the fierce winds which blow around it, or a place around which man has built a strong wall to protect that place from destructive forces which rage outside. Such a place we call a 'garden'. Such a place is signified by the Garden of Eden in the book of Genesis.

A garden is a guarded place, an enclosure in which are grown things of use to whoever decided that the garden should be made. The Garden of Eden was such a place. We read in the second part of Genesis, "And the Lord God planted a garden eastward in Eden; and there He put the man whom He had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil."

There is something very mysterious about this Garden. It is made and planted by God.

Everything that man needs for his life is in it, trees of beauty to delight his eyes, bearing fruit to serve as food for him; and in the centre the 'tree of life', and yet also a 'tree of knowledge of good and evil'. Why should this tree of knowledge be there?

God planted it, yet commanded man not to eat of its fruit, for, said God, "In the day that thou eatest it, thou shalt surely die." This tree of knowledge, and the forbidding of it, is one of the greatest mysteries of the Bible. What is there in the knowledge of good and evil that makes it dangerous and a source of death to man?

To answer this question, we must look at the nature of knowledge. To know a thing, we must enter into some sort of relation with it. To enter into relationship with it we must in some way contact it, either directly or indirectly. To contact a thing is to be touched by it, or influenced by it. To be influenced by a thing is for that thing in some sense to flow into us. This knowledge places us in some degree under the influence of that which we know. To know good is to be influenced by good. To know evil is to be influenced by evil.

When we wish to know something, we have to subject ourself to that thing, we have to expose ourself to it, allow ourself to be vulnerable to it, to allow it to flow into us, to influence us. Now this is all very well if we allow only good things to influence us; but it is not well if we allow evil things to flow into us.

But why should there be a tree of knowledge of good and evil? Why should there not be two trees, one of the knowledge of good, and one of the knowledge of evil? If the knowledge-fruit of

good were on one tree, and the knowledge-fruit of evil were on another tree, then we would be able safely to eat of the good knowledge tree, and ignore the evil knowledge tree. Why did God not plant just a tree of good knowledge in the garden? The answer to this question is found by looking at the nature of knowledge itself, and especially at the nature of that mental faculty which we call the intellect.

We can be aware of things with various degrees of vagueness or of clarity. We can 'feel', as we say, a thing or relationship, or a situation, without bothering to define precisely its form. For most occasions we often think that this is enough for our purposes. But if we wish to know precisely the nature of a thing, we have to define its form and the way the form functions. For this we have to *sharpen our awareness*, examine the form of the thing, note how the form determines the way the thing can act, or can be used. The form is closely related to the function. The form of a hammer allows us to use it to deliver a blow to a thing; the form of a screw-driver allows us to turn a screw; the form of a saw allows us to saw through a piece of wood, and so on.

To look closely and sharply at the form and function of a thing is to gain precise knowledge of that thing, and to see what purpose or purposes it might be used for. As soon as we decide to gain such knowledge with a view to the possible

fulfilling of some purpose, we are using the very precise mental faculty which we call the 'intellect'. Intellect is that mental power which enables us to see how to realise certain purposes by precise definition of the form and function of things.

There is nothing vague about the intellect. It deals with precisely defined forms and functions and purposes to be attained. But the intellect, through its aim of gaining perfect clarity, has developed a peculiar characteristic: *it sees things exclusively*. In the pursuit of perfect clarity, it has taught itself to see things as *separate* from other things. It defines one thing as not another thing, one form as not another form, one function as not another function. In the process of gaining this power to separate things clearly from each other, it has invented some rules, and by these rules it conducts its thought processes. The three basic rules that it has made for itself state that (1) a thing is what it is; (2) a thing is not what it is not; (3) a thing cannot be both what it is and not what it is. These simple rules appear self-evident and safe to use, but in practice there are dangers.

Total reality contains all conceivable forms and functions of all possible things, events, conditions and relationships. But the intellect, the faculty by which we gain sharply defined knowledge of forms, functions and purposes, has developed an exclusivist way of thinking which uses the idea that we can say that one thing is not another, and

then, by extending this, that one state of a thing is not another state, then that states have opposites. For example, 'good' and 'evil' are viewed as opposites, as are 'high' and 'low'; 'near' and 'far'; 'kind' and 'unkind', and so on. But all these are parts of total reality. The opposites presuppose each other. If there is 'high', there is 'low'; if there is 'near' there is 'far'; if there is 'good' there is 'evil'. The intellect, having aimed for exclusivist clarity of knowledge, has put itself in the position where it has to accept that opposites presuppose each other, that if 'good' exists then 'evil' exists.

But having evolved his precise intellectual instrument, man has then found that he prefers one of a pair of opposing ideas to the other. Man sets his ideas in pairs of opposites which presuppose each other, and calls this 'logical', then illogically pursues one of the pair to the exclusion of the other. He sets up pairs like 'good' and 'evil', and 'pleasure' and 'pain', and then tries to secure for himself the 'good' and the 'pleasant', and avoid the 'evil' and 'painful'. It is precisely this error that Jesus Christ came to remove.

Whatever is meant by 'good' and 'evil', both are part of a total reality. Any attempt on our part to remove one from the other absolutely denies that the one we wish to remove is part of total reality.

We can see now that when God planted the tree of knowledge in the garden, it had to be a tree of pairs of opposite ideas. Knowledge, brought to its greatest clarity, demonstrates that it is based in ideas of opposites: if there is knowledge of 'good', there must also be knowledge of 'evil'. As long as man pursues knowledge of the one, he will commit himself to the discovery of the other. If he pursues knowledge of the 'good', he will find 'evil'. If he seeks knowledge of 'evil', he will find knowledge of 'good'.

God's wisdom contains the totality of all conceivable knowledges, of things called 'good' and things called 'evil'. In this wisdom is the knowledge that if man takes upon himself to know 'good' and to know 'evil', he will *divide his mind*. This is what is meant when God says that in the day that man eats of the knowledge, he shall die. After eating the fruit of the tree of knowledge of good and evil, Adam and Eve are still alive, and are banished from the Garden of Eden, outside which they continue to live for a time, and to beget children, but a change has been brought about in their being.

By choosing to know 'good' and 'evil' Adam and Eve have introduced into themselves a conflict which will later kill them. By this knowledge they have placed themselves under the *idea of separativity*. The intellect works by separating one thing from another. It pursues clarity of form, and clear forms are separated

from each other. The final stage of this separative action is the separation of man from God. Man, in pursuing formal clarity, defines himself as distinct from God. Man sees man as an existent visible being. The opposite of 'visible' is 'invisible'. Man then concentrates on what is visible to him, his own body, and the body of the things around him. His consciousness is thus shifted from the realm of the invisible Spirit of God, into the world of the visible things of matter. By his act of choosing knowledge rather than obedience to God, man had alienated himself from God, his very source of being. This alienation was a *spiritual death*. The free spontaneous creativity of Spirit had been abandoned for the slavish, calculated subordination to the dictatorship of external materiality. God-worship was given up for Mammon worship.

That man feels guilty about this self-alienation from Spirit is shown in the third part of the Book of Genesis, for after eating the forbidden fruit, 'Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden'.

## Chapter Seven

One moment Adam was able to communicate freely with the spirit which God had breathed into him. The next moment the whole balance of forces within Adam has changed. His attention has left the centre of his being, where God's eternal Word can be heard within the quiet mind. Now his grasp at external knowledge has drawn him out of his spiritual centre into the world of his external sense organs. He has fallen into the outer material world. With one act he has destroyed his power of listening wholeheartedly to the Spirit of God within his own sacred centre, and has placed himself under the dominion of external matter.

Henceforth Adam would have to conduct his life guided not by God's all-knowing spirit, but by external knowledge of the material world he would have to gain from the use of his outer physical sense-organs and the action of material things upon them.

'Where the treasure is, there is the heart also'. By accepting the suggestion made to him by Eve, who had been given to him as a help-mate, Adam had placed himself under the direction of a hinder-mate. The true relationship with the Divine Spirit had been broken. Adam, a creature

of God, was supposed to listen to the voice of his Creator, the Creator who had placed in Adam's centre the Spirit of Life, by which Adam was to allow himself to be conducted through life.

By allowing his mind to be caught by Eve's suggestion, Adam had externalised his attention, focused his mental powers upon the things of the outer, material world. By this act he had placed himself under the dominion of matter.

Let us think clearly about this. We have two directions in which we can focus our attention. We can look inside ourselves and see what is taking place in our thoughts, feelings and will, thus becoming conscious of the ideas which pass through our mind, aware of our feelings, our likings and dis-likings, and what our will is trying to achieve. We can also look outside our physical body and focus our attention on the things we see in the external material world.

When we look at external material things, these stimulate our sense-organs, our eyes, our ears and so on. The impressions received by these sense organs are stored up in our brain and become centres of interest for us. Gradually we furnish our mind with images of the things of the outer world. The more our interest is in external things, the more

our energy is used to perceive them and to relate to them. We see them, and we act on them according to whether we find them productive of pleasure or pain.

But all our activities use up energy. We are creatures, that is, beings with limited bodies, limited sense-organs, and limited amounts of energy. If we use our energy in one direction, we are taking energy away from other directions in which we might use it. To engage our attention with the things of the external world is to take energy away from our inner psychological processes.

Adam is the type of all men. When he turned his attention away from the inner voice of God which reminded him of what he had been commanded, and placed his interest in the suggestion made to him by Eve, he removed some of the energy from his inner mental processes and focused it in the outer world of things. Thus the Voice of God within him became relatively less easy to hear, and the voice of Eve and the things of the outer world dominated his mind and carried his attention into the material things of that world.

That to which we give our attention dominates our consciousness. In the act of deciding that he would like to know what things in the world were good, and what things were evil, Adam, without

realising it, cut himself off from easy communication with his own innermost soul. In effect, he split himself into two beings, a forgotten innermost being, and a strongly remembered outer being. This was the beginning of the split in the mind of Adam and of all his descendants.

We, who are descendants of the first man, still suffer the consequences of his act. Our mind has been divided in two. When we are awake our attention tends to be caught by the things of the outer world, and being so caught, our energy becomes drawn away from our innermost processes, and is carried into the external world. Thus we have become less and less aware of what is going on in our mind's depths, and more and more aware of what is happening amongst the things of the outer world. Our loss of inner awareness, and the super-stress placed on outer data of the material world's things has divided our mind into what we have come to call the 'unconscious' and the 'conscious' minds.

This split is the biggest single cause of the world's troubles, for the purposes of our conscious and unconscious mind operate in opposite directions.

Not only has the mind of man been split into an outward-turned and an inward-turned part, but each part has its own intention and purpose. The

outward-turned mind aims to examine the things of the external material world, to sort them out into what is called 'good' and 'bad' for it, by which generally it has come to mean what is pleasant and what is unpleasant. It tends to spend all its time and energy trying to accumulate knowledge of outer material things, and only when it has expended all its available energy in this outer process, and is tired, does it allow itself to withdraw into the neglected inner mind and soul.

By the time that its lack of energy has caused the externalised conscious mind to withdraw its attention from the outer world, it has insufficient energy to examine its neglected inner world and so falls asleep. It is glad to be able to escape for a while from the hard work of continuous examination of the things of the outer world, but it has insufficient energy to examine the state of its own inner correspondent split-off half of the mind.

Thus sleep falls, and consciousness is displaced by unconsciousness, disturbed, perhaps, only by dreams arising occasionally in the depth of sleep, dreams caused by unsolved problems of waking time.

Mankind today believes that there are two minds, a conscious mind, about which it knows, and the contents of which it can give a fairly

accurate verbal description, and an unconscious mind, about which it knows practically nothing, except that it is entered into in sleep, that dreams sometimes disturb it, and that there arise from it at times vague feelings of uneasiness and anxiety.

In principle the contents of the unconscious may be made conscious. This happens for odd moments in sleep when a dream breaks our rest. But in general the processes which take place in the unconscious remain unknown to us.

Yet these unconscious processes are not without their effects upon us, and upon our conscious processes. The unconscious has a problem which the conscious refuses to consider.

The conscious mind is externalised, and occupies itself daily with an attempt to *analyse* the things of the world, to decide which of them are 'good' (that is, give pleasure) and which of them are 'bad' (that is, give displeasure or pain).

