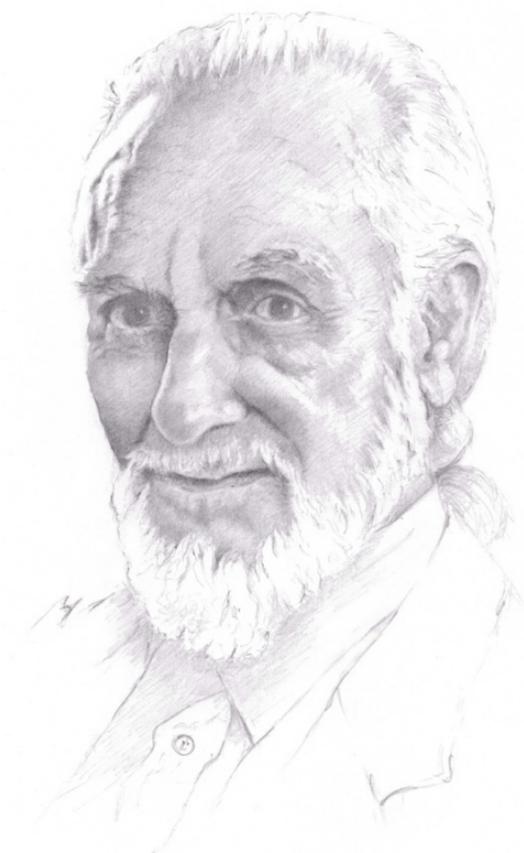


**THE COLLECTED WORKS
OF EUGENE HALLIDAY**



THROUGH THE BIBLE

BOOK THREE

Edited by David Mahlowe

Front page illustration by Vidah Roberts

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

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

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

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

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

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

Chapter One

A problem sometimes raised is that of the relationship of time and eternity. Time continuously changes; eternity is changeless; and yet eternity, the changeless, produces the changes of time. How can the changeless produce changes and still remain changeless?

Undoubtedly the things of time and matter change. This we see with our eyes, and perceive through our other senses. But the changes we see move in two directions, one towards disintegration and death, the other towards integration and life. Surprisingly these two opposite movements are behaviours of the same originating power or energy. Why does the one original energy work in two opposite directions?

If we look at the history of man's inventions, we see there are also two opposite processes, an introduction of new ways of doing things and the discarding or destruction of the old ways. There is evidence of a force in man that is ever working towards new and more efficient ways of utilising the things, materials, and energies that constitute the world.

This force drives man to change the pattern of events in his environment. He may think that he is ambitious for better levels of living. He seldom asks himself what is the source of his driving energy. Rather he tends to see only a relatively short-term goal for his activities. He seeks an improvement of his present life-style. He does not often ask himself what will be his final condition when all possible improvements have been made. He changes his situation and also thereby changes his own being. Man in time, as he experiences himself, is a changing being. But 'Time is the moving image of eternity'. All the changes of time take place within eternity, and by the power and developmental intention of the eternal. The eternal is spirit. Spirit is intelligent power. This intelligent power has always been, is now, and always shall be what it is. Its changelessness consists in the unalterable fact that it *is* intelligent power. Whatever changes it may precipitate, it yet remains eternally what it is, the intelligent power, the absolute cause of all the changes which characterise what we call the Time-process. The Eternal is changeless as to its properties of power and intelligence, and yet by this double property produces all the changes that we know as our vast universe and all the things within it.

This is what we are to remember in order to understand the relationship of the Eternal Changeless and the Time-Matter world of change. The Eternal is infinite intelligent power; the temporal is finite, bound power which by its very boundness obscures in some degree the infinite intelligent power which creates it. The creation of boundaries is the bringing into existence of the forms of the things we see in the world. Now, just as when man finds a way of doing something better than earlier ways and so creates the conditions of the justified abandonment or destruction of earlier forms, so when the Eternal intelligent power puts into the Time-process a new and better way of living, it creates the conditions for the leaving of an earlier and less good way. This process of displacing earlier forms of living patterns by later ones more suited for higher-level activities is the mode whereby intelligent power evolves ever nearer to its final goal. What is this final goal?

Eternal intelligent power is spirit. The final goal of spiritual evolution is the bringing into being perfectly free, creative, intelligent beings. His worship is perfect freedom. No higher or more perfect being can be conceived than this; a being of intelligence and power, able to determine absolutely its own course of activity, a being able

effectively to create for itself a world according to its own design, a world fit for itself to dwell in, a world in which itself can incarnate, and, embodied therein, can joy in its own wonderful creativity

With such a final goal the process of spiritual evolution is guided over countless ages, through innumerable forms, each meaningful within the whole, each a step towards final total comprehension of life's possibilities.

We are not to scorn anything. Everything that has ever existed, now exists, or shall exist, is a part of the vast jigsaw pattern of ultimate Wisdom. Every step, even a side-step, contributes to the understanding of the final essential interplay of the universal forces which originate the world we have come to understand. Even mistakes play their part in the vast evolutionary plan. Often a mistake has opened a new door into a higher understanding, and, incidentally, taught the committer of it that ever-needed lesson of humility in the presence of the One Supreme Intelligent Power who is the Supreme Cause of all things.

Humility does not receive recommendation in order to make us think that we are miserable, impotent beings. It is given to us simply that we may realise that we are not yet at the end of our

evolution; we have not yet attained the final state of the fully divinised human being to which our destiny calls us. We have a long way to go, and humility merely reminds us of this fact. It is not to cripple us or make us cease from our striving towards the Supreme Goal.

Within us, at the innermost centre of our being, is the Emanuel, the 'God with us', the inner divine spirit that drives and guides us along the path of our evolution. This divine spirit is at once the origin and the goal of the evolutionary process. It is the Alpha and Omega, the First and Last step towards total divine Self-realisation. As Alpha, it is the Divine Light, the Father of all Lights. As Omega it is the attained goal, splendid in its glorious Self-fulfilment.

This Alpha-Omega is in the innermost centre of all human beings. It is the Eternal Spirit self-substantiated in man as it is in the universe at large. It is the absolute guarantee of the final salvation of all beings that apply to it for aid in their self-development. In its Alpha-aspect, it is the Supreme Intelligence from which all intelligences derive their light. In its Omega-aspect, it is the Mystical Body of attained ultimate reality.

Our own intelligence is a little light borrowed

from the Great Alpha-light. Our own body is a little zone within the Omega-Substance which is the Body of God. When we think truly, our thought is an inner shining in our mind of the Alpha-light. When we move our body to act rightly, our action is the action of our own little area of the divine Cosmic Body. When we feel sincerely, our feeling is the Self-experience within us of the pure Alpha-Light-Omega-Body of God, at work in the place where we are.

This is an astonishing thought. Nowhere is God not. God is Spirit. Therefore, spirit is where we are; God is where we are, where all of us are. God is Infinite Intelligent Power, here where we are. Here, where we are, we are in God, of God, of His Intelligence and His Power. When we lift a single finger, we do so by the grace of God, by His power and His intelligence. When we move our body it is as an instrument of His will.

Yet we are not passive instruments. From the power of the God within us we can choose our life-direction. We can choose to act as God's instrument, in His name, or we can choose to act as if we owed nothing to Him. We can choose to believe ourselves self-generated, and act only for our self-advantage. To believe is to choose. We do not simply believe, as if we had no alternative but to believe. Belief is an act of our will. We think

we see an advantage in believing this or that, and so believe.

As we choose to believe, so we choose to evolve, or devolve. We can move nearer to the ultimate goal of absolute freedom, or we can move away from it towards deepening degrees of bondage. Does anyone really choose bondage rather than freedom? Yes. Why? because freedom implies self-responsibility. The free being is responsible for himself, and responsible for his degree of freedom in God's presence.

Where we are not yet perfectly free in our will, it is because we have not yet willed perfect freedom, because we have not yet willed our total self responsibility. Total self-responsibility seems to the ego-bound mind a tremendous burden. One with such responsibility has no excuse for his actions. His actions are the expression of his free-will. The effects of his actions must by cosmic law return to him. Which one of us is ready happily to receive from the universe the reactions of all the beings affected by our actions? The burden is very great, 'As we sow, so shall we reap'. This is a hard saying. How many of us are prepared to accept with equanimity the fruits of our actions?

Dodging consequences is a favourite game of human beings. To be able to 'get away with it' is

popularly considered to be a sign of superior intelligence. But is it really so? Does not real superior intelligence assent to the idea that it is only right and just that we some day come face to face with the consequences of our actions?

What kind of a world would it be if every action produced no reaction? How could we possibly know where we were up to with ourselves, how far we had gone in our evolution towards the goal? We would shoot our energies into the world, and they would not produce any effect, either on the things of the world or on ourselves. It would be as if we shot our arrows into a pure void, and never ever received back a message that our arrows had been loosed. Such a world would be no world at all in any meaningful way.

There is, however, something about us human beings. We love to think our lives are meaningful. If we think our lives meaningless, we become disorientated, dejected, miserable. Despair begins to wrap us round as an impenetrable mist or fog. We have lost direction. We are goalless and so cannot evolve.

All evolution depends on a goal, whether this goal is adequately defined or not. The mineral world's goal seems to be simply to exist. The rocks press into their centre simply to perpetuate

themselves. The plant world's goal is not mere existence, but with this also growth and self-propagation. The animal world's goal is to exist, to grow, to propagate and move about in the space available. The human world's goal is to add to all these processes a new principle: that of free creative activity, an activity that will change the world and everything in it. 'Behold I make all things new'. And this changing of the world by mankind is to restore to it something precious that was lost long ago; the joy of supreme creativity such as God takes delight in.

The kind of men Jesus called 'dead', are those who have lost contact with the inner creativity of the Emanuel within, the divine Spirit of Eternity. To lose this contact is to fall into Time and Matter, to become a slave to closed systems of repetitive, uncreative behaviour. The 'dead' are on a tread-mill whereon every foot set down leads nowhere. The wheel turns, but the treader of the wheel stays where he is.

The man on the treadmill is the unhappiest of all creatures. Unlike the ox which has been put to work by man and has no thought that things should be other than they are, the human being knows that his life should have more meaning than that of endless circular plodding continued until death gives release.

Man is not content to live a meaningless life. For him activity without meaning is not real living. Something in the human soul says that life has a higher purpose than the tread-mill provides, and this something is Spirit.

Chapter Two

The pet mouse of a child is usually kept in a little cage. Inside the cage is a small wheel into which the mouse can climb. When the mouse runs, the wheel turns. The mouse stays where it is in the wheel and its running feet drive the wheel round. The mouse does not get anywhere; it simply drives the wheel round and round. No doubt this is good exercise for the mouse's muscles, and helps to keep it fit; but the mouse learns nothing new after the first few revolutions.

In the ancient world, and still today in some countries, oxen are used to turn wheels that perhaps draw water or grind corn, or do some other useful work. Here the oxen are doing something better than merely exercise their muscles; they are freeing mankind from a ceaseless, routine process and so liberating human energies for other, more creative activities.

Jesus distinguished between two kinds of human beings: the 'quick' and the 'dead'. By the 'dead' he meant those of mankind whose processes were under the dominion of habitual routines of thought and feelings which produce no new emergents, no new creative attitudes towards the world. By the

‘quick’, Jesus meant those human beings whose minds ever perceive new possibilities, new ways of living, different from old routines.

The ‘dead’ are those who have fallen into routine behaviour patterns, which, if persisted in, will produce nothing new in the world; those who walk like oxen, in the same circular path, treading over the same ground to no new effect: learning nothing new, gaining no new insights that might be profitable to their souls in a world changed by their own thought and feeling and will. The ‘dead’ are not moving towards a new Eden or a new Jerusalem. They know nothing of the Paradise that awaits the ‘quick’.

The ‘quick’ are those whose minds are awake, whose senses are active, whose feelings are super-sensitive to new possibilities, and whose will is strongly determined to reach a goal worthy of attainment. The ‘quick’ are those who have faith in things worthwhile, beyond the present state of mankind.

We know that the ‘quick’, in every situation, seize the initiative. They perceive that new things are possible, different ways of life better than those so far known, and they work intensely and interestedly

towards the precipitation of those new, improved ways.

We have all heard of a fall from a once-free state of mans soul. The ancient sages told of a time called the "Golden Age", when man had not yet lost his freedom, his grace; a time when mans mind and senses and will had not yet fallen under the dominion of habitual routines. In the Golden Age, man was a being of initiative and intelligence, capable of free, creative activity, a being of destiny, whose purpose in the world was to change it, and raise it to ever higher levels of significance. Man was then the creative representative on earth of the Universal Being who had created the world for the very purpose of demonstrating the meaning of creativity itself.

Before the Fall, in the great Golden Age, man had been placed in charge of the further development of the world, and given the means to create, by his own will and intelligence and sensitivity, whatever was needful for that development. Man was to be Gods agent in the world, working there for the full realisation of Gods purpose.

But at the Fall, a curious thing happened. Man forgot his real purpose, forgot his essential free, creative will and intelligence, and became more interested in externals. He left his inmost creative

centre and turned outwards into the external things of the world. Thus he lost awareness of his initiative, his free spirit, and was trapped in the outer forms of things. He became like a man who was so interested in the pleasure he derived from having a body and using it to enjoy the things of the world that he forgot his creative purpose in the world, and so sought only to give pleasure to himself by means of his body. Thus forgetting, he descended into a materialistic view of the world.

The Materialist is a man who thinks that the things of the world are the source of his ideas and feelings. He thinks that there is nothing in his mind except the results of the stimulation of his sense organs by external things, and so he abandons his innermost centre of creativity and places himself under the dominion of things of Matter. He becomes a slave to information given to him from things of the external world. He believes that he cannot change anything except by first studying the way that external material things work. He thinks that his thoughts, his ideas, feelings and actions, are all products of the action of material things upon his body. He reduces himself thereby to the level of a merely reactive material thing, complex no doubt, as is the physical body of man, but nevertheless material, and subject to the laws that govern all material bodies. Like Esau, he has sold his birthright, his free spirit, for a mess of potage.

Before the Fall, Man could have fulfilled his destiny by using his free, creative intelligence to change the world in ever more significant and valuable directions. He could have evolved to ever higher levels of being without having to depend on external material things for the sources of his information. Within Man is a special power, God-given, a power of intuition, of inner self-teaching, whereby he can gain supreme knowledge of everything in the universe, without all the drudgery of examining all the material things of the outer world.

This intuition, or inner self-teaching power, is set in motion by the practice of meditation and contemplation. Every great thinker of history has known and used these practices in order to conjure from the depths of his innermost soul the hidden wisdom that awaits there for the one who seeks and asks and knocks on the inner secret door.

Before the Fall, Man, by his intuition, awakened by his own initiative in acts of meditation and contemplation, could have designed and created an infinity of new worlds, more wonderful by far than this world in which we now live. This was the period of Creative Evolution, which at the Fall ceased. From the moment of the Fall Man lost his innermost awareness of his essential creativity, and became from then on dependent on things outside him to

awaken his mind and stir his intelligence.

If some special act of grace had not occurred, fallen man would have been doomed forever to slavery to external things and their action upon him. He would have become a merely reactive mechanism, totally determined in his behaviour by the chance stimuli of external things. But the needed special act was done.

The intelligence of all beings has a source. The source is not inferior to the things that come from it. 'Nothing goes up but that which came down'. The source of intelligence is more intelligent than its derivatives. The source of all beings is God. God is more intelligent than any of the creatures He has made. The special act of grace which was done at man's fall, was an act of God. God, the supreme power and intelligence, Creator of all things, at the Fall inserted into man a special emanation of divine intelligence. This divine emanation we call Emanuel, God-within-us. It is the voice of cosmic conscience. If we will listen to it, it is the power which will save us from our own foolish mistakes. But to be saved by it, we must listen to it. It is a still small voice, ever speaking within our soul. It is the same voice that we hear in the words of Jesus Christ.