This analysis of things of the outer world aims to *cut them to pieces*, to reduce them to primary particles. This aim led to the attempt to locate the ultimate particles of matter which, it was hoped, would be atoms (i.e. uncuttable bits of matter). If these were found, it would then be possible, so the scientists thought, to determine which atoms, or combination of atoms, would be 'good' for a given purpose, and which 'bad'.

But unfortunately for the scientists, the believed-in atoms were not found. The 'atom' was found to be misnamed. It was not 'uncuttable'. With new technology the atom was cut, split into still smaller particles, into electrons, protons, neutrons and other energy behaviours. And all these, instead of being accessible to careful laboratory experiments that could force them to give up their secrets, became more and more tenuous, more and more like mere behaviour-probabilities of energies, all of which were but modalities of one vast energy field.

The conscious analytic attempt to split the world into assumed constituent particles, was an attempt to divide the world into parts believed to constitute it. But the unconscious has another purpose. The splitting of the world into imaginary constituent particles makes the unconscious mind uneasy. The unconscious aims to reverse the process of splitting the world into bits which occupies the conscious mind. The unconscious is *at war* with the conscious. Here is the origin of humanity's troubles.

A process of division of reality into bits, started by the first man, whom we call for convenience 'Adam', is still continuing. In spite of the splitting of the believed uncuttable atom and the disclosure that it has parts, electrons, protons, neutrons, etc., and in spite of the knowledge that these 'parts' are but particular behaviours of

energy, and that energy itself is a vast partless continuum, the search for ultimate particles goes on. The inertia of the original belief in unsplitable atoms carries on and carries with it many of the thinking processes of scientists.

Meanwhile, the unconscious mind continues its attempt to put back together again the broken particles of thought invented by the analytical mental process. But the unconscious has been deprived of much of the energy it needs by the extroverted mental processes of the waking condition, and only when tiredness forces the conscious analytical mind to rest in sleep can the unconscious mind continue uninterruptedly its work of 'Putting Humpty Dumpty together again'. In sleep, the unconscious mind repairs the ravages made by the conscious mind's analytical activities on the body and its cells. And in sleep the unconscious mind works to, 'Knit up the ravell'd sleeve of care', which makes uneasy the whole being.

But in most of us the battle of the conscious and the unconscious is very uneven, and is weighted on the side of the conscious, for it is in the conscious events of life in the outer world that our greatest interests lie.

The dangers to our physical body in our swiftly moving society are very real. Every year thousands of people are injured or killed on our motor roads,

or in airplanes. Every year we hear of thousands killed in natural cataclysms, storms, floods, earthquakes, volcanic eruptions. The external world is a dangerous world. It is not surprising that we spend so much of our energy on trying to understand and control outer material events.

But in our justifiable watching of the external events of the material world that exists and threatens the existence of our physical body, we have fallen into the neglecting of our inner psychological processes. We know much of the great technological improvements introduced into our life-pattern in the outer world. We know very little of the effects of the splitting of our being into 'conscious' and 'unconscious' parts.

Correspondent with our increasing external technological advances, we have deep within us a decreasing inner awareness of our own motivations. The conflicts that split the outer world of mankind's civilisations have arisen from the deficiencies of our inner understanding of our own selves. The violence we see everywhere breaking out in our societies is but the reflection of the inner violence we have done to our own minds and hearts.

When Adam, our first human ancestor, accepted the suggestion that he should know 'good' and 'evil', he had put his foot on a long, long road which all his descendants would have to tread.

## Chapter Eight

The decision of Adam to know 'good' and 'evil' resulted in his expulsion from the garden of Eden, for 'Eden' signifies a state of innocence and non-judgement. The real 'Eden' is in the centre of the human soul. To turn our attention outward into the external world of material things with such intensity that we forget our innermost being is to leave Eden. To lose energy by our continued interest in the things of the outer world so that we have insufficient power to fight our way back into our innermost soul, is, in effect, to be shut out from the garden. Differences of energy levels are relative. Fallen Adam had not the level of energy needed to re-enter the Eden within him, the innermost centre of his being.

So God, 'Drove out the man; and He placed at the east of the Garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life'.

When Adam turned his attention away from the centre of his being in order to, 'Know good and evil', in the outer world, God said, "Now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever," he must be sent forth from the Garden. Here is a tremendously important idea.

Let us consider for a few moments the significance of this statement. Having fallen into extro-version, that is, having had his interest captivated by the things of the outer world, if Adam, our first ancestor, had been allowed to eat of the tree of life, he would have lived forever. But having been captured by the things of the external world and having lost interest in the inner world in which alone lay his awareness of his real spiritual nature, he would, if he had been immortal, have been condemned to live forever, *in a state of externalised materialism.*

If our mind were to remain captivated by the things of the outer world, so that we forgot the reality of our innermost spirit, we would, in effect, live as materialists without any consciousness of our spiritual origin. And if we were also immortal, we should be condemned to live forever as if we were but part of the world of gross material things. We would have lost the one thing that differentiates us from the other creatures that live on earth, the consciousness of our origin as spiritual beings.

What would be our mental condition if we did not believe in our spiritual origin? Let us suppose that we became so captured in our mind by the things of the material world, that we came to believe that only material things are real. Then we would pursue knowledge of things only in material terms. We would see good and evil

merely as the ways in which one material thing affects another. We would see our own beings merely as material things, structures of matter, which act in the way they act *because they could not act otherwise*. To see our bodies as nothing but material things functioning only according to the rules of matter, would be to see ourselves as nothing more than somewhat complicated machines.

Included in our materialistic view of ourselves would be the idea that our mind is nothing but the function of our brain, and our brain but a rather delicately structured machine which could not react in any way to stimuli reaching it from the things of the outer world other than mechanically. Thus we would see ourselves physically and mentally merely as machines.

There are certain kinds of scientists in the world who have brought themselves to this view. They have followed the directives of their out-ward-turned sense organs and come to believe that they are actually nothing but material mechanisms which cannot do other than obey the same laws which they assume govern the other material things of the universe. Such men interpret their behaviour as entirely conditioned by the mechanical laws that rule the material universe. These men do not believe that the words 'free will' have any meaning. For them every activity of mankind is governed entirely by material law.

What does it mean for us if we accept such a view? It means that 'life' is a meaningless word, that it is a word that has arisen from mechanical processes in a material brain, from some not understood brain-activities that have given rise to the process we call 'speaking' (which is itself but a product of mechanical or electro-chemical processes in the material brain).

On this view nothing is meaningful in the sense we have so far believed. The very word 'meaningful' is itself but another example of the activities of our materially conditioned brain. The question, "What is the meaning of meaning?" is here nonsense. Life on this view has no meaning. Words are but noises arising unavoidably from the working of the material brain.

If we were to accept this view, our whole process of existing would be merely that of machines, acting in the way they act simply because they cannot do otherwise. Now let us imagine that these 'machines' can last forever, that they cannot wear out, that nothing can destroy them; what kind of world is this? It is a senseless world.

But something in us revolts against this senselessness. As we *actually experience* ourselves, we are *not* senseless. We feel our own existence. If

we were really nothing but machines, we would be unable to *feel*, unable to revolt. But something in us *does* revolt, and this something is *not* mechanical, and cannot *be* mechanical.

The revolutionary impulse within us is evidence of *spirit* within us, for spirit implies freedom, and machines have no freedom.

Now we can examine the idea that expulsion from the Garden of Eden, the departure of man from his innermost spiritual centre, implies death. "In the day that thou eatest (of the tree of knowledge of good and evil) thou shalt surely die," said God.

When man fell into captivity of the outer material world, he had placed himself on the path that leads to total materialism of the grossest kind, a materialism that would lead him finally into total identification with his being as a mere machine, entirely bound by the laws that govern all material things. If in this state of material machine-identification, man had been allowed to eat of the tree of life, he would have been trapped forever into a mere machine-existence.

Here we can see death, not as an enemy of mankind, but as his greatest friend, a friend who saves him from the perpetual meaninglessness of a mere machine existence. For in death the soul of man is released from the mechanicality of

external material things. In death man returns to the spiritual origin which is his true home, from whence at the creation of Adam he first emerged.

Death and sleep are closely allied. Each night when we go to sleep we let go of the material things of the outer world and enter again into our innermost centre. On the way, we may pass through the realm of dreams, where we are to some degree still conditioned by memories of things of the outer world, but once we have passed through this dream-realm we enter into the inner-most depth of our being, the Garden of Eden from which our extroverted waking life shuts us out

It is really astonishing, if we think about it, that we have the courage to let ourselves go into the realm of deep sleep, for there we have no knowledge of ourselves as we know ourselves in the light of day. At night we enter the kingdom of non-Self, and return in the morning to the world of Self. And we do this each night fearlessly. It is as if we know when we lay down our outer Self to sleep we have laid down nothing of ultimate value. We act as if when tomorrow comes we shall return from the Kingdom of our innermost essence and pick up our outer waking Self as a kind of garment which we will wear during daytime consciousness in order to conduct whatever business we have in the outer world.

Machines neither wake nor sleep. We do both. In our outer waking state we can attend to the things of the outer world which we decide profitable to manipulate. In our deepest sleep state, we return to our spiritual source to replenish our soul and repair our body.

Our dream state is an intermediate state between the outermost and innermost worlds. In the dream we find elements from the external world commingled with elements from the inner world. Some of these inner elements are reminiscences of the innermost world of spirit, the world which is our true eternal home. Sometimes these inner-most elements find their way into our outer waking life, and give us back a sense of the real meaningfulness of our being. It is at the moment of such in-breaks of spiritual awareness that we begin to understand the meaning of our presence in the universe.

Adam, our first human ancestor, need not have fallen into the state of identification with external material things, but he did so. Now we, who are his linear descendants, have to find the way back to the lost Garden of Eden. Luckily for us we have a guide, but before we talk about this guide we will restate our present position, so that we shall know clearly from where we must start our return journey to the Garden.

Adam, the first father of us all, although warned by his Creator not to presume to *know* ‘good’ and ‘evil’, acting on advice from *outside* himself, disobeyed the warning. As a result of his disobedience he and his adviser, Eve, had to leave the garden in which only the innocent could live. To make sure that fallen Adam and his spouse would not live forever in a state of slavery to external mechanical laws, a band of energy (called symbolically, ‘a flaming sword’) kept the pair from the tree of life, thus allowing them to escape their eternal slavery by entry into death.

We, as the descendants of this first human pair, have the same tendencies to extroversion that they had. We are their inheritors. We tend to externalise our attention onto the things of the outer material world. We tend to forget the spirit of freedom which dwells in the innermost centre of our being. We tend to fall into repetitive mechanical behaviour patterns. In effect, largely we behave as if we were merely machines operating under material laws of stimuli and reaction. If we were immortal we would be condemned to a perpetual existence of repeated mechanical activities. Luckily for us, death offers an escape from such ceaseless mechanicality.

The question for us now is this: expelled from the Garden where only innocence can live, deprived of the immortality which would have been ours if our first parents had obeyed the divine command, what are we to do? God, the Creator of all living beings, has set before us that choice between life and death, and has recommended us to choose life.

Death can be viewed in various ways. The worst way is the perpetual slavery of repetitive mechanical behaviour, which we call a 'living' death. But death may be viewed also as a transition from one world to another, from the world of mechanistic slavery to the world of free initiative, which we call the world of spirit. For, 'His worship is perfect freedom'.

We are to see the expression, 'This world and the next world', as having a special meaning. By 'this world' we mean the outer world of material things. By 'the next world' we mean the world of innermost being.

## Chapter Nine

These two worlds, the inner and the outer, are 'next' to each other, not in the sense that two material objects are next to each other, but in the sense that two forces of different vibrational frequency are 'next' to each other on the vibratory scale. Their vibrations interpenetrate each other without fusing together, just as our inner mental world interpenetrates the world of our physical body, yet remains distinguishable from it.

We know that matter is only energy behaving in a certain way, and we know also that mind is energy behaving in another way. We can think of matter and mind as two different behaviour patterns of energy, or two different rates of vibration of the one supreme energy that differentiates itself as all the things we experience in the universe. 'Matter' is a relatively coarse kind of behaviour of energy. 'Mind' is a relatively fine kind of the same energy.

When Adam fell into identification with the coarser kind of energy which constituted the matter of his physical body he lost his previous awareness of the very fine energy that operated his innermost centre. His whole consciousness thus fell from its highest level of operation; in which he was aware of the spiritual nature of his being. By this fall he became conditioned by the coarse, lower energies

of his physical body. His spiritual capacity for intuiting divine truths was lost. Now he had to rely for his mental contents merely on what his physical sense organs could convey to him. He had become a being of the outer world. He was no longer aware of his innermost spiritual essence.

In this fallen condition, Adam was no longer in his original state of Edenic innocence. He had chosen to know 'good' and 'evil', and by this choice had committed himself and all mankind to experience both.

Once fallen into the outer coarse physical body, he had made himself dependent on his outer physical sense organs for all his knowledge, except for a vague memory of his previous unfallen state, a memory which left him with a sense of guilt and anxiety. This anxiety still exists inside us, for we are his descendants, and it constitutes the ever-present background of our mental life. Somehow we know that long ago we fell from grace, from a state of unalloyed happiness into a world where care dogs our footsteps every moment. We try to cover up this awareness that all is not well with us by throwing ourselves into the outer world. We occupy our bodies and minds with the struggle for external survival, but still in the background of our minds we feel that we have made a mistake in our choice of direction.

When Adam found himself outside the Garden of Eden, fallen from awareness of his innermost spiritual centre, he found himself facing a world of things the inner significance of which he could not comprehend. Before his fall he had been able to intuit the innermost spiritual nature of things. Now he had no possibility of knowing them other than by the use of his physical sense organs. Now he must begin the external study of things and try by use of his outer senses to disclose their nature.

Thus in the fourth part of Genesis we read that, "Adam knew his wife; and she conceived, and bare Cain." Cain, this first born child of fallen Adam and Eve was, 'a tiller of the ground'. By his parents' fall his consciousness had been directed downwards to the earth, towards matter. From this point the rest of human history was to be an attempt to 'raise Cain' from his identification with the material world.

The mind of Cain was a mind with a direction like that of any thorough-going materialistic scientist, a mind dedicated to the investigation of the properties of the outer world, a mind determined to find out by physical experiments the nature of 'good' and 'evil', but meaning by these terms 'that which is efficient', and 'that which is inefficient'. The spiritual meaning of these words, which pertains to the condition of the innermost will, was forgotten.

When we say that a hammer is 'good' for hitting a nail, or a pair of pincers is 'good' for pulling one out, we mean by 'good' that it is 'efficient' that is, that it can do the job economically, without waste of energy. When we say that a flat tyre is 'bad' to ride on, we mean that it is inefficient, that it does not make for safe, speedy travelling by car.

Such uses of 'good' and 'bad' refer to the efficiency or inefficiency of material things when applied to activities which we wish to pursue in the outer world.

But there are other uses of these words. We can talk of 'good' and 'bad' *will*, and here we may refer, not to the efficiency or otherwise of the will but to an altogether different idea, an idea not very easy to define in material terms.

When we say that a certain man is a 'man of good will' we do not mean that he is a man of material efficiency. We mean that his *innermost attitude* towards the beings and creatures in the world is one of love and helpfulness. Such a man may not actually be physically very efficient. He may have been born with some disabilities, like those we see in certain babies who come into the world with impaired functions of body or brain. Or he may have little interest in the things that make for outer material efficiency. But whether the one or the other, he can still be a 'man of good will'.

Whether he is a man of good or evil will does not depend on his capacity for efficient performance of physical activities, but on the innermost state of his *Will*.

Will is the most mysterious of all powers. Will is not a material thing that we can put on a laboratory table and cut up. It cannot be put under a microscope and its structure disclosed to a camera. It is so intangible that some scientists disbelieve totally in its existence and think the word 'will' is a nonsense word. Such scientists do not use the word 'will', but prefer to think of all activities of so-called living beings as a product of mechanical, chemical or electrical action and reaction.

But actually, inside ourselves, we know what we mean when we say that we 'will' only the best for those we love; and we know what we mean when we experience 'hate' for someone who has deliberately done us an injury, and we do not feel that we have a 'good' will towards that person. For us who are not materialist scientists, the word 'will' refers to a fact of innermost reality. We cannot define this fact in external materialistic terms, but we do know by our innermost feelings the difference between the will that is 'good' and the will that is 'bad' or 'evil'.

We find, then, that the words 'good' and 'bad' have two different fields of application: one in which they refer to efficiency and inefficiency in the outer world, and one in which they refer to the condition of the will in the inner spiritual world. These two opposing uses we are to keep clearly distinguished in our mind.

Cain, the first born of Adam and Eve, killed Abel, his brother. When he did this deed, what was the condition of Cain's will? The Bible says that, "Cain was very wroth." He was angry because he and his brother had made offerings to the Lord, and his brother's offering was accepted, and his own offering not. In his anger, Cain murdered his brother.

Cain's *will* towards his brother was at that moment evil. The blow he struck was *efficient* in causing Abel's death. When a soldier intends to shoot another soldier, and he does so, he says that his marksmanship is 'good'. If he misses, he says that his aim is 'bad'.

But the soldier who shoots another soldier has also a state of *will*, which is defined as 'good' or 'evil' according to his belief in the righteousness of his cause. If a soldier believes sincerely that he is fighting for the 'right', he can say that his will is 'good', regardless of the efficiency of his marksmanship, and he can justify his act to himself by defining the soldier that he shoots as

fighting on the ‘wrong’ side, fighting for the ‘evil’ enemy. This is how soldiers are able to kill their opponents during a war, whilst during a period of peace they would feel wrong to do so.

This question of the different use of the words ‘good’ and ‘bad’ (or ‘evil’) is very important for us to understand. We can do an efficient act of destruction (like bull-dozing down a building no longer needed) without defining destruction as ‘bad’. But the same act could be done with ‘evil’ intent, with a ‘bad’ will, and then would not have the same human significance.

Cain killed his brother. Cain was *angry*. His action sprang from his anger. His will was to strike Abel because God had accepted Abel's offering. Cain might have asked himself *why* God distinguished between the two offerings, and might have discovered that his own offering sprang from a wrong state of *will*. But he did not. He dared not strike at God, so he struck instead at his brother. How often is one person punished for another's action? Here is the beginning of the idea of the Scapegoat.

The Scapegoat is one who, being himself guiltless, is punished for the misdeeds of another. Abel is the first example of the scapegoat given to us in the Bible. There are other examples given later, and human history's advance may

legitimately be viewed as the history of a long line of scapegoats, each one an Abel in his day, and Jesus their conscious head.

The Bible traces certain type-figures through from their first appearance to their final gathering together for their great confrontation in the Book of Revelation. The scapegoat is one of these type-figures. The thwarted, angry man is another. Adam and Eve are the type of innocent but disobedient figures. The serpent is the type of subtle, sensual being who pursues knowledge for the sake of pleasure and pleasure for the sake of self-indulgence.

All these, and other type-figures, represent aspects of the total pattern of universal life, each aspect having its own significance and value within the whole. Without its opposite, no quality can be adequately defined. Without 'evil' we cannot define 'good', without 'disobedience' we cannot define 'obedience'. This fact places us in a very difficult position, in which only extreme sensitivity can bring us to clear understanding.

Adam and Eve, created in a state of innocence, with no idea of the meaning of evil, could not have known in that state what today we all know very clearly. The question is raised for us, are we better or worse off than our first ancestors were in their state of innocence?

If Adam and Eve had not disobeyed God's command; if, as a result of their obedience, they had remained in the Garden of Eden, and had lived forever, could they have understood the kind of things that we today understand? Could they have known compassion as we do when we see our loved ones suffering? could they have known what it means for us to stand firm in the presence of temptation? could they have known what purification of the fallen soul means in the act of repentance?

However we reply to these questions we must believe that our understanding of life differs from that of the unfallen Adam and Eve.

## Chapter Ten

If Adam and Eve had not disobeyed God's Command; if they had not chosen to know evil as well as good, they would never have known the stresses and strains to which the human soul may be subjected. They would have known only the harmonious, easy life of the soul fully conformed to God's will. They would not have known the difficulties under which we today live our lives.

Do we consider ourselves fortunate that we know something of evil as well as of good? Do we believe that our condition as human beings would have been better than we now know it if our first parents had not chosen to know evil as well as good?

This is a very difficult question, one that may give rise to much discussion, and raise problems bearing on matters of theology, but we can say that in the world into which we are born it is better for us now to know that good and evil exist, and better for us to gain some power to discriminate between them, especially in relation to their effects upon our being.

We say that God moves in a mysterious way to perform His wonders, that He can bring forth good out of evil, but this does not justify any evil

that we may do. We cannot say that because God can turn everything to good account it does not matter what we do.

Once we accept that 'evil' means 'against life', and that we have some power to choose between actions that make for life and actions that tend towards death, then we place ourselves under the definition either of 'good' or of 'evil', according to whether our will is directed towards life or death.

That Cain was angry and killed his brother, allows us to say that in this act, Cain did evil. He acted against the life of Abel. That God did not immediately put Cain to death for his murderous act, we may view as an example of God's mysterious way of dealing with evil. When Cain feared that every man would seek to kill him, God set a mark upon Cain, to forbid men to kill him. Cain would have to live long enough to be able to contemplate the meaning of his evil deed. No wonder that he said, "My punishment is greater than I can bear." What worse punishment can a man suffer than to be placed in a position where he must face the consequences of his evil actions, and yet be required to live?

The world cannot be quite the same after a man has committed an evil deed. Like Cain, he must fear reprisals, and his life must be lived in a state of self-defensive tension and unease. We all know

that even a little crime tends to make us fear discovery and reprisals. Even to be unkind to another human being tends to put us on our guard against a possible like reaction from that being. The life of an ill-willed person cannot be happy. The pre-condition of true happiness is a good will, a will that affirms life in all its forms. The precondition of unhappiness is an evil will that directs its energy to the destruction or impedance of life, whether in others or itself.

That it is possible for an evil will to direct its destructive intentions against itself we see in people who deliberately act against their own best life interests. Such people are often enraged against the results of their own previous evil actions. They have acted against the life interests of others and their actions have failed their intent. Their failure galls them. Their frustrated evil will, having failed to destroy the life-possibilities of another person, turns in its rage against itself. There is no worse condition of soul than this. Rage against one's own self is ultimately self-destructive.

But God is compassionate. He will 'raise Cain', lift him to a higher level of awareness and self-control, so that he will never afterwards do another such deed again.

We are not only descendants of Adam and Eve, but of Cain also. “Woe to you who are inheritors,” said a great philosopher. “The sins of the fathers are visited upon the children,” says the Bible. We have in us not only the tendencies to disobediences of Adam and Eve, but also the tendencies to be quickly enraged which we have inherited from Cain.

We like to know good and evil; we like to indulge ourselves in the pleasure-activities of the world; and are quickly roused to anger when our activities are impeded. Not only do nations make war against each other in order to secure for themselves what they consider to be for their good, but individuals also make war, in their own little ways, against each other. Next door neighbours quarrel about the height of a dividing hedge, and take legal action against each other. Cain’s spirit is still inside us.

How is God to raise Cain's level of awareness in us so that finally we shall be able to accept what is sent to us without at once flying into reactive violence?

Firstly, God has given us the great religious teachings of the world, each of which tells us, in one way or another, that we are all children of the one universal power, and that this power wills for all of us the highest that is possible for a living creature to possess.

Secondly, if we reject the great teaching of universal good will, God has another way of leading us finally into His way. This other way is via the path of *experience*. What we refuse to accept on the basis of God's command, we will finally accept because our own personal experience *forces* us to accept it.

We may pursue our own pleasures and react violently or cunningly against any who impede us, and try to avoid the unpleasant consequences of our actions, or we may choose to accept the great teaching of good will that God has given us. If we choose this second course we will place ourselves on the straight path of true self-development. If we choose the course of private pleasure pursuit and personal advantage, we will place ourselves on the devious tortuous way which will require us to deceive as many persons as we can.

This devious way, this unstraight way, is not narrow. It does not go directly on the shortest path to the Truth. In its tortuous turnings it covers a very wide territory, and in the process encounters many things that the one who goes straight to the Truth never meets. This is the basis of the Prodigal Son's self-justification. Certainly the prodigal knows much more of the ways of the world than does the one who stays on the straight and narrow way. But what more the prodigal knows is not to do with Truth, but with Untruth, with the many

ways that men in the world, in their dealings with each other, can continue to gain advantage over each other.