People are often puzzled by the idea that the

Infinite Godhead might speak inside the human mind. To understand how this can happen we must remind ourselves that the human mind is part of the great cosmic mind, the universal mind that is God's. In our own mind we can hear our own intelligence speaking to itself. If we listen carefully, we can hear a dialogue, or even a multitude of dialogues going on between the various parts of our mind. And over and above these voices, we can be aware that a consciousness is listening to them, a kind of awareness greater than that possessed by any particular voice or group of voices. This higher consciousness is the divine in us; it is the consciousness of the God that dwells in all of us.

By the Fall we lost our original free creative power and became enslaved by the stimuli that come to us from the things of the outer material world. By the special divine act of grace there was inserted into us the saving consciousness of inner divinity, the God within, which is also the 'Mind of Christ'. By this inner divine mind we can do a special saving act, an act of redemption. We can redeem or re-assess our position and purpose in the world.

'Redemption' is re-assessment in the light of inner divine consciousness. Redemption allows us to judge where we stood before the Fall from grace, and where we now stand in relation to it. To attain

Grace is to regain the state of spiritual free creativity that humanity enjoyed before the foolish fall into identification with the material body and things of the outer world. If we listen to the God-within-us, placed there by the special, divine, saving act at the Fall, we can re-assess our relation to the universe in which we live, and to its Creator. We can re-find our true relation with Supreme Reality and re-enter the lost paradise which is our true eternal home.

Today almost everyone believes in evolution of lower forms of life to higher forms. Materialist scientists tend to teach that this evolution is largely a product of accidents, by which some forms come to have more survival probability than others. But there is more to the evolutionary process than this. Whatever 'accidents' may have happened in the past, or are happening now, or may happen in the future, there is more than accident at work putting men into outer space, more than accident probing beyond the orbits of the outer planets of our solar system, more than accident penetrating into the deepest secrets of the atom, where so-called 'matter' melts away into fields of force, where the apparent division of body and mind, material and spiritual reality, become indistinguishable. Here is where Grace can re-enter human life and destiny

Today we are approaching nearer and nearer to disclosing the true relationship of mind and body, of spirit and matter. The old naive notion that matter was made of irreducible, hard particles or 'atoms', has gone. Nuclear research has shown us that matter is but a form of energy. The old division of mind and matter as two utterly dissimilar things has had to be given up. Mind and Matter are two aspects of energy, two modes of behaviour of a hidden something that operates behind both. This hidden something is what we mean by 'Spirit'.

The difficulty in understanding 'Spirit' is that it is invisible and intangible. We cannot see it, and we cannot touch it with our material hands. But its invisibility and intangibility do not prove it non-existent. We cannot see or touch a magnetic field, but it gives evidence of its presence by the way it moves needles on dials, or moves iron-filings about, or pulls the opposite poles of two magnets together, or forces the like poles apart.

So it is with the invisible, intangible spirit. It can move our souls to feel and think and act, and this without the mediation of any gross external material things to aid it.

Chapter Three

From the moment of man's fall, the special, divine act of grace by which God inserted into man the inner voice of divine consciousness, which is the human conscience at its highest level, gave to man a new power. His original creativity, which had become obscured at the Fall, and by which he had been destined to aid the evolution of the World, now was replaced by a capacity for inner re-assessment, the capacity that is signified by the word 'redemption'.

Those of mankind that Jesus calls the 'dead' do not redeem or re-assess themselves. They have routine processes of thought which maintain themselves in the same old forms and admit no new light into their minds. As they do not re-assess themselves, they continue in their old set ways, and cannot change. The memory of their once so-precious freedom has lapsed from their consciousness. Their thoughts continue in the same old grooves. They are 'dead in their sins'.

Their 'sins' are the private aims which they set up long ago and never re-assessed. These aims isolate them from universal reality, hold

their minds in the prison of thought-patterns, set up at the time of their fall from free creativity.

Such thought-patterns, based as they were on the erroneous idea that the external world of material things could give satisfaction, continue to chain them to the things of that world, and so hold them back from the rediscovery of their inner spiritual creativity.

Unless the 'dead' will redeem or re-assess their position in the universe, they will continue in their routine behaviour-patterns, and never re-attain their true status as spiritualised human beings.

Now, we are to remind ourselves that whatever 'mind' and 'matter' are, they are both aspects of reality. 'Mind' is as real as 'matter'. Mind and matter are both forms of energy. The forms may change, but the energy remains what it always has been, a capacity for action.

Mental energies and material energies differ in their external forms and manifestations, but as energies, both are indestructible. We may change the form of action of energy, but not the fact that it is energy.

So the energies which manifest as the routine habitual processes of the 'dead' do not cease to be energies, and at the so-called 'death' of the physical body, they continue in their routine behaviour-patterns in the next world.

After physical death those whom Jesus calls the 'dead', continue in their established activity patterns just as they did when in their physical bodies on earth. Their behaviour-patterns carry on beyond physical death without any new forms. Such souls, identified with their unchanging behaviour-patterns, continue as they did during their earth-life, without any reassessment or redemption. It was for the sake of such souls that Jesus descended into Hell, for 'Hell' is just such an endless, unchanging routine process, a mere shadow of a possibility of the real spiritual life which constitutes the creative activity of the 'quick'.

In the routine behavior of the unredeemed 'dead', all the petty worries and fears that beset them during their lives on earth continue to act on them in the next world as in this.

We all know how difficult it is to break a long established habit. We are not all alcoholics or

drug-addicts, but we know that such unfortunate people, if they try to break their habits, undergo withdrawal symptoms that may be very unpleasant. We know also that people with strongly established habit patterns tend to become irritable and bad-tempered if another person tries, without permission, to break them from their habit.

Habits are energy-patterns, circular tours of nerve-energy running round nerve pathways in the brain and body. These circular tours at their start are not habits, but are experiments in certain kinds of activity, which have either captured the person's imagination, or have been initiated by him as worthy of investigation. But once a circular tour has become well established in the nervous system, it tends to perpetuate itself and to resist attempts to change it. Also, after long establishment it tends to lapse from consciousness, so that the person who first initiated it becomes no longer aware of its action, and if it is pointed out to him, will be surprised, and may even deny that he has such a habit. Such may be the condition of persons after leaving their physical body at so-called 'death'.

A well-established habit, lapsed from consciousness, may be called a 'living death'. People in such a condition are those that Jesus

called the 'dead'. To themselves, no thought of their condition arises. They simply operate like a machine designed particularly for their kind of operation. But to those who are not so 'dead' the thought of being in their condition may be very distressing, and to the 'quick' the very idea of being so mechanically determined is abhorrent. The 'dead' may not feel their deadness, but the 'quick' can see the condition of the 'dead' for what it is, an imprisonment and denial of the vigour and beauty of spiritual creativity, and so the quick will increase their quickness and determine themselves never to lose it. To them, routine is death, and free initiative is spirit, and life.

Now, because the quick know that free initiative gives the highest form of life, they are in a position to act on the dead in ways that the dead cannot act on others or themselves. The 'quick' are in a better position in the game of life. They can initiate actions that continually improve their survival value and developmental possibilities, and these same actions may be very difficult for the 'dead' to respond to or assimilate.

It is very important for us to recognise that there are degrees of deadness and of quickness. Not every one of the 'dead' is exactly as dead as

the others, and not every one of the 'quick' is as quick as the others.

To be 'quick' is to have an alert intelligence, and the more intelligent a person, the more he understands that the fates and destinies of all beings are bound together. But a person who is quick but not so quick as he might be, may be less aware of the linkage of all lives. Such a one might be proud of the degree of 'quickness' that he has, and in his pride might think himself superior in some way to the 'dead'. He might even go further and come to believe that the 'dead' are fair game on which he can demonstrate his quickness by taking advantage of them. He may even consider himself as playing a justified role of predator, with the 'dead' as his prey.

It is here where the 'dead' cannot afford to remain so. It is here that it becomes imperative that they wake up. All the great religious teachers have called upon the 'dead' to waken from their sleep, that sleep which is imposed upon them by their long established habits.

At the highest level of development, the 'quick' have full knowledge of the inter-relatedness of all living beings, and their universal destiny, and so have great compassion

and consideration for the 'dead' and for those of the relatively 'quick' who are not as quick as they will ultimately become. The highest of the awakened are universally helpful and work incessantly for the re-attainment of the lost spiritual freedom of the fallen. Such awakened ones, because of their commitment to full universal compassion and helpfulness, are called 'Sons of God'.

In principle, every man has the potential of this divine sonship, and may realise it by taking certain steps on a special path already fore-trodden for him by Jesus Christ. The first of these steps is the greatest, for all subsequent steps of the path are presupposed in it. This first step is the giving up of the idea of separate self-existence. The great sages and teachers and mystics have called it the step of ego-annihilation; or self-abnegation. Because it is the first and most important of all the steps of the path, it requires the greatest amount of energy and courage to take it. Once having seen the logical necessity of it for the gaining of spiritual freedom, there can be no going back. "Remember Lot's wife," says Jesus. To look back at the material world after having a glimpse of the meaning of spiritual freedom, is to be turned into a pillar of salt. 'Salt' symbolises here materialism and the sense-dedicated life implicit in it.

When a person seriously and sincerely undertakes to annihilate his egotism, he enters into the path that leads into free creative spiritual life. But this path is not easy to tread in this materially based world, where the values and purposes are Mammon-ruled. Not only will the ordinary people who have not yet decided to redeem or re-assess their way of life come against him, but inside his own being, in his body of flesh, a myriad ancestral habit-patterns will also react against his decision.

Not only do we have habits of thought and feeling and actions which we have personally set up inside us since our birth, but there are in us other habits bequeathed to us by our ancestors. We have family and racial habits, ways of thought and feeling in our very flesh, which tend to pass into action as soon as a certain kind of stimulus strikes upon our organism. We are inheritors of the total past of our ancestry. The Irish problem, and the Jewish problem, and the Negro problem, and all problems of race, religion and colour, have come to us from the total ancestry of the human race.

‘God has made of one blood all nations’, but the nations find great difficulty in remembering their common ancestry, and indeed have very little desire to do so. There is too much at stake

for the ego-driven. Everywhere, in all countries, and amongst all nations, pride of position is taught as an essential for maintaining the social hierarchy, with all its class divisions and advantages. But the advantage of one group may be to the disadvantage of another.

In India, when a lower caste was given aid by a group of well-wishers, and a pump installed to enable them to draw clean water, a higher caste group smashed the pump, for by the raising of the lower level, the whole caste system was believed to be threatened.

When a man takes the first step on the path of God, he is in danger from those who have not yet taken the same step. To confess openly that one has declared war on egotism in oneself, is to make all who believe the declaration to be serious, very wary. When one declares war on egotism in oneself, one might then start to do the same against it in others. The ego-structure in man has been likened to the skin of the snake. When the snake is ready to slough it off, it will do so, but not before; and if one tries to strip the skin from the snake before it is ready to lose it, it becomes very angry.

Hence Jesus warns us that in our relationships with other persons, we are to be as wise as

serpents. Just because we decide to do battle against the materialistic tendencies of the ego in ourselves, does not give us a right to make war on the same tendencies in others. Finally, our deepest problems are those of motivation, and we do not have the power or the right to probe into the very depths of other people's souls. Nothing is so deep as the human heart, for at its greatest depth it reaches down into the heart of Jesus Christ, and so into the centre of God Himself.

Chapter Four

We have said that finally our deepest problems are those of motivation. What is motivation? It is that which causes a living being to move, to pass from a state of inaction to a condition of action. A motive is that in us which induces us to move.

Most of us prefer rather to live than to die. We have inbuilt in us a survival tendency. Survival we may call our basic motive. If we do not survive, we are generally convinced that we shall not do anything else. Hidden within this conviction is a belief that our survival is a pre-condition of every other thing we may do.

For most of us this survival motive has become tied to our physical body. When suddenly physically attacked we usually find that our body itself leaps to self-defensive action. It is as if our body itself had an inbuilt survival tendency. We see this tendency very obviously exhibited in the sub-human animal world where the almost invariable response to any physical attack produces a fight, flight or feign response. An animal under attack either fights its attacker, or takes flight, or feigns death by holding itself as still as possible in the hope that it will be overlooked. If it feels itself strong enough to fight successfully, it does so. If it does not feel strong

enough for combat, it tends to flee from its attacker. If it feels that it cannot flee, it tends to 'freeze', to become immobile.

For most ordinary human beings this threefold response possibility seems to be a rule of life. But some human beings show another kind of response, a response in which fight, flight and feign (which we may call the 'Triple-F' response), do not show themselves. Instead, there is a fourth kind of response, which we may call 'conscious intelligent self response'. This is the kind of response we see so admirably exhibited in the life of certain great men, and for true Christians, in the life of Jesus of Nazareth. When attacked, he did not physically defend himself, nor did he take flight, nor did he freeze into immobility and a sham death, hoping his presence would be over-looked by his enemies.

The man of the fourth response, where he exists, exhibits a remarkable degree of self-control, a self-control based not on fear, but rooted in a superlatively high, intelligent awareness of the true nature of reality. Above all, such a man knows himself intimately: he knows the real source of his life-power and intelligence: he knows that he is one with the spiritual source of all being.

For most people, certainly for materialists, physical survival is the only real kind of survival. For them, physical death is not only the end of life on earth; it is the end of life itself. The dead man is dead in all senses of the word, that is, incapable of response, physically, emotionally, mentally, conceptually, volitionally or spiritually. The totally dead body is like a stone, inert and insensate, a mere thing lying where it is, immobile.

But some people are less conditioned by materialism and the ideas that stem from it. Some people believe that mere physical survival is not enough to justify the continuance of the human race. These people believe that there are values in the universe other than those of Mammon worshippers. Accretion of material properties and physical wealth are seen to serve mankind only for the duration of life on the material plane, whether on earth, or on some other planet, or on a space-station somewhere in the physical world.

Those people who believe in some form of life beyond that of the mere physical world have another purpose than that of merely material survival. They are not satisfied to live a life on earth or on another planet, or on a material man-built platform moving amongst the stars. They do not believe that a material one-plane existence is the whole of reality. They believe that there are

dimensions of existence beyond all that may be conceived by materialist man. They feel in the very centre of their innermost being another reality, a multi-planar reality of spirit.

What do these non-materialist people mean by 'spirit'? They mean Creative intelligent self-operative power, eternal, everywhere present; and they believe themselves essentially one with this spirit, one not as lost in it, but one as found and founded in it. They believe that whatever true, intelligent creativity there is in the universe, or in any being within it, it is of the original infinite creative spirit. They believe this spirit is eternal, and they are not afraid to call this eternal spirit 'God'.

Jesus of Nazareth was such a man, one who declared himself one with this eternal spirit; one who called this same spirit 'Father', and told his followers to do likewise, thus making them all into his spiritual brothers, Sons of the one true God.

Just as there are biological blood brothers on earth, so there are spiritual brothers in heaven; and by 'heaven' we mean the perfect balance of

infinite spiritual power. And just as amongst biological blood brothers there is possibility of co-operation of a particular kind, so with spiritual brothers, but here the possibility is always *actual*.

Earthly blood brothers may co-operate in action against a common enemy, or to attain some agreed aim; yet they may act against each other where their aims differ.

Spiritual brothers, true Sons of God, never strive against each other, never try to destroy each other; never work to bring each other's purposes to nought. Always their eyes are upon the same goal, upon the furthering of the purpose of the eternal Spirit, upon the justification of the ways of God to mankind.

The earthly blood brothers lead an ambiguous life, tread an uncertain path with each other, one moment co-operating, the next working against each other, either openly or surreptitiously.