The way of the devious man is much more complex than the way of the straight man. Truth is very simple, but lies are innumerable. 'To see a hand in the place of a hand, an eye in the place of an eye', is the simple way of seeing that Jesus recommends to us. To misrepresent everything and to obscure the simplicity of God's truth with a multitude of over-complications, is the way of the confidence trickster.

We have a very simple definition of God: God is Love. We know what love is. It is a feeling power that works for the good of living beings, a sensitive power that acts always to lift life onto higher levels of existence. It is a power that intelligently operates to bring harmony into the relationships of all living creatures, for their ever greater, true happiness.

But the devious man, the man of private purpose, ever pursuing his own advantage over other men, dislikes simplicity, hates the uncomplicated truth that would expose his trickery. 'Men love darkness rather than light, for their ways are evil'. The tricky man is afraid of truth, and so does what he can to suppress it. But in trying to suppress Truth in the world, he suppresses it inside his own soul. Thus he cuts

himself in two. In one half of his mind he works to conceal Truth, in the other half he has to use Truth, the Truth of Logic and mathematics, for without this Truth he cannot conduct his private business, cannot keep his business accounts, cannot know where he stands with other men with whom he has to deal.

The devious man therefore cuts himself in half, one half committed necessarily to the simple Truth of good book-keeping, and the other half committed to a multitude of untruths, to deceive others.

It is this devious man who needs saving from his own crookedness, this man who, like Cain, needs raising to a higher level of understanding of what God's Universe really is. It is not a garden to be raided and its divine fruits stolen by those who have not tended it. God's Universe is a vast garden laid out for the nourishment and delight of those who devote themselves to its proper use. Sensitive ecologists know more of this great truth than do those men whose disregard for principles have polluted the world's atmosphere, rivers and seas.

Yes, Cain, the first murderer, and the devious men of the world, must somehow be raised to a higher level of self-responsibility. And if they will not take of their own free will the straight path of the simple Truth given to us by Jesus Christ, that

we are to love one another, then they will need the harsh lessons of the world of devious men, the world where 'Every man's hand is against them'.

The man of selfish private purpose, who refuses to learn from the world's great teachers that the man of private purpose cannot for ever pursue his selfish aims without finally coming up against the simple truth that he himself, by his own private intentions, has cut himself in two, this man is his 'own executioner', and must be driven by the very logic of his own orientation to final realisation of this fact.

This man, feeling himself approaching inevitably towards his own self-imposed punishment, must twist and turn to avoid the marching logic of his own mind, that tells him of his perilous plight in the presence of the eternal Truth. Before this truth he must stand at last, with his own mind his own accuser.

How do we feel when we find ourselves in a dangerous situation which we have entered entirely through our own disregard of the facts? At the entrance to the quarry, a sign says, 'Danger! Blasting! Keep out!'. A young boy, though able to read, driven by the impulses of youth goes into the quarry. We say of him, "He was only young. He did not *realise* the danger."

But what of the adult who reads the warning notice at the entrance of the snake-pit of lies and misrepresentations and deviousness, and yet enters into it? Are we to say of him, “Well, he was immature, he did not really know what the notice meant.” And if we do say this, will he himself, knowing his own motives, be so lenient with himself?

What is the judge in man’s mind? It is that which we call ‘conscience’. ‘Conscience’ means the totality of one’s knowledge of oneself, one’s thoughts, feelings, motivations and actions.

When we do something to another being that we would not like to have done to us, we feel the prick of conscience.

## Chapter Eleven

Conscience arises from the records in ourselves of the totality of our experiences. It warns us of the effects of actions and tells us what we would like to be done and what we would like not to be done. Our awareness of our own reactions to the actions of other people tells us the probable reactions of others to whatever we might do to them.

But when strong desire drives us to act in a certain way, we tend to disregard the probable reaction of others. We tend to be too busy pursuing our own ends to be able to spare much time in considering the purposes of our fellow men. We blind ourselves to all purposes other than our own. So it was with Cain. He had a purpose in making his offering to God. When his offering was not accepted, he did not ask himself why. He could not attack God, so he reacted violently against his brother, Abel, and killed him.

Only after this deed of violence did he think of its possible results. Then he realised that, from fear of him, every man's hand would be against him. This was more than he could bear. He found himself unable to stay in the place where he had killed his brother, and unable to face God. So he withdrew himself and went east of Eden to the Land of Nod. There he built a city and called it after his son, Enoch.

Here we have a man, afraid that the hands of other men would be against him, building a city, where he would beget children, and so fill the city. Many a guilty man since then has found it convenient to hide himself in a crowd.

But, 'The sins of the fathers have their effects in the children'. The city's inhabitants bore some of the characteristics of its founder. Soon, one of them, Lamech, would prove himself as headstrong and violent as Cain. Lamech would tell his wives, "I have slain a young man to my hurt!" His position would be worse than that of Cain; further degeneration was to come.

When men behave very badly and refuse God's directive, God has His own way of response. Eve brought forth another son, whom, she said, God had appointed to take the place of murdered Abel. From Seth was to come another line of men, a line that would follow God's intent.

When a man turns away from God, God selects another man to do His work. When a whole nation rejects God, God elects another to do His will. Nothing can stop the forward march of God's purpose. From Seth came his son Enos, and then men, 'Began to call upon the name of the Lord'.

It is when corruption is at its height that men begin to remember God. Surrounded by the violent tendencies of Cain and Lamech, the Sons

of Seth found it necessary to call for help from God. Intelligent men meditate on the causes of lawlessness and violence, and their meditations bring them closer to God's Truth. Today, presented with increasing violence and vandalism, we also are being driven to meditate on our situation, and to seek solutions of our problems. Only when driven to the cliff-edge do we sharpen our wits.

Enos, the Son of Seth was an ancestor of Jesus Christ, as we see in the Gospel of Luke. With the birth of Enos, men had first begun to call on God for help. The name Enos means 'Man in his frailty'.

Only when man realises his own weaknesses does he see that he needs help. 'Man's extremity is God's opportunity'.

To Seth was born Cainan, whose name means 'Acquisition'. From prayer to God one acquires power to make a fresh start in one's life. We today, are the descendants of the sons of Seth and the daughters of Cain, and we have in us the tendencies of both lines. In us are violent destructive impulses from Cain, and side by side with them, a desire from Seth to return to the goodness of God.

Our whole life oscillates between these two tendencies. Where we are strong and confident in our own strength, like Lamech, we tend to ignore everything except our own purposes. We have no

room in our mind for God or for the consideration of other people's welfare. Where we are aware of our frailty, like Enos, we tend to seek help.

It is this oscillation, this doubleness of nature, that Jesus had to do battle with in the desert, and in Gethsemane. It is this doubleness that we have daily to face in ourselves. The battle began long ago when the first man and woman decided against obedience to God. "God," as Jesus said, "is Spirit." And spirit is free, intelligent, infinite power. In disobeying God, Adam and Eve had turned away from the free, intelligent spirit which lived in their innermost heart, and had enslaved themselves to the stimulation of the things of the outer world.

Corruption, once started, tends to accelerate. From the first error of Adam and Eve sprang the violence of Cain, from this the further degeneration of Lamech. It would not be long, on God's Time-units, before 'the wickedness of man would be great in the earth, and their imagination continually evil'. The time had come for a change in divine tactics. God sought for and found a man whom he could trust to obey Him. This man was Noah, whose name contains the meaning, 'This shall give us rest'. Noah was the principle of enlightened intelligence. In the presence of such intelligence our minds can attain rest and peace.

Noah, being intelligent, knew that listening to the innermost spirit inside him would be more beneficial than subjection to the violent impulses which arise from slavery to the stimuli of things of the outer material world. Free intelligence and initiative dwell in the innermost centre of one's being. Slavery is a product of making oneself dependent on things of the outer world, and believing that these things are the real values of existence. But real values are not in material things, but in the intelligence that designs them or knows how best to use them. The inventor is greater than the thing that he invents. The Creator is greater than the creature.

We human beings have tendencies to impulsive action, and we have intelligence. The impulsive actions in us have the same evil root that ruled in Cain. The intelligence in us has the same divine source that moved Noah to anticipate the Flood which would destroy the corrupt generations of men who were impeding God's evolutionary purpose.

The Bible has various levels of interpretation. Apart from references to actual events of history, Bible stories have psychological and spiritual significance. The earth gives actual evidence that at times great floods have occurred. On such occasions the lives of animals and men must have been greatly endangered, and survival would have been more probable for the more intelligent.

Intelligence, the principle of the mind signified by Noah's name, was the chief instrument of survival.

But in the Bible the word 'water' refers not only to the liquid with which we are all familiar, but also, symbolically, to the fluidity of the animal and human soul. 'Water' symbolises plasticity of substance, for water adapts itself to the shape of any container into which it is poured. In the same way the substance of the soul tends to assume the shape of any idea presented to it. This characteristic of the soul we refer to when we talk about its tendency to fall into identification' with whatever is perceived.

Modern psychology tends to avoid the use of the word 'soul' because of its religious associations, and prefers to use the word 'mind', or, in certain schools, 'behaviour-patterns' of an organism. But however the word 'soul' may be avoided, its significance still has reference to facts of our actual experience. We still think, and feel and will, whatever names we use for these activities, and the word 'soul' is still used by sensitive persons who are not captured by modern scientific theories of the mind's functions.

By 'soul', then, we mean that in us which feels and thinks and wills, and we know that this soul is very flexible, very adaptable, very plastic, and, in consequence, unless we take more care of it,

very unstable. A soul is easily disturbed, easily shocked, falls easily into identification with whatever it experiences. Where a given behaviour is successful, we find that people tend to copy it. If a young lady selected to be the bride of a prince, wears her hair in a certain manner, numbers of young women tend to follow her example. Whatever famous men and women do, others tend to try and do likewise. Everyone tends to prefer success to failure and to copy whatever successful persons do.

All this is the result of the soul's plasticity, its tendency to assume the shape of whatever is presented to it. Examples of adults tend to shape the behaviour-pattern of children. The activities of famous persons tend to shape the behaviour of others who are not famous.

Because disobedience manifested itself in Adam and Eve, their son Cain was tainted by the same tendency. Because of Cain's impulsive violence, Lamech, too, cried out that he had slain a man. By the accumulations of such examples, their children and their children's children became more and more corrupt, until by the time of Noah, there was no evil deed that they did not commit. The souls of nearly all men had fallen into the patterns of action followed by their parents. Symbolically, the souls of men were *flooded* by the passions of

their ancestors. Now the Deluge would destroy all except the very few intelligent human beings symbolically represented by Noah, the Noetic principle, the *Nous* in man.

Intelligence in mankind is a gift of the Divine Spirit. Without this spirit man would be at the mercy of every stray stimulus that strikes him. But this intelligence, this Noetic principle, this Noah, must be placed in an Ark. The Ark symbolises the protective vessel in which man's intelligence is carried. It is like the hard, bony skull which protects the sensitive brain which is the organ of our intelligence.

All around us is the vast ocean of the life-force. On this sea we sail our body-boat, our personal Ark. This sea will drown us unless we stay in our Ark, the protective hull of our intelligence.

Like Noah we have three 'sons', three parts of our being. These we have with us in our Ark, in the skull which protects our brain. The three 'sons' correspond with our powers of thinking, feeling and willing, all of which have their special zones in the brain.

When the great ocean of life threatens us with its violent waters, we can be kept safe within the Ark which shelters our intelligence. We need not drown in the wild waters of uncontrolled feelings and emotions. Safe in the Ark of Noah,

the place of intelligence, we can wait for the Flood of impulses to subside.

Our brain has parts that correspond symbolically with the three Sons of Noah, Shem, Ham and Japhet. 'Shem' means 'name of renown'; that part of our soul which is destined to lead us to Divine Enlightenment. 'Ham' means the hot dark impulsive part of us which tends to lead us astray. 'Japhet' means 'he that persuades'. These three names contain by implication a complete psychology and doctrine of spiritual enlightenment.

'Shem', the 'Renowned Name', points forward in time to the most glorious of all names, which will be borne by Christ. Before this name, "Every knee shall bow." It is the name of the Saviour.

## Chapter Twelve

The name of the Saviour is Jesus, which means 'Jehovah is Salvation'. This name, in various forms, is given to a number of men in the Bible, each of whom believed in Jehovah's power. No name can be superior in meaning to this name, for it signifies the effective presence of Divinity Itself, the inner presence of God Himself in Man.