Spiritual brothers walk together along a unific path, known to them in all its tessellations, all the minute steps of life's mosaic open to each one of them. There is no misunderstanding here, no mystery, no non-comprehension of each other's part in the furtherance of God's plan. Spiritual brothers know themselves to be the Sons of the

One Universal Spirit, from whom nothing can be hidden. These Sons of the One Father walk in Light, the Light of Divine Intelligence, empowered by the One Infinite Power, the source of all beings. These Sons know that the final victory of Light over dark, of Wisdom over ignorance, was won before the foundation of the material world.

When we compare the two types of brothers, those of the blood and those of the spirit, we find ourselves in the presence of the necessity of choice. Seeing the alternatives, we must place ourselves either on one side or the other. We must decide whether we shall tread warily with each other, as blood brothers do, sometimes agreeing and sometimes not; or whether we shall walk openly side by side in the light of the all-comprehending Spirit; exchanging all that we know with each other for the furthering of the Divine Purpose.

This Divine Purpose is nothing less than the creation of Sons of God by the reclamation of fallen men. With one man, our first human ancestor, all men fell. With one man as leader, all men can be raised again. This one man is he who was first able to give himself totally to the Will of God. He

was first to say with his whole being, "Into Thy hands I commend my spirit"; "My will is to do the will of Him who sent me"; "I and my Father are one."

Those human beings who see in reality more than a merely material world, those who feel within the centre of their heart the Spirit of God, those who desire to become one in their will with the creative eternal spirit, these have nothing to fear. However little energy they can gather together, however feeble the efforts they are able to make towards the furthering of the purpose of the Divine Spirit, they are assured of final victory. It is not the actual physical performance that a man can make that determines his acceptability to God. It is his *preference* for God's Way

This preference alone, no matter how weakly it may first show itself to be, is like the seed of an invisible tree which must make itself ultimately visible by simply following the law of its own innermost being. The acorn becomes the oak tree. The tiny preference in man for spiritual life becomes finally the all-comprehending, all-encompassing Spiritual life itself. The love-seed in the littlest heart of man grows and becomes the all-embracing love-tree of the eternal spirit.

This love-seed, sown by God in the heart of fallen man, preferred by man to the hate-seed sown in the material world by the rebellious spirit of the Satanic impulse, must inevitably grow to its fullest stature. The man who nurtures in himself this love-seed must finally see it embodied in his whole being. Once preferred, it must grow. Like a tender shoot of a delicate plant that amazingly finds its way upwards through a narrow crack in a concrete paving stone, and finally breaks apart that stone, so must the tiny preference for the creativity of the free spirit find its way through the interstices of the human material fabric and finally break through to blossom in the open light of the Divine Spirit.

Blood brothers of the material world have come to think physical force the final determinant of the relationships of mankind. Spiritual brothers know otherwise, and place their faith in the ever-present, supremely gentle preference for divine light. Just as certain kinds of fungus grow in the dark but melt to nothingness in the presence of bright sunlight, so there are in the minds of materialist blood brothers certain kinds of erroneous ideas that may grow quite efficiently in a darkened, ignorant mind - but on exposure to the light of true knowledge, vanish away and leave no trace.

It is possible for blood brothers to shake off false materialistic notions of their relations, and by a simple act of self-re-assessment convert themselves into spiritual brothers walking openly with each other the same straight path. Happy indeed are those who do so. There is a supreme delight in all those who see clearly where they are going, and what is the final spiritual destination of re-evaluated humanity. This delight is not for those who prefer darkness.

The essential characteristic of the materialist is non-belief in any spiritual explanation of the phenomena of the universe. Today the over-simplified materialism of the nineteenth century, with its naive 'atoms' of unsplitable nature, has gone. The atom has been split and found to be merely a manifestation of energy. Really, in today's idea-context, it is no longer correct to talk of 'materialism' as a tenable view of reality. Rather it would be safer to think in terms of 'energism'. But the old inertias of thought still continue and people still hold to materialism as if it were a legitimate view of reality; and those who are content with their materialism lead lives based on the notion that at the death of the body, there is simply a cessation of the state called 'living'. And until death comes, life is to be conceived as a struggle for survival, where each individual's first consideration is to be

for himself. If a degree of co-operation between individuals happens to be profitable for a time, then for a time there shall be co-operation, but if there is no profit, then co-operation is a waste of energy.

For diplomatic reasons the materialists shall not put all their cards on the table face upwards, and all shall give lip-service to the idea of mutual helpfulness and fair dealing. What is not realised is that this kind of mental acrobatics leads to neurological disintegration, and with this the loss of psychological unity or harmony of self. In gaining the materialists' world, one can lose one's soul. But the convinced materialist does not care about this. He accepts schizoid behaviour as part of ordinary social phenomena

Chapter Five

Schizoid behaviour is behaviour split into unrelated bits, separated activities not co-ordinated with each other. There is far more of this type of behaviour in the world than most of us care to realise. Not only in mental hospitals is it found. There it is just more obvious than it is outside. People at large have managed to conceal their mental departmentalism from each other and from themselves, sufficiently to conduct their lives in some socially acceptable manner.

But there is another kind of behaviour possible for us, a kind of activity of our being which is not departmentalised in such a way that parts of us do not know what the other parts are doing. This non-departmentalised behaviour is that which we are able to accomplish when we know ourselves thoroughly.

The Delphic oracle bore the words 'Know thyself'. It is certain that if we do not know ourselves, we shall not be able to become the kind of beings we would prefer ourselves to be. Full self-knowledge is the precondition of the wholeness of our being that we call 'health'.

Health means wholeness of body, mind, soul and spirit. It implies harmonious inter-function of all the parts of our being.

Such harmonious inter-function is not easy to attain. It requires that we know what kind of beings we are, what kind of materials we are made of, what kind of forces are operative within us. Where we do not know what is activating us, we are at the mercy of the activating forces.

In its own system of symbology, the Bible tells of what mankind is made. It tells us that human beings are composites of Spirit and Matter, soul and body, that we have mind and feelings; and it tells us how to use these in the most efficient manner. It tells us also, and this is most important, what is our ultimate goal.

To lack a defined goal is to be aimless. To be aimless is to wander fruitlessly, to miss the real purpose of living. We are here on earth, not to expend our energies to no effect. We are here to learn what kind of beings we are, and to realise all the potentials we have, and so to make us into such kinds of beings that we shall be glad to be.

As to our physical bodies, we are ‘dust of the ground’, merely the chemical materials of which the earth is composed. Our bodies obey the law of gravity, and of chemistry and electronics and various other laws. But we are not merely ‘dust of the ground’. These materials of which our physical bodies are composed are influenced by other forces than those of the material world that surrounds us and constitutes our physicality. And here is where the believer in spirit parts company with the merely materialistic scientist. Intelligence and Will are not material facts accessible to laboratory investigation. But they are accessible to sincere introspection.

Introspection is a looking into the contents of our mind, a process of searching within ourselves to disclose our inner thoughts and feelings and motivations. What we find in our introspective self-examination we cannot find in any other way. Measuring our brain waves and nerve impulses by electronic devices does not tell us what we think and feel and will. It gives us readings on various kinds of dials or screens, but these readings do not tell us what ideas and likes and dislikes and volitions we have. The realities of our psychological self-experience are not accessible to electronic metering. Yet these realities are what make our lives worth living or not.

Let us realise then that external electronic devices have not displaced the need in us for introspective self-examination. No external, scientifically designed machines can save our souls. In spite of all scientific advances, and they have been many and marvellous, and will be more so in the future, we still are essentially what we always were: beings of thought and feeling and will: beings needing inner self-knowledge in order to be able to attain the inner and outer harmony we all know that we must find if our lives are to be lived purposefully, intelligently and sensitively with each other.