Insofar as a man believes that his intelligence and sensitivity and power of action are gifts from the infinite spirit which is God, that man is connected with that spirit, and so can act as an efficient instrument of God's will. "It is my will to do the will of Him that sent me," says Jesus.

Let us return for a moment to Noah and his three sons, and what they symbolise in our nature.

'Noah' means 'Nous'; Intelligence; that in us which is open to receive guidance from the divine Spirit. It is by this intelligence that man has been led to make all the marvellous discoveries that have carried him from a very primitive form of existence up to the highly advanced stage of civilisation that we now enjoy. All our sciences and technologies are the product of this intelligence, investigating the mysteries of nature.

Today, we often hear people criticising these same sciences and technologies as the causes of the disgusting pollution of our lakes, rivers, seas, atmosphere and Earth, but careful thought will reveal that it is not too *much* science and technology that has caused this pollution but too *little*. There has been more consideration of the *economics* of industry than for the polluting effects of means of waste disposal.

The nations who have little science and less technology are not better off than those more highly organised. It is no use dreaming of returning to the simple life that we lived before science had changed our world. We cannot go back; we can only go forward. Intelligence is the presence of spirit in us.

Noah has three sons: Shem, Ham and Japhet. The meanings of these three names is very important for us, for it is by means of what they signify that our intelligence becomes more clear to us.

A human being's intelligence has three aspects, which the three sons of Noah symbolise. 'Shem' signifies that aspect of intelligence which is conscious of the tremendous value of names in the development of Man's spiritual nature. Without the use of names, we could not pass from the animal or sub-human state to the human. Names allow us to *bring order* into the

world, both within and without. Without names to serve as anchors to our feelings and thoughts, our inner energies would remain in a condition of compulsive chaos, the condition that is signified in the name 'Ham'. By applying words to the events of our inner and outer life we can begin to control our feelings, impulses and thoughts, and so reduce chaos to order, confusion to clarity.

We tend to be hardly aware of the power of words in our lives, yet we admire great orators and their powers of persuasion. Daily we are subjected to the verbal suggestions of advertisers, who, by means of words, aim to convince us that we need commodities of which, perhaps the day before, we had been utterly unaware, but now, under the stimulus of clever word-play, we believe are highly desirable.

Everywhere we are surrounded by word-patterns specially designed to condition our thoughts, our feelings, desires and actions. Politicians depend for their positions on words. Business-men depend for the creation and continuance of their businesses on words. Sciences, philosophers and religions depend on words. Not for nothing is the Word viewed as all-powerful by certain thinkers who have studied its capacity to move human nature.

The Bible is often called 'The Word'. Without it the mind of man would be very impoverished. People who say that they do not believe the Bible often unconsciously quote from it. Shakespeare and other great writers could not have written their works without the cultural background given by the Bible. Every major religion has a book to refer to, when faced with a problem.

Jesus is called 'The Word made Flesh'. This embodied word is Truth made physically manifest in action. "The Words that I say to you are truth, and they are life," says Jesus, because without true words we cannot escape confusion and disorder.

The Word then is of tremendous importance. The first man to discover the value and power of the Word was the first man to start the forward march of human culture. This man, in the Bible, is called Shem. He it was who was to gain the title of the Man of the Name, the man of renown.

Once the power of the Name was made conscious, it followed that names should be carefully studied and recorded, and their use expanded. This expansion of the use of names and of words in general is the meaning of 'Japhet'. By extension of the use of words we can gain wider control of the elements of our experience.

There are people, even today, who cannot read, and so cannot acquire words needed for complex social living. Such people cannot take on jobs of responsibility which depend on word power. Often they do not realise that their problems of social adjustment depend almost wholly on their lack of words.

The Bible is a collection of words. If we understand these words we possess an *instrument of life*. When we read that Noah was drunk, we are being told that intelligence was intoxicated or overwhelmed by the colossal implications of spiritual understanding.

When we read that his son, Ham, exposed his father's nakedness, we are being told that the hot, impulsive nature of man tends to leak out any information that spiritual insight may reveal.

When we read that Shem and Japhet covered up their father's nakedness, we are being told that the man who discovered the power of names, and the man who had decided therefore to expand his vocabulary, had sufficient self-control to conceal what intelligence had to say.

But why should what it is that intelligence has to say be concealed? Surely men would be better off if they were to receive intelligent information? Yes, of course, *if* they could receive it and use it intelligently. But the history of mankind does not

give evidence that intelligent words are gladly accepted. The great prophets were persecuted. Every new idea threatens old patterns of behaviour.

Every new invention disturbs old modes of production.

Daily we see that unfamiliar ideas are viewed with suspicion. The status quo resists change. Why is this? Because everything whatever that exists is *energy*, and established energy-patterns automatically resist change. Inertia is a real force, not only physically, but mentally and emotionally. A mental preference for a familiar idea resists attempts to change it. An habitual emotional tendency tends to resist whatever would deny its validity. Not only in the divisions of religious sects do we see evidence of this, but everywhere through-out the world, in every situation.

Racial and class distinctions today disrupt our society and threaten our safety, and all such distinctions have their own inertias which resist any attempt to change them.

So, in the presence of their knowledge of the possible devastating effects of words, Shem and Japhet covered up the information which their inborn intelligence had revealed to them. They

decided to co-operate and to use their new insights to control the hot, impulsive nature of their less self-possessed brother.

This problem of the control of impulsive energy is today everywhere presented to us. Vandalism costs millions of pounds annually. The energies of adolescence are not easy to control, even when other complicating factors are absent. Vast unemployment makes more difficult the problem of energy direction. Insufficient intelligent education leaves many without the nervous-system organisation to make it easy to gain self-control. The division of societies into Haves and Have-nots creates a twofold problem of conceit and envy.

Those who comprehend the tremendous power of words will, like Shem and Japhet, be careful of their speech. They will accept the facts as they see them clearly demonstrated, that new truths produce reactive behaviour in those unprepared for them. Yet evolution must go on. New truths must be said, or mankind will cease to develop, and so will become fixated as the animals have become. A static mankind would cease to have any useful function for the forward march of evolution.

Spirit is essentially forward moving. "Behold! I make all things new," says the voice of spirit. Without new truths, the world would settle down

into an unaltered repetitive round of thoroughly known events. The result would be universal boredom, hardening, loss of consciousness, and finally, death. Without the ever-renewing power of the spirit, life would become utterly unworthy of living.

It is true that Intelligence, the Noah-principle, tends to become overwhelmed with the infinity of new possibilities of spiritual revelation. It is true that the Ham or hot, impulsive nature, tends prematurely to expose its new insights to unprepared people. It is true that the Shem and Japhet word-power consciousness in us sees the need for care in protecting new revelations from the reactions of inertic people. But it is also true that new truths must be set free to do their evolutionary work in the universe, for, if this is not done, mankind will come to a dead end, and the forward movement of Spirit will have to be taken over by some more intelligent being.

There is something about the idea of mankind failing to achieve its true goal that we do not like. A grey mist descends on our minds when we contemplate this possibility, and a deep melancholy follows the mist. We hate to miss the mark set for us by the Divine Spirit. To miss the mark is sin in its deepest sense.

The word in the New Testament that is translated into the English word 'sin' means, 'to miss the mark'. What is the mark? Quite simply it is the remaking of man into a true image and likeness of God.

Man at his first creation was made as an image and likeness of God. By presuming to know Good and Evil, man lost this likeness. This lost likeness is to be regained by man going through a long process of development, a development that depends largely on man learning to use words truthfully, so that he ceases any longer to deceive himself.

Self-deceiving is a very common error in man. When Adam and Eve decided to disobey God's command that they should not seek to know Good and Evil, they did not think carefully through the results of their disobedience. They acted impulsively, without consideration, as Ham would later do.

To control impulsive behaviour, words are needed. To control ourselves we have to *talk* to ourselves, use *words of truth* to ourselves. Without telling ourselves the truth of our position, we cannot persuade ourselves to act intelligently. One of the meanings of the name 'Japhet' is 'persuasion'. Our thinking processes are really inner talking processes in which, by means of words, we order our thoughts and feelings, and control our impulsive tendencies to action.

But if we are not *truthful* to ourselves in our inner talking, we create false connections in our nervous system, and cause false emotional attitudes to arise. If we make ourselves very alert to our inner processes, we find that often we do not like to hear certain truths about ourselves, especially truths that show us less admirable than we would like to be.

“Good name in man and woman is the immediate jewel of their souls,” says Shakespeare. We do not like to have a bad name, for a bad name spells trouble for us, either without or within.

## Chapter Thirteen

We can understand fairly easily how having a bad name with other people may spell trouble for us. To have a bad name in the business world can mean that a man may find himself in a position where no other business man will trust him. A man with the reputation of being a bad payer may have difficulties in getting supplies of the commodities he needs to keep his business going. A man with a reputation for inefficient de-livery of goods may find that his customers have gone elsewhere for their supplies.

How does having a bad name inside oneself affect one's own mind? It makes it uneasy and apprehensive, makes us expect trouble, and this puts us on guard, and this on-guardedness creates tensions in our body which decrease the efficiency of our organs, so that we become unhappy or ill.

Supposing we have a bad opinion of our own character, that we give ourselves a bad name, so that we do not trust ourselves; what happens internally to us? We are to some degree made anxious about our inner security.

Let us carry this condition to its extreme limit, so that we see clearly its effects on ourselves. Let us imagine that we cannot trust our senses to give us true information about the things in the world

that we see and hear and smell and taste and touch. If our eyes are not trustworthy, then what we think we see may be other than we think, and perhaps may even not exist at all. So with things our other senses may appear to tell us.

What we do actually to deal with such possibilities is to use each of our senses to verify what the others appear to tell us. We think we see something, and to verify its presence we stretch out a hand to touch it. If the two senses of sight and touch verify each other, we have strengthened our belief in the object's existence. If we think we can smell gas, we may go to the gas fire or cooker and see if the tap has been left turned on; we use our eyes and finger-touch to check what our nose appears to have told us.

But suppose we come to have a bad opinion of our mental capacities, suppose we distrust our reason itself, so that although we believe that our senses are giving us true information, we do not know how to think profitably about this information. What now is our condition? We tend to feel confused, disorientated, anxious.

A man who cannot trust himself, who has come to have a bad opinion of his own capacity for seeing clearly, or reasoning correctly, may feel very insecure. Worse still will be his condition if he knows that his basic motives are wrong. If his intentions are such that if he thought similar

intentions were in another man's mind he would have a bad opinion of that man, then he must have a bad opinion of himself. If he would give this other man a bad name, then he must give himself a bad name also.

But, as we have seen, 'Good name ...is the immediate jewel of the soul'. The real view that we hold of ourself is the central reference of our being. If this self-view is not likeable we may suppress it from our surface awareness, but it will still remain the real centre of ourself.

An unpleasant view of oneself, even if repressed from consciousness, remains a centre of discomfort and unrest in our being. To give oneself a bad name because of one's bad motives is to condemn oneself to much unhappiness. One becomes guilty. One expects, con-sciously or unconsciously, reprisals from the other beings in the world.

If we know that our own motives are bad, the bad opinion of ourself that we have can only condemn us to a reduction of efficiency. For a bad opinion creates tension in our body and mind, and tension impedes blood-circulation, and impeded blood-circulation starves our cells of food- energies and oxygen, and such starvation is a movement towards discomfort, and ultimately to disease and break-down.

To give oneself a bad name is, therefore, to condemn oneself to trouble, discomfort and unhappiness. The only way to rescue oneself from such unhappiness is to reform or reshape one's motives.

Of all the motives for our actions that we may have, only one is absolutely basic, and the rest derive from this, or are acquired from outside, usually by copying the declared motives of other persons.

The absolutely basic motive of every living being is its will to develop its capacities for ever fuller being. This basic motive is called *Love*. Love is the will to work for the development of the possibilities of being. When all our possibilities are fully developed we experience what we call 'satisfaction'. Satisfaction means 'being full of being'.

Now 'being' is a verb, that is, a word denoting action. 'Being' is doing. Our organism is being as long as it is doing, as long as it is *actualising* itself. Satisfaction is full being; full being is full actuality.

If our organism ceases to work, it dies. If our heart stops beating, our blood will cease to circulate, and our cells will be deprived of food-energy and oxygen, and will die. Life is working; life is process, life is actualisation.