Where we do not know ourselves, there is a high probability that the parts of our being will contain some contradictory elements. Only full self knowledge can give us the power to remove such factors. Inner self-contradiction is the main cause of our disharmonies, both in our selves and in our relationships with each other. The disagreements that make wars between nations are merely larger scale examples of the discordances between the parts of our own individual beings. The threat of nuclear war on an international scale is merely a magnified version of the inter-neuronic battle that disrupts our inner peace. Not until each and every individual has attained inner wholeness will there be a real possibility of perfect peace between nations.

How is such peace to be gained? Jesus and other great teachers of the world have told us that universal love is the only real solution of the problem. But as a bishop said on one occasion, "Two thousand years of Christian exhortation has produced little result." Exhortation from outside cannot compel an inner change of heart. The heart itself must initiate the needed change. By 'heart' we mean here not the fleshy pump in our chest that impels the blood through the body. We mean the feeling sensitivity that recognises all living beings, because of their very livingness, to be of one prime source.

This one source is what Jesus called, "Our Father," the Father of all of us. 'Father' means generative power. All living beings are generated or brought into being from one primordial power. This power is that which religious people call 'God', and philosophers call the 'Absolute', and scientists may call 'universal energy'. The differing names refer to the same originating cause. However, we come to think of it, or argue about it, we cannot help recognising the fact of power as the primal origin of all things.

Another fact we cannot help seeing is that everywhere we look we see evidences that this originating power has a capacity to act in an orderly manner, not that order is seen equally established

everywhere, but that it can and does bring itself to be orderly in a sufficient number of instances to convince us that the order in the universe is no mere accident.

When an expert violin-maker takes some pieces of wood and by the work of his hands, directed by the power of his mind, produces a beautifully toned violin, we do not think that this instrument is the result of an accident. We know that an *intelligent power* has been at work. We also know that there has been more than one violin-maker in history, and that the various great makers have shared in that intelligent power that knows how to make beautiful instruments. If we were able to gather together all the great violin-makers of history, from all times, we would find that all would agree that there are certain principles that must be obeyed if beautiful violins are to be made, and that there is a power and an intelligence at work wherever they *are* made.

Everywhere that anything of beauty has ever been produced by an act of man, we see evidence of the operation of intelligent power. Now it would be foolish to profess that an intelligent artist had himself been the sole originator of the intelligence-power which his work demonstrates. There have been many great artists, and there will be more in the future. All share, in or draw from, a

vast source of intelligent power. This power all geniuses have sought to draw up from the centre of their own beings as living water from the eternal well of life.

Only a very un-illuminated mind could believe itself to be the sole source of whatever intelligence operates through it. All beings are modalities of one supreme intelligent power. To recognise this is to take the first step towards the harmonising of all beings. If we were, each individual one of us, totally severed from each other, so that only totally empty space existed between us, we could not communicate with each other. Lacking intercommunication, there could be no harmony between us.

As in the outer world that we call the great universe, so with the inner world that is our own individual being. If the atoms and molecules of our bodies were absolutely disconnected from each other and floating in totally void space, there could be no harmonious interrelation of them, and our bodies as they actually exist could not have come into being. The fact that our bodies do exist demonstrates the operation of some intelligent power. There is energy in our bodies, and there is *design*, that is, form functioning in a survival-orientated manner.

If we see that the energy and design in our bodies are two modes of one primal originating power in us, we arrive at the One worthwhile object of worship. Whether we are conscious of it or not, what we all worship is intelligent power, the power that can formulate itself efficiently, the power that knows what to do and can do it. At the universal level this is the intelligent power that we call 'God', the supreme object of the worship of all intelligent beings. At the level of individual men, it is that very same power that constitutes their individuality and all in them that is worthy of salutation.

'If thine eye be single; thy whole body is full of light'. This means that if we have inner unity, our whole being will be full of understanding. To attain this singleness of being, we must eliminate all contradictions from our will; we must cease to think one thing, feel another, and will something quite other. We must unify thought, feeling and will, so that finally we shall be at one with our own Self, and this Self is the God within.

This question of the God within is a very subtle one. We all know that in order to be worthy of the name 'God', the creator of the universe must be

of unlimited power, wisdom, intelligence and presence. He must be everywhere. But if He is everywhere He must be *in us*, in the very centre of our being, as well as infinitely beyond us. His unlimited power and wisdom must be inside us as well as outside.

But if He is inside us, why does He not make Himself innerly manifest in our hearts and minds? Why does He leave us to our own devices? Why does He let us make foolish and harmful mistakes? To understand this, we must see that when God made us, He had a simple alternative. He could have made us as perfect machines, entirely dominated by rules of action placed in us from our origination, that is, He could have made us puppets entirely moved at the will of Himself as grand puppeteer over all. Or He could have made us with a degree of freedom, so that within certain limits we could do whatever we like within His universe.

If God had made us only as puppets, void of free will, in effect He would have no one to play with but Himself. But by allowing us free will to choose our own courses of action within the universe, He has provided himself with

intelligent companions to join His creative activities. This is what we mean when we say, “God made us for Himself.” That we have not yet realised the full wonder of this fact does not alter it. At some time in the future we shall do so. Meanwhile God has as one of His attributes, infinite Patience.

Chapter Six

God's infinite patience allows us to travel at our own pace, to evolve and develop in directions which we chose for ourselves. We are not puppets moving only as outer forces act upon us. Within the large environment of our world we can choose where to go and how to conduct our lives. As long as we have respect for certain natural laws, such as that of gravity and acceleration etc., we can accomplish whatever purposes we set for ourselves.

But in the midst of all our freedoms we do not escape the effects of one ever-present law, the law that says that every act that we do has altered the nature of something in the world around us, and that the altered thing must act back upon us in a new way, with which we shall have to deal. We may call this the law of action and reaction. Hindu philosophy calls it the 'Law of KARMA'. Jesus puts it in the words, "As you sow, so shall you reap."

The word 'Karma' is interesting because it contains a hint of the cause of most of our actions, the cause that we call *desire*. Nearly all of our everyday actions spring from desire. Desire is seen at work throughout the whole world of living things, most obviously in ourselves and in animals, less clearly seen in plants.

What is desire? It is an energy driving living beings to try to attain something they do not yet possess. It is a force that acts to seize and add to the living whatever the living may feel might increase its life-capacity. Desire is thus a driving power which is seeking always to attain more than it already has. It is a force giving evidence of a sense of lack. Desire *wants* something. Wanting is a sign of the inner sense of *lack*.

Desire, then, is the evidence that living beings have not yet reached the fullness of that sense of power that alone can give them perfect peace. Wherever we feel or think ourselves deficient or ineffectual we feel disquiet, we sense that all is not as we would prefer it to be. To lack power is to lack an essential of living.

We cannot live effectively or survive in any way unless we have some power. We need power to move our limbs, power to breathe in the air without which we cannot survive, to take in and digest our food, to move our bodies from place to place and to accomplish our work. Power is everywhere the effective cause of every act of coming to be. The whole world, the entire universe itself, is a manifestation of power. Nowhere does anything come into being other than by operation of some form of force or energy.

When we consider the fact of the omnipresence of power as the primary cause of all things, we are considering that the mysterious presence that people of all ages, consciously or unconsciously, have worshipped, and this mysterious universal presence is something that the sages of all ages have called 'God', the supremely worshippable Being and the absolute source of all other beings.

Anything whatever that exists does so because it has power to do so. Power is the absolute basis of Being, and from power all beings derive their existence. Power is called by wise men 'mysterious' because it is itself not a *thing*, but the ultimate source and cause of a thing. We cannot put our finger on power as such. We can touch an expression (a 'pressing out') of power, as when we place our thumb against one of our fingers. Our fingers and thumb are visible and tangible, but the power that expresses itself as thumb and finger is itself invisible and intangible.

Power has puzzled thinkers of all ages. The greatest intellects have wrestled with the problems of power; the most strong-willed of history's great heroes have sought to seize power inside the depths of their own being in order to increase the power they already possessed. The great Alchemists have sought by all kinds of strange techniques to attain the power which, if

gained, they were certain would confer upon them that eternal durability which that power already possesses, and which confers immortality.

The *forms* of power may change, but the power that creates those forms remains eternally what it has always been and is and shall be. This power is that to which we refer when we say, "It is the same yesterday, today and forever."

This mysterious power is the source of all whatever that has existed, is existent, or shall exist, and is the only true worshippable. It is the source not only of the energies that constitute all things, but also of the informing intelligence in all things. We do not worship it simply as naked push-power, but also as the source of all creative intelligence; and not only as the source of creative intelligence, but also of sensitivity, the capacity to feel precisely whatever is happening everywhere within it. The Universal Source-Power is not only the Prime Mover of all things, but also the creative intelligence and supreme senior of all things. From its absolute power it can move all things; from its absolute intelligence it can structure all things; from its absolute sensitivity it can take part in the experiences of sufferings of all things. That is why the prophets have described it

as the All-Power, the All-Knowing, and the All-Compassionate.

The sufferings of living beings in the universe are not without significance. The Infinite Power is the very source and substance of all beings. Every being is a portion of the Supreme Power, and this power is in no way separate from the beings it creates. It is a co-sufferer with the suffering of all beings, the inseparable sharer of their sorrows and of their joys. To realise this fact is the essential of all real religion, and of all true philosophy and right science. Not to know this is to be travelling on the road to despair and annihilation.

We are ever to remind ourselves that one thing is impossible for God. It is not possible for Him to cease to be what He *is*, that is, the absolute power which is fundamental to all things. Whatever is done is done by virtue of His power and presence. Nowhere is there anything that is not constituted of the power, of the force, of energy. To be is to be able to produce effects. Being is power; power manifests as being.

The most effective use of forces or energies is where they are best coordinated. Lack of coordination of energies spells ineffectuality. But to co-ordinate energies one must *know their nature*

and mode of action. Intelligence must be present wherever efficient coordination occurs. “If thine eye be single, thy whole body is full of light,” says Jesus. To be single is to be coordinated in all one’s energies. For this singleness one must have only one goal. “My Father works, and I work,” says Jesus, “It is my will to do the will of Him that sent me.”

If the infinite power, (which is the only real worshippable) is also the guiding intelligence in all things, and the all-compassionate presence participant in all things, then we ourselves are modes of its manifestation. We are in no way separable from it, yet by it we have been given a degree of freedom within the universe it has created.

The All-Power, Supreme Intelligence and Infinite Compassion, has a purpose with its universe and with all creatures in it. This purpose, in its wholeness, we call the Will of God. It is this will to which we are to bring *our* will to conform. Its purpose is to raise all beings to their level of perfection. Included in this purpose is the bringing of mankind to a state as close to that of God as it is possible for a created being to become. It is the state we call ‘deification’, the making like God. Obviously a man, a created being, in order to maintain what he is as a man,

cannot become *infinite*, for this would remove from him his createdness, whereby we recognise him to be a man. But within the limit of his createdness he can participate in the qualities of the God who created him. It is this participation in the qualities of God within the realm of createdness, that we mean when we speak of the 'deification' or 'making like God' of man.

Man as a *created* being can never become infinite as God eternally is, but within the realms of createdness man can come very close to possessing all the powers and qualities of God which may receive manifestation or expression in the created world. Man raised to his highest level of possible perfection can embody and demonstrate the properties of God which we call Universal Intelligence, Universal Love, and all-embracing compassion. Man, like God, can learn to incarnate all divine qualities that may be expressed in the manifest universe. He can do this simply by taking as his model the embodied God, the incarnate Christ as demonstrated in the all-self-sacrificing life of Jesus of Nazareth.

We know that there are millions of people in the world who are not professing Christians, not believers in the divinity of Jesus Christ, people who are members of other religions, Hindu, Buddhist, Jewish, Muslim, in various sects and

differences. But we also know that all great religious teachers have taught the necessity for *sacrifice* in one form or another. Sacrifice is an essential of all true religious teaching. Willingly to give up something of value for the sake of benefitting another being is the very essence of religion.

We know that it is unavoidable that our decisions and actions affect other people. We know that not one of us lives to himself alone. We know that 'no man is an island'. We may not like to know this, but nevertheless we know it. This knowledge is inherent in us, is of the very nature of our beings. We cannot escape it. The question in this fear-torn, nuclear-threatened world, is whether we are going to continue to like or dislike what we know to be fact.

Every living being has been born from other living beings. Everywhere life has begotten life. Life itself is the great Mother-Father or Father-Mother of all living beings of all times. We are all children of the One great, living, intelligent Being that we call 'God', whether we believe it or not, whether we like it or not. Truth is not determined by our personal likes and dislikes. It is

a product of the action of the Will of God. Truth is the way that the infinite divine power has formulated itself and eternally *will* formulate itself. This way is called the way of 'Words' or 'Logos'.

The word which stands in the Greek gospel for the Word of God is 'Logos'. 'Logos' means 'Words'; 'Ratio'; 'Divine Reason's Way of doing things'. Everything that has been, or will be made, is a product of this Divine Reason-Power. Insofar as a thing can exist in any way whatever it has some elements of Reason in it, some ratio of its constituents. Without the Word (Logos) was nothing made.

We have to think of this Word, this Logos, this 'Reason of thing', not as an abstraction, but as the *real power* which is the basis of everything that has ever been made or ever will be made. This 'Reason-Word' is real energy, operative in the making of all things whatever in existence. Nothing has ever been brought into being except through this energy's agency. Nothing will ever come into existence in any world anywhere except as an operation of this infinitely extended and intended power.

This amazing, astonishingly productive intelligent power is the only truly worshipping. It is the supreme mystery of mysteries, the joy and delight of all the world's most intelligent men and women, the ever-loved presence which all sages, wise men and prophets of all times have worshipped. It is God.

Chapter Seven

Naturally we tend to take pride in any ability that we possess. We tend to be pleased if we can perform efficiently any special kind of act. If we can play well some musical instrument, we please ourself and others, and feel ourself to be valuable. We feel that we have a special place in the affections of our fellows. So with every other skill we may have. Every special talent that we have developed increases our sense of value in our self and to others.

But there is a danger in being talented, for in being delighted in the demonstration of our special gifts, we may begin to feel that we are very special persons, superior to others. Worst of all we may forget the real source of our gifts; we may come to believe that we have, of our own personal power, brought our talents into being without the help of any other being. We may come to believe ourself to be self-made, self-generated, independently of every other force, every other intelligence. We would tend to laugh if we met a man who had become a multi-millionaire and believed he had done so without help from others, and without help from the existing monetary system.

When a man forgets his profound indebtedness to other men, and to the cultural heritage of humanity at large, he is in danger of cutting himself off from the source of whatever talents he possesses. When a whole civilisation forgets the primal power and intelligence which gave rise to it, it is already on the edge of degeneration. If anyone believes that a developed civilisation could not forget how it rose to pre-eminence, that person is ignoring the evidence of history. Great Babylon fell, and Egypt, and Greece, and Rome, and in our own day we have seen the British Empire, declared, "The greatest empire the world has ever known," giving up its global authority, although here we have seen much of its withdrawal handled with more intelligence than history has previously perhaps shown.

The point to be emphasised is this: to forget the source of our talents, our powers, our gifts, is to take a step downwards towards disintegration and failure. An individual man who forgets his indebtedness to human society at large, has taken a step towards self-isolation and a weakening of whatever powers he has.

If we forget the infinite source power which we call God, then we commit ourselves either to dependence on some inferior power, like a nation or other social group, or to total dependence on

our individual ego structure. If we depend only on our ego, we have reduced ourselves to the most feeble of all structures.

The great architectural monuments of the world could not possibly have been built by one ego-centred man. The Egyptian Pyramids, the Great Wall of China, and other colossal structures built by mankind required vast numbers of men for their erection. But were such marvellous works the product only of muscle-power and engineering techniques?