But if our motives are unworthy, we do not have a good opinion of ourself for harbouring such motives. Consciously or unconsciously we give ourself a bad name. We say that we must conceal our unworthy motives from other persons, and to make quite sure that we do not accidentally let out our intentions, we hide them even from ourself. We repress bad motives into the unconscious part of our mind. But when repressed they do not cease to exist, they do not cease to operate, and even at unconscious levels they still generate tensions that impede proper organic functions.

If a bad name is harmful to the functions of our being, there is only one effective way of getting rid of it. It is no use repressing it into the realm of the unconscious, for there it continues to work and to generate feelings of guilt. 'Guilt' is a feeling in which we expect reprisals for what we have done or intend to do.

It is no use trying to justify a bad motive. A bad motive cannot be justified. If we have been harmed by someone, and we do not like the harm we have been done, we cannot do harm to that someone and expect him not to dislike it. And if we try to justify the harm we do him by saying that it is merely reprisal for the harm he has done us, we cannot logically be surprised if he also makes reprisals for the harm we do him. A vicious circle of harm and counter-harm will

be generated. At some point one or other of the contestants will have to stop retaliating, or the circle will perpetuate itself forever.

The only effective way of getting rid of a bad name one has given to oneself because of one's bad nature, is to get rid of the bad motive by putting in its place a good one. 'Nature abhors a vacuum'. We cannot have absolutely no motive, so if we get rid of a bad motive, we must do so by filling its place with a good one.

The basic good motive is *love*, the will to develop the possibilities of being. The evil motive is hate, the will to destroy the possibilities of being.

Hate arises when one reacts mechanically to something that impedes the expression of love. We say here *reacts mechanically* because if we are fully in control of our own self and responses, we do not react *mechanically*. We respond to impedances to our expressions of love with further love. We modify our actions, change our way of expressing our love. We find some way of making our love acceptable to the one who is impeding it.

Of course, it is not easy to control mechanical reactions to the impeding actions of others. Our bodies do not like being hurt, and our mind does not like things that refuse its offerings. The lower

levels of our being tend to work on a pleasure-pain level. Our body-cells dislike pain, and love pleasure. It is because of this that we call their level of action a 'lower' level. The 'higher' level is that level of the mind that has some control over the tendencies of the body to prefer pleasure to pain. The highest level of the mind is that level at which there is *total* control of pleasure-pain reaction tendencies. To reach this highest level involves much internal work in one's mind. The men and women who have reached this highest level are called 'Saints'.

As long as the life-process continues, there is a battle to gain or to maintain this highest level, for all the forces of the outer material world operate in such a way as to impede its attainment. Only by recognising in ourselves that the true basic motive of life is love, can we give ourselves the good name that in our heart of hearts we desire for ourselves.

When we delve down into the deepest depths of our being and find truly that the basic motive of our life has always been love, and when we consciously, as an act of will, reaffirm this love as our basic motive, then we enter the realm wherein we can give ourselves a good name. We enter the realm of absolutely true love itself, and this realm is that in which God dwells. Here, in this truly basic love, we become at last one with God, one with the all-powerful, all knowing, all-present

infinite life, in which we have always, though without realising it, lived, moved and had our being, our self-actualising.

In this deepest depth of Being, where infinite love dwells, which is God (for 'God is love') we see that all our bad motives in life were the result of failure to understand the significance of impedences to our will. Here we see that without impedences to throw our love-energy back upon itself, we could not become free self-initiating individuals.

This question of the individual self is very subtle. What we call 'selfishness' or 'egotism' is everywhere viewed as bad, and rightly so, for the totally selfish person, the total egotist, cannot freely relate to any other being. But real life consists in free relationship. Real life requires reciprocal interplay of all forces of being. Only in such interplay can a living being activate all parts of itself; and, as we have seen, 'being' means *actualisation*. Every part of a living being has a specific function which is operable and meaningful only in reciprocal relation with every other part. The feet walk to carry the body and are fed from the body, the hands pick up for the body and put food in the mouth to feed the body. The digestive organs take the food and change it so that it can be used for the benefit of the whole body. Every- where in the body the cells work in relation with each other for their mutual benefit.

Such inter-workings show clearly the nature of love.

But the One life of the body has subdivided its cells, and formed them as individuals with specific functions, and each cell group has a specific function which has a special part to play in the economy of the whole body.

## Chapter Fourteen

We start life as a fertilized cell. If this cell did not subdivide itself into many sub-cells and then differentiate these into the various organs of our body, we would not have our present human self as we know it. Without differentiation of these sub-cells there could be no specific differences of our various parts, our heart, lungs, liver, kidneys, brain, etc. We would not have the individual differences between us which we so much value. Individuality depends on differentiation of forms and functions

Each of our body cells is a little 'self' with its own individual form and function. All of them together are subdivisions of the one original cell which the one original life has built for itself. We must therefore distinguish between being a 'self' and being 'selfish'.

We can help our thought to clarify itself by thinking of a cell in our body as a 'cellf', that is a cell built for the life-force for itself to serve for it as a dwelling or abode. Then we can change the spelling of 'cell' to 'self' and remember, when we use the word 'self' that it implies some kind of 'cell' to serve as a place for the life-force to live in.

A cell in our body has a membrane or binding skin around it by which it maintains a degree of separativity from other selves. As we have already seen, each living cell is a little self, with its own special form and function. But the functions of all the living cells in the healthy body are not isolated from each other. All are inter-functional; all contribute to the good of the whole organism.

When all the cells inter-function healthily, each one, as a little 'self', acts for the benefit of all, and we then do not think of each cell as 'selfish'. We see that a self can be an individual self without being selfish. To be selfish is to isolate oneself from other selves and to act only for one's private gain, without regard for the good of other selves. In the same way, if certain cells in the body for some reason break out of control of that part of the organic system whose function is to hold all cells in harmonious inter-relation, we can think of these rebel cells as selfish. Various kinds of cancer show this type of selfishness in the cells.

We human beings, by means of our cell differentiation, have attained a high degree of individuality. Each one of us is unique and has some special value for the whole human race. If our special value is actualised and put at each other's service, we do not call ourselves selfish. But if we keep our own special values to

ourselves, hide our light under a bushel, and do not allow others to gain a benefit from us, then we say that we are selfish.

Because each of us is a unique self, each of us can specialise in some particular kind of life-activity. One of us may become a technician, one a designer, one an artist, one a musician, one a lawyer, one a business man, one a steel worker and so on. Each has a valuable contribution to make to the good of all mankind.

Each special talent is a gift of the divine spirit, and so has divine justification for its presence. The parable of the talents tells us that we are to develop our divinely given gifts and to show a profit from them. We are not to bury our talents, not to hide them, not to pretend that we do not have them. A talent is for use, and is to be used for the good of all humanity.

A self that pretends that it has no talents is misrepresenting itself. Every self has some special talent which under the right conditions it may develop. If we understand this, it becomes our duty to help people who believe they are void of talents to change that belief. Love is best defined as working for the development of the hidden possibilities of all beings. The lover

always seeks to raise the beloved to a higher level of being. A self that forgets this and acts to gain only its own advantage is 'selfish', and in the process of doing so acts against its own best interests. Why should this be so?

Just as sub-cells in the healthy human body inter-relate their functions to serve the good of all, and cannot be themselves healthy without inter-relation, so the vast number of selves which constitute mankind cannot be healthy or happy without inter-relating their various talents.

Each sub-cell in the healthy living human body has a special talent, its own special function. To be aware of this, and to work to develop it is to justify being a 'self'. But to try to keep the benefits of this talent for oneself alone is to be 'selfish', and in being so, to be un-intelligent, for every talent is developed into its fullest expression only in full inter-relation with all other talents. A football team of talented players reaches its highest performance only when all its members inter-relate their talents in the most efficient way.

To make ourselves thoroughly conscious of the great law of talent development which says that only in full co-operation with others can any single talent fully develop, is to have the key to the more abundant life that all of us desire. Not to know this law is to lack this greater abundance.

When Cain, the first murderer, killed his brother, Abel, the possibility of the inter-relating of their diverse talents ceased. Dead Abel could not share his talents with Cain. Cain could not bring his own talents into their full expression. Every man's death in some way diminishes the life of other men. Every man's death cuts down on the inter-relational possibilities of all men.

When a man of talent dies, if he has not imparted the knowledge involved in his gift to another man, his talent dies with him. Every man who imparts the 'know-how' of his procedures to other men enriches the human race and gives perpetuity to the action of his own being. Then, when his body dies, his work moves towards immortality.

Immortality, or 'non-dyingness', or eternal survival, can be thought of in several ways. We may think of a man who, because of the fame attained through the exercise of his talents, survives in the memories of the people who saw, or heard of, his attainments. We praise famous men for their great achievements. We remember the great heroes of mankind, and in our remembering of them they have a kind of survival. Their great deeds inspire us to develop our own talents and to place ourselves in positions where we also shall be gratefully remembered.

The energies and intelligence of great men embody themselves in the living present souls of those who remember them, and thus a linking together occurs of those great men and their appreciators. We come to talk of, "The chain of the prophets," in which each individual plays the part of a link between past and future prophets. In the same way, each great scientist is a link between past and future scientists, and every great sportsman is likewise a link between past and future sports-men. Every great man stands on the shoulders of his predecessors, and in his turn every future great man will stand on his.

Viewed over the long expanse of evolutionary time, every living being who has made special efforts to improve its performance has served as a link in the great chain of developing life-forms, and every living being who has *not* made any special efforts to develop its capacities for living, or has not tried to make good use of the talents that life has placed in its being, cannot truthfully consider itself as a link in the chain of evolving life.

To recognise the real significance of the uniqueness of individual beings is to grasp the true value of self-hood. To try to keep the gifts and talents that life has conferred upon each one of us only for oneself is for the self to fall into selfishness.

In the long climb of evolving life-forms, each form that has made any special effort to raise itself above its established level has served as a link in the long chain of divine intention. At the beginning of this chain stands the great plan of universal evolution, the Alpha idea held in God's Mind. At the end of this chain will stand the fully developed Universe, the Omega of Cosmic fulfilment. Between the beginning and the end runs the evolutionary chains of living beings who make special efforts to develop their talents and so further the movement of the divine Spirit.

We are all of us living beings, that is, beings of feeling, will and thought, pursuing or not pursuing some goal. Those of us who pursue a goal organise our feeling, will and thought to attain it. Those of us who do not pursue a goal do not organise ourselves. To 'organise' is to set up an order of work in order to fulfil some purpose. Not to set up a work order with a purpose is to fall short of the evolutionary intent of the divine Spirit.

"Those I love, I chasten," says God. To chasten is to hasten the development of the chastened. Where there is talent to be developed there is either a will to develop it or not. If there is a will to develop a talent in a being, that being is a recipient of a special action of God's will, an action which accelerates that being's development. If there is in a being no will to develop its talents, then God acts upon that being

in a different way. He has given to each of us a will. He has by this fact conferred upon us a freedom of choice. Having done this, He respects the freedom He has given us. Our free will, which is a gift of God, He wills us to use as if it were our very own, and by it to make choices which determine our life-patterns. Having given us this power of free choice, God will let us use it as we ourselves will.

He will let us do as we will, and we shall pay the price.

God dwells in eternity, and so has infinite patience with His creatures who live in time. To live in Time is to be subjected to the Laws of Time; it is to be conditioned by the serial nature of temporal events. With God, all His knowledge of reality is simultaneously co-present. It is not cut up into separate moments of time. With God, His knowledge and Wisdom are identical.

But for man, knowledge is acquired moment by moment, one experience after another, in the time-sequence of events, and thus man's knowledge is not simultaneous with what Wisdom he has.

Knowledge, for man, is gained in time, in a series of events which follow one another serially. Such knowledge is built on separate events.

But Wisdom sees the *pattern* of events, not merely the separate events in disjointedness. Wisdom knows the proper use of the separate elements of knowledge. A separate element of knowledge does not know the pattern of all events which Wisdom knows. God's spiritual universe is built on Wisdom. Man's material world is known to men only by gathering the separate elements of serialised knowledge.

## Chapter Fifteen

God, the supreme intelligent infinite power which has created all things, is not limited by man's serial part-by-part way of knowing the world. He grasps all things simultaneously in the great Now we call Eternity.

Learning bit by bit can never add up to infinite comprehension of the totality of reality. All that man can do in the time process is to add one thing after another to increase his knowledge. But this bit-by-bit addition of separate items of knowledge never becomes a whole Wisdom. Whole Wisdom is the totality of all conceivable knowledge held simultaneously in the divine Mind. Only God has whole Wisdom.

The egotism of Man does not like this fact, and so drives man ever onward towards more and more knowledge. This increasing knowledge results in an ever-more complex pattern of thought, raises Man's mind to ever higher levels of comprehension. This process of ever-increasing knowledge is that which we call, 'the raising of Cain'.

Cain, the murderer, had to be brought to understand the nature of his crime. It would have been useless to kill him immediately, for his own death would merely have removed him from the world without his being able to learn

the full results of his folly. Therefore God placed a mark upon him, so that, seeing him, no man would be unaware of his crime.

Cain had to be spared in order that the full results of his deed would become known to him and all mankind. "The sins of the fathers are upon the children." Cain had to live in order to see how his violence would pass into his children, how his own impulsiveness would appear in them from generation to generation. We may think about Abel as having worshipped God as his heavenly father. Then we may interpret Cain as a man who believed in his own self-sufficient knowledge. Then we may see the 'raising of Cain' as the increasing of his knowledge through experience. Cain was a delver in the earth, a seeker of knowledge of the material world, as his brother was one who cared for God's creatures, and a man of faith.

When a man is strongly biased to act in a certain manner, it is generally useless to try to change him. 'A man convinced against his will is of the same opinion still'. A man who is biased towards the acquisition of knowledge of material things is not likely to heed a suggestion that he should strengthen his faith in the world of *spiritual* things.

When Abel was murdered, he left no children to carry on his way of life. Cain, surviving, passed his characteristics down to his children and they to theirs. The world of man from the line of Cain was to become a very violent world. The violence and vandalism that we see around us today has its roots in the heredity of Cain. Cain's murder of his brother made Cain afraid that every man would be against him. His bias towards the acquisition of knowledge led him to seek means of self-defence against possible attack from other men.

It is interesting to see how this first seeking for means of self-defence grew gradually into the development of ever more sophisticated weapons. The first murderer was also the first man to invent methods of protection against murderous intents. There is a peculiar logic in this. Our present nuclear intercontinental ballistic missiles are the natural results of the dual aspects of Cain's character. Violently impulsive, he sought knowledge of means to protect himself.

But violence begets counter-violence, and knowledge breeds counter-knowledge. Every weapon of attack has been the spur to invent a means of defence and counter-attack. Every problem cries out for a solution, like the blood of murdered Abel from the ground.

The 'Raising of Cain' must go on until it reaches its final term. The man of violence seeks knowledge of how to use it against others, and how to protect himself from others' violence.

The ultimate goal of knowledge-seeking is the gaining of power over the thing known. Often we meet men who claim a disinterested seeking of knowledge, 'for its own sake', as they say. But there is no knowledge 'for its own sake'. All knowledge *is for the sake of its possessor*, either for his sense of self-value, or for his sense of being of service to others, or for his sheer aesthetic delight in having knowledge, or for the sense of performance-ability it gives him.

Knowledge without a knower of this knowledge is impossible. 'Knowledge for its own sake' is a meaningless expression.

Cain sought knowledge. To him knowledge was a way to power, power which ultimately he hoped would be infinite, power which would make him at least equal, if not superior to, God. This same will to attain infinite power is the will which led Lucifer to rebellion and resulted in his downfall and Satanic disgrace. This same will to power still rules in the linear descendants of Cain, the men of knowledge-pursuit who tear atoms to pieces in order to disclose the final secret of the universe.

The pursuers of knowledge cannot be stopped. They are of Cain's lineage, and like him they must be raised, lifted to ever higher levels of knowledge of the way the things of the universe are structured and empowered. They will, "Seek to take the kingdom of heaven by storm." Their researches into the possibilities of nuclear power are part of this storming. Undoubtedly they will increase their knowledge and control of things. But there is a certain logical difficulty.

When Cain struck Abel, the two men were in striking distance of each other. Later, when stone-throwing became the mode of attack, the contestants were within stone-throwing distance of each other. When they invented the sling and then the bow and arrow they withdrew from each other, but had to stay within arrow distance of each other. When they invented the gun they withdrew yet further from each other, but still had to be within range of their bullets or shells. Today they have retired to secret missile emplacements, or down into the depths of the sea in their nuclear-powered submarines. Yet they must still stay with-in striking distance of each other.

In the pursuit of infinite power, to be effective in its use they will still have to remain within its striking range, and to avoid its destructive effects they will have to retire to an infinite distance. The situation becomes a joke. Cain will be raised to

that level of knowledge in which he will know that his pursuit of infinite power will require him to be himself infinite. But for this he will have to abandon his whole concept of himself as the finite being he knows himself to be. He will have to lose all the limiting characteristics whereby he recognises himself as Cain. Like the Prodigal Son, he will have returned to his Heavenly Father.

All the great thinkers of this world have been aware of this problem. Man as a creature is characterised in certain recognisable ways. By these characteristics he knows himself to be what he is, a creature. If he desires to transcend his creatureliness, his limitations of recognisable forms, he must abandon all that he knows about himself as a creature. To be as powerful as God, he must become God, and in so doing cease to be what he is as a creature.

On earth, the desire to be as God started with Eve. She believed the tempter's suggestion that if she ate the forbidden knowledge-fruit, she would be like God. She ate, and persuaded Adam to do likewise. This desire to know embodied itself in her son Cain. Cain became a delver in the ground. He desired to know the 'how' of things, the modes of their operation. Cain's foot was placed on the 'ladder to all high designs'. He, a creature, was determined to carry his parents' power-pursuit to its conclusion. By knowledge he would become as God.

When God did not accept Cain's sacrifice, Cain became enraged. It is usual for a man who prides himself on his gained knowledge, if his knowledge is treated as nought, to become enraged. Intellectual pride is easily injured, and when injured tends to become violent, either physically or verbally. The history of philosophy shows how often thinkers have fought each other and tried to destroy each other's systems of thought, and this not less viciously than military aggressors have tried to eliminate each other.

The hardest thing for a knowledge-pursuer, the Cainish man, to accept, is that there is a limit to knowledge as such. Knowledge is concerned with ideas. Ideas are mental forms. All forms by definition are circumscribed, that is, bounded by a characteristic line. But beyond the line is infinity, that which cannot be bounded by a line.

That which absolutely cannot be limited is infinite power. No amount of knowledge, no matter how great its accumulation, can add up to infinity. All knowledge is necessarily finite, limited, circumscribed. Thus the pursuit of infinite power by means of gained knowledge is necessarily vain. Those who hope to gain control of infinite power by means of knowledge are doomed inevitably to failure. Plotinus indicated this when he said that after perfecting the intellect, one has to 'take the flight of the alone to the alone'. There is only one absolutely supreme power. That

power is the 'Great Alone', the 'Great All-One'. That power is not circumscribable, not boundable, not definable, and so not graspable by the thinking mind. Thinking is defining, and defining does not apply to infinity. The 'Raising of Cain', the perfecting of man's intellectual knowledge, will never arrive at the infinite power of God. What it will do is convince man that *knowledge is not everything*. Beyond the reach of definitional knowledge are innumerable indefinable powers which are nevertheless operative. Love is such a power.

We *can feel* love, experience its effect on our being. We can define our use of the word 'love as being equivalent to 'working for the development of the potentialities of being'. But unless we *feel* Love we cannot know anything essential about it, and it remains for us just a word amongst other words. No one has ever *seen* with his physical eyes what Love is. We can see certain kinds of physical behaviour that we believe spring from love, but not love itself.

Likewise, 'No man has seen God at any time'. God is Love. Love and God are invisible, yet make their presence felt. To love God is to love Love itself. Because God is infinite, intelligent power, and God is Love, then Love is infinite, intelligent power. Truly to love is to participate in this power and to participate in it is to be of God.

The Bible is the history of the workings of God's Love. "God so loved the world that He gave His only begotten Son, that whosoever believes on Him shall be Saved." In order to create the world, infinite power and intelligence had to give itself into existence. The world *is* power. Everything in the world is power, and expresses power. 'From the things visible, we know the invisible'.

When the scientific knowledge-pursuer investigates the sub-atomic world, what he finds is nothing but modalities of power, behaviours of energy. There is no matter that is not energy, and all energies are modes of action of one infinite field of power, the space-time-energy continuum. Everywhere scientists seek knowledge of ultimates, they find only power.

## Chapter Sixteen

The power that manifests itself everywhere in the universe shows a two-fold tendency: (1) towards concretion, a process of gathering together of energy-units, and (2) towards disintegration, a process of scattering energy-units, which, if continued long enough, would result in the disappearance of all the forms in the universe as we know them.

Everywhere around us we see these two tendencies, a gathering tendency and a dispersal tendency. Physical science calls these two tendencies 'ectropy' and 'entropy'. Living things show the ectropic, gathering of energy; dying things show the entropic, dispersal of energy. Both tendencies are behaviours of the one energy that controls the coming-to-be and the ceasing-to-be of the things of the universe. Life and death are both functions of the mysterious power that rules all things.

Everywhere energy is working to build or unbuild the forms of existence. This energy is of the power of God. "My father works," says Jesus, "and I work." There is nothing in the whole of existence that is not energy, nothing that is not at *work*.

Where there is interest in building, there the energy works to build. Where *interest* is withdrawn, there building ceases and the un-building or disintegration begins.

Interest is a form of love. Love is divine power at work, creating and developing the multiplicity of forms in the universe. Creation is a process of gathering energy together to bring things into being. Development is a process in which a thing is modified progressively in order to show more possibilities than were at first apparent.

Development may at times require extraordinary changes, as, for instance, the change from caterpillar to butterfly. In such a change there is a committal of a living form (the caterpillar) into a condition that may look almost like death. The caterpillar weaving its cocoon around itself is restricting its previous form of activity, and entering into a form of near-death. The cocoon woven around it is like a shroud. The caterpillar enters an apparent death, but from this 'death' it will resurrect, re-emerge, as a butterfly. The ancient Greeks used this image to signify the soul's capacity for self-renewal, and thought of the soul as a butterfly, a creature that once dwelt crawling on the earth, but later made a marvellous change into a creature of the air, a creature with wings, able to fly upwards from the earth into the realm of spirit.

The word we use for the soul, the Greek word 'psyche', from which we derive the word 'psychology', commemorates the observations of the Greek sages on the mysterious capacity of the caterpillar to become a butterfly. And also the mysterious capacity of the human earth-bound being to become a being of spiritual power, able under the right conditions to rise above the limitations of the material world and enter freely into the realm of pure spirit.

We have said that interest is a form of love. In English we make use of the word 'love' to cover a very wide range of different meanings. We can say that we love food, or sport, or music or each other. We can use it to cover anything whatever that we like doing, or find pleasant to do.

The ancient Greeks used the word 'Eros' in a somewhat similar way. Today this word gives us the word 'erotic' which we use often to refer to that which stimulates sexual desire. 'Eros' was the name of the Greek God of love, like the Cupid of the Romans. Eros meant to the Greeks the kind of love that springs from a sense of need or desire. Basically referring to sexual attraction, it later developed a deeper meaning, not confined to the merely physically sexual sphere.

Plato and his followers developed the meaning of Eros and lifted it above the physical level towards a spiritual, other-worldly sphere. Instead of

being confined to the merely physical things of the world, it was redefined as a thirst after truth, beauty and goodness, a search for the Beatific Vision, an attempt to attain purity of heart, which alone can lift man to heavenly heights. "Blessed are the pure in heart," says Jesus, "for they shall see God." The Greek sages had a similar idea.

Yet although Plato and others refined the meaning of the word 'Eros', it still remains connected with man's sense of his own needs and desires. If the Greeks could talk of Eros as 'divine', it was only by seeing that it aimed at a vision of God. Eros still dwelt in the realm of human desires and needs. Eros was not a quality of God Himself, for Eros arose from need, and from desire to fulfil that need, and God Himself needs nothing, desires nothing, for He lacks nothing. Eros is the desire that arises from a sense of lack or deficiency or deprivation in a created limited being. God is not a created being; He is the Creator of all. He is not a limited being; He is the infinite intelligent spiritual power that has brought into existence all the things that are in the Universe. God has nothing in Him of the erotic, the desire that springs from a sense of need or lack.

We men think of Eros in its refined form as the desire in all creatures that moves them to try to improve their situation, the desire to become more knowledgeable, more intelligent, more God-like.

We men think of Eros as the human being's way to God, the force that moves man away from his less efficient manner of living towards a more sensitive and intelligent mode of relating to the great creative power of the universe which we call 'God'. But however we may refine our definition of the use of the word, Eros still remains a term referring to a process that starts in man's awareness of his own deficiencies and needs and desires. Eros starts from man's sense of lack of something very important.

But there is another word for love, a word that does not signify any lack or need or sense of deficiency. It is the word Agape. 'Agape' means that kind of love which springs not from any sense of deficiency or lack or need, but from the infinitely loving free will of God Himself. If Eros-love is accepted as that kind of Love for higher things which first places man's feet on the path towards divine perfection, because of man's own sense of his lack of perfection, then Agape-love is the kind of love which springs from that Being who lacks nothing, needs nothing, and desires nothing, for already that Being has everything that any being could conceivably desire, for the Being is God Himself.

When a man says that he loves something, he means this thing can do something for him, give him pleasure, remove from him a sense of lack, a sense of deficiency. He loves food because it

pleases his taste organs, or because it gives him strength to do something he wants to do, because it gives him satisfaction, which means a sense of fullness. All this is Eros-love at work. Eros slakes his thirst; Eros satisfies his hunger. Always it is Eros for man's sake. Man loves only those things that make him feel in some way more or better than he was. Man loves in order to get *something for himself* that he thinks he lacks. This is Eros-love.

But with God it is quite otherwise. God does not love a creature because He can get something out of it that God has not already got in His own being. God's love does not spring out of a sense of lack, or from a desire to fulfil a deficiency. God is all-powerful, all-intelligent. He lacks nothing whatever. Therefore, when He loves, He does so out of His infinite fullness, His infinitely free will, His Agape-love.

The idea of Agape-love was unknown before Jesus came. The Greek Eros-love had been progressively refined and raised to the level of a pursuit of Spirit, of things divine instead of earthly; but Eros-love still *wanted* something for itself, wanted to receive something back from the thing or person that it loved. But Jesus says, "What are you if you love only those who love you? Are you anything more than a shopkeeper?" With Jesus another kind of love came into the world, not merely that kind of

Eros-love that loves only those from whom it can get something in return. The Agape-love of God shows itself in Jesus. It desires no return from the lover, but simply wills the well-being of the beloved.

Agape-love is absolutely free from self-seeking. It demands no return for the good it gives, requires no 'this for that'. It is an infinitely free love, that gives out of the infinity of its own fullness of well-being.

Agape-love in its pure form is essentially divine. The love of man as an *un-reformed* creature is never quite free from the self-seekingness of Eros. In his first experience of love a young man is stirred by the desirableness of someone he meets, or something he sees. His desire is called into action by the charm or assumed merit of the thing or person he sees. Later he may find that the person or thing he loves is actually worthy of his love. But when he loves that person or thing for its worth to himself, it is still a selfish love, still Eros, and not Agape. But gradually a man may come to love another person, not because of what can be gained from him or her, but because that person is *lovable* in his or her very nature. This kind of love is a sort of half-way house towards Agape.

But the Agape-love of God does not require the one He loves to be lovable before He loves him or her. God loves those who have no manifest lovable qualities. God's love is a love that is directed, not only towards those who would appear to merit it because of their good qualities, but also towards persons that most men would consider quite unworthy.

Agape-love, the love that God, the Creator, has for His creatures, is infinite in its concern for them, not because the Creator lacks anything that His creatures might have, for whatever good they have is from Him, given to them by His own free will. This divine love, lacking nothing in itself, freely wills that His creatures shall benefit from this love, and so come themselves to more abundant life.

If a human being loves another, not for anything that may be gained from that other, but purely for that other's good; not because of some merit or existing good quality, but for some as yet undeveloped potentiality the other may have, then that human being is moving along the path towards divine Agape-love. For here we see something of the quality of fatherhood which manifests even in earthly fathers, when they persevere in striving to help a child who as yet has shown no tendency towards worthiness.

## Chapter Seventeen

Beyond the ordinary earthly level of fatherhood is the real source of fatherhood, the Fatherhood of God, the Supreme Creator of all beings, who loves all His creatures with an unlimited love. He loves with a love not based on some merit or existing good quality in His creatures, as if they had gained merit by their own unaided efforts. The *love* of God, the Father of all creatures, is utterly the true essential quality of His own eternal Being. God is love itself, the infinite power of eternity that works forever for the well-being of His creatures.

This eternal love, which is God *Himself* as He wills Himself unchangingly to be, lacks nothing, needs nothing, and desires nothing for Himself. Yet He *wills* to create, and *wills* the good of His creatures.

Essential to the good of the human soul is freedom. This freedom was conferred upon Man when God breathed into him the breath of life and gave him the capacity of *discrimination* by which he was enabled to give names to the animals and to everything else he encountered.

This power of free discrimination is both the highest and most dangerous of Man's capacities, for by use of it, we can choose to do either right or *wrong*. Freedom implies the

capacity for choosing *wrong* as well as right. If we could not do wrong, and had no alternative but to do always the *right*, we would be no better than a perfectly designed, perfectly constructed machine.

The perfect machine does not make mistakes. The perfectly designed, perfectly made computer, fed true data, always comes up with the right answer. But it is a *machine*. It gives no correct responses other than those some intelligent human being has pro-programmed it to give.

Now, perfectly designed, absolutely efficient machines are useful to us, but they are not *persons*. A person is a being who can think, feel and will freely what to do or not to do about what it feels or thinks. A relationship with a perfect machine has predictable results, so that we can *fall into a habit* quite safely when we use a perfect machine. But because we can safely fall into a habit or fixed routine when operating a machine, we can also fall *asleep* in that routine, so that we can operate the machine *even whilst sleeping*.

This kind of *machine-operating-while-sleep-ing* is not very far from the kind of relation that human beings tend to fall into when they have known each other for a long time and so become used to each other's habitual responses.

It is possible for two people who are very used to each other's habits to question and answer each other and relate their actions together just as if they were machines, so that they can go through their lives together asleep. Jesus calls such people, "the dead", and distinguishes them from, "the quick," who are very much alive and conscious of what they are doing.

The 'dead', the routine-ruled people, are behaving as if they were machines. But God, the Creator of human beings, did not intend them to operate like machines, even perfect ones. Machines, however perfect in design, and manufacture, are not *living* beings. God made human beings to be free, conscious, living beings, because God in His wisdom knows that a living, conscious, free-willed being can experience something quite impossible for any machine, something which we humans, when in our best state of health call 'joy'.

God, being all-intelligent as well as all-powerful, does not will to create a merely machine universe. Some biased philosophers have taught that He did, but examination of their motives for such philosophising would reveal that their purpose was rather to deceive others than themselves. A merely machine universe would be utterly joyless. But God, as He is in Himself, is all joy and does not will to create other beings incapable of sharing His joy with Him. An infinitely joyful

being lacks nothing, and so wills to create other beings capable of the same joy. Jesus says that he comes that we might, "Have life more abundantly." This more abundant life, when we attain it, will be a life of pure joy.

As we have seen, a perfectly designed and perfectly made machine operates perfectly but joylessly. True, when a man with a good car listens to its efficiently running engine, he often says to himself that the engine is 'singing like a bird'. He tends to call his car or his boat 'she' to personalise it, and, when it is well behaved, to become fond of it. But this personalisation is a projection of the car-owner's or boat owner's own personality. A human being can engage in such personalisation of treasured things only because *he is himself a human being*. A machine cannot personalise a human being, because a machine is not a person.

For a human being to be capable of experiencing the joy felt by God, the human being must not be a mere machine, no matter how perfect in design. The human being must be a *person*. A person is a being through whom sounds the voice of intelligence, sensitivity and free will. A machine has none of these three properties. A machine can be designed to operate as if it is intelligent. A computer can be programmed to solve complex problems. A machine can be designed to react to stimuli as if it is sensitive. So

we say of some electronic devices that they have 'sensors', but they are not sensitive *consciously* as is a human being. A machine can be designed to *look as if* it can *choose* between different courses of action as can a human being, but the machine is *programmed* to select this-rather-than-that by a human being.

Intelligence, sensitivity and free will are properties of human beings, not of machines. This trinity of properties in mankind is the glory of mankind. But as we have seen, it is also the great danger of mankind. Especially dangerous is man's free will, for it is by this that he is able to *choose* to do either evil or good. Free-will is an essential of the experience of joy, for joy is essentially the state of an intelligent sensitive being *when conscious of his own capacity for free action*.

'Joy' implies the conscious free-willed affirmation of any situation in which the joyful man may find or put himself. God is joyful because He creates the conditions of His own self-experience by creating His universe for Himself.

The Being that creates His own universe and the conditions in it, is in a state of joy, and in this joyful consciousness of His absolute power He can confer upon any of His creatures a capacity for free willed action which is absolute in every way except one. The *creature* of free will can

choose between any alternatives or action possibilities *within the created world*. The one thing he cannot do is to eliminate the consequences of his chosen actions. In the created world the law of action-reaction operates. God, the Creator of the Universe, has made this action-reaction law, so that, through its action, it will bring everyone who acts face-to-face with the results of his action. Hindus call this action-reaction law 'Karma'. Jesus pictured its operation in the words, "As a man sows, so shall he reap."

The alternative for the Creator, is either to create unfree machines, which thus have no self-responsibility; or to create beings of free-will who are by definition responsible for their own self-chosen actions. But the creature with free-will, the human being, simply because he has free-will, can choose either to accept or reject the will for *him* of his Creator. If he chooses to do as the Creator wills for him, then he lives in the same joy as his Creator. If he chooses to do other than his Creator wills then he opposes the principles of the Creator, the very principles whereby the Creator attains His own joy. Thus the man who opposes God's will for him puts himself outside the sphere of operation of the divine joy. It is not that God wills the man who opposes Him to be deprived of the divine joy; it is man himself who, by his own freely willed opposition to God's will, deprives himself of that joy.

Because of the great danger inherent in the possession of free will, God, who gave mankind that will, watches over him, and has given him a means whereby, if he will accept and use this means, he can attain to the divine joy. This means is contained in the teachings of Jesus Christ. Shortly, it is expressed in the words, "Love God, and your neighbour as yourself." The rest of the teaching is commentary on these words.

A good human father makes allowances for his child's errors of behaviour. He hopes that with a good example and some intelligent advice, his child will eventually get the message and begin to enjoy living in the right way. But a merely human father is a creature, a limited being, of limited power, limited self-control and limited patience, and so, at some point, he may lose his temper (which means his balance) under the strain of having to endure the consequences of his child's repeated wrong choices.

But the divine Father, God, unlike man, has eternity in which to wait for mankind's recognition of the true way to live. An earthly father has only Time to play with and wait in for his child's reformation of his behaviour. Death awaits him in the not very distant future, and the consciousness of this, or even the unconscious

background awareness of it, tends to make him impatient and irritable, and so to lose his self-control, and with this, his loving good will towards his child.

God, unlike man, is immortal, eternal, and so beyond Death's reach. He is not worried, as man is, about the future. God *creates* His future. Man on earth, in time, suffers the consequences of his temporal actions.

From Man's first wrong choice, in Adam's decision to disobey God's warning, followed by Cain's wrong choice in murdering his brother, arose fear of consequences, and from this fear a further darkening of the mind, and from this mental darkening an increase in the probability of further and worse errors.

Because of this worsening of Man's condition, his Creator decided to send to mankind a series of teachers, who, inspired by God, would be able to help men, if they would listen to their advice, to halt the deterioration of their condition. God would not take away from men the freedom of will He had given them, for that would reduce them to the machine level. Instead He would offer to educate men in a worthwhile joyous way of living, and when they committed further errors, and sank deeper into mental darkness, He would

have mercy on them, and make special allowances for their self-induced ignorance of the divine truth.

Even if men sank down to the point where they would be void of all evidence of merit, and even if they expressed no wish to acquire it, but rather deliberately persisted in their foolish or evil ways, thumbing their noses at God, yet He would persist in His will to help them gain a footing on the right path to full joyous living.

If we begin to feel in our hearts the extraordinary quality of this divine love, then we shall begin to understand what the following words mean, “We know that we have passed from death into life, because we love the brethren.”

## **The end of Book One**