Before any great work of collective mankind has been undertaken there has been an *idea*. An idea is a form held in the mind to serve as a pattern to which one may work to produce some definite result. Before Noah's Ark was a material fact, it was an *idea* in a mind. Every great work has arisen from an idea, and without the idea could not have come into existence.

Where do ideas come from? This is a problem that has worried the great thinkers of the world, and they have offered three solutions. 1. From within; 2. From without; 3. From interaction of the inner and outer.

Now, it is clear that if ideas arose only from within we would have to view the whole universe of forms as a projection from within a mind. But if ideas arose only from without, we would have to view man's mind as something entirely dependent for its ideas on the impressing forces of the outer world. But if we allow that there is interaction of inner and outer, we will have to say that the inner and outer must at base be of identical substance, because two totally unlike substances could not possibly interact. The interactionist view thus forces us towards a non-dual view of the origin of the universe.

All the things we see in the universe are now known to be forms of energy. Energy is the working force or power which constitutes all things. Energy as such is eternal and cannot change its essential nature. It can change the *form of its activity*, but not what it is in essence.

As eternal, energy has always been present, is now, and always will be. It can turn in upon itself, or turn outwards to express itself. When in-turned, we can think of it as potential, that is, as power held in and not expressed. When turned out, we can think of it as *actualised*, that is, expressing itself as activity made externally manifest as a form of motion. Thus we talk of the things we see operating in the world as *actual* things, things

constituted of activated forces, powers made manifest as things.

The totality of all energies, forces or powers, the ancient sages and prophets revered as the source of all things, of all worlds and universes.

This totality of all powers, the wise men worshipped as God, the Supreme Being. All beings are constituted by power. The Supreme Being is infinite power itself.

Egotism in man feels itself in some degree powerful, but tends to forget that its power is derivative from the infinite supreme power. When such forgetting occurs, the ego-man thinks himself separate from other ego-men and from the original source-power of all. Thus he alienates himself from other selves, and from the supreme self which the wise call God. He makes of himself an alien, a stranger, not only to others and to God, but also to himself.

A man who is a stranger to himself is in great danger, for where he does not know himself, the forces or energies that constitute his being may work against him and against each other. Such a self-alienated person is symbolised in the man possessed by demons and dwelling amongst the tombs.

By ‘demon’ is here meant an alienated portion of one’s being, a part of one’s organism, or body, or mind which somehow has become separated in its activity from one’s other components. We are to realise that, at the present stage of our evolution, our being is not yet the perfect unity we would prefer it to be.

If we had perfect unity of our being, we would be as Christ is, we would have what Jesus calls ‘the single eye’, and our whole body would be ‘full of light’, that is, of intelligence, and we would be as God first designed us to be. But we are not yet fully in possession of our being; we are on the way to this magnificent unity, but not yet there.

The problem for us is extremely difficult. As we have said before, a human being has many parts and many functions, all of which may fall easily into a dissociated condition. When it is said that all creatures have, “Fallen short of the glory of God,” this is to point out that since the creation of the world a *fall* has occurred.

This fall was caused by an excessive interest in *parts* of reality, to the loss of awareness of the *wholeness* of being. This ‘fall’ may occur in any area of our being, in our thoughts, our feelings, our impulsive nature, etc. And we are influenced

also by the thoughts, feelings and impulses of others, of our ancestors and friends and enemies.

To reverse this fall and regain our original unity, we have first to see that we have in fact fallen, that the parts and functions of our being have lost their original state of coordination, in which our organs co-operate together as a wonderful, harmonious unity. In our present stage of evolution, it is not easy for us to conceive the marvellous unity that we once possessed, not easy for us to imagine the kind of world we shall live in when that unity has been regained.

Modern psychology has disclosed the inner disunity of the elements of man's mind. We all know in our disjointed society what we mean by stress disorders and neuroses. What we do not know so well is the real cause of such misfortunes. We are told that they arise from conflicts between pleasure tendencies and inhibitive social moralities. What we are not told so often is that we have lost our original unitive relation with the supreme intelligent and all-compassionate power that the sages long ago called 'God'. Yet it is precisely this loss that has brought us to our present condition, in which our whole world totters on the edge of annihilation.

The Infinite God, the Supreme Power from which all things have emanated, as infinite, is invisible, beyond the comprehension of the minds of created beings, who are by definition limited in their being. Yet this infinite God is the Supreme Source of all beings.

The invisible is the source of all visibles. We ourselves, as visible, tangible beings are of the Supreme Invisible. As visible we appear to be separate, but as the Supreme Invisible, we are inseparable from it, and inseparable also from each other. To believe in separativity is to fall. To believe in inseparability is to rise again.

No scientist has seen power as such. Its modes of action, its effects, its results, are measurable on specially designed instruments, but power as it is in itself, for itself, is invisible; yet this invisible power is the source and cause of all visibles known to science. We are moving towards a moment of history in which science itself will have to face the truth about the Source-power of all things, that this power is not only the Source of all things and phenomena, but also that this power itself is *infinitely intelligent*.

If we do not accept that this power is intelligent, then we are driven to the point where we have to think that power and intelligence are two separate somethings. But two totally separate somethings could not possibly interact. Yet the fact that power and intelligence can interact disproves their ultimate separativity. Finally, every human being will be forced by developing facts to recognise the Oneness of power and intelligence. Then the fall will be reversed and our alienation from God, the Supreme Source of our being, will cease. Harmonious interrelation of all beings will be restored and ‘God will wipe away all tears from our eyes’.

An idea is a form or pattern in the mind which may serve to guide our activity. If the idea is false, our activity will be falsely guided. If we have an idea that there is no God, no supremely intelligent power in the universe, then we can make up our own mind about what is right or wrong. An idea as a guide of activity leads us to become such a being as acts in such a manner. “It isn't what we do, but what we become in doing it, that is important,” said a brilliant writer of the last century.

In doing things we modify the very nature of our actuality. An idea not acted upon does not become part of our actuality, but an idea acted

upon makes us *actually* such a being that does such an act. So if we accept the idea that there is no God, and act on this idea, we become Godless; we become actually a being who refers only to his own view of what is right or wrong. We may submit to powers obviously superior to our own, as the general pressures of the society in which we live, governmental, military or police forces, but we see nothing beyond these and will dodge them whenever we can.

The idea that there is no God alienates us from God, and so reduces us to the level of *actual* egotism, and so makes us all inner strangers to each other, and finally strangers to ourselves. An idea is a very powerful thing. We need more healthy respect for ideas than we have so far shown.

Chapter Eight

How are we to acquire respect for ideas? First we must see that ideas are not mere shapes in the mind. We must see that, like everything else in the universe, they are energies, forces, powers.

Ideas *are* shapes or forms in our mind, but they are forms of *power*. They are not passive shapes simply lying about within our consciousness or unconsciousness. They are forces formed in particular ways, and they are *operative*, that is, they work inside themselves and upon each other. They are inter-active, inter-functional. When they meet, they do not have no effect on each other; they push each other about, force each other to behave in different ways, form patterns which condition every constituent sub-idea within them.

All the interactivity of our ideas constitutes what we call our thinking process. Most of the thinking of a non-reflexive mind is unconscious, that is, our conscious ego-mind is unaware of it. This non-reflexive thinking is dangerous. Let us see why.

Thinking is of two kinds: reflexive and non-reflexive. By 'reflexive' we mean 'bent back upon itself'. If we turn our consciousness deliberately back upon itself so that we are able to say to ourselves, "I am conscious that I am conscious of a certain idea in my consciousness," this process of consciousness we call 'reflexive'. In reflexive consciousness we not only know the idea in our mind, we also *know that we know it*.

The capacity for such reflexive consciousness is the most valuable of human activities so far evolved. It is this reflexive power that has lifted us up higher than all other forms of living being upon earth. It is this that has created all the great religions, philosophies, sciences and arts that we know. Without this power of reflexion we would be little better than the beasts 'whose breath goeth down to the ground'.

Our level of realised humanness is our level of reflexivity, our degree of reflexivity is our degree of humanisation. It is not enough that we have ideas in our mind. To be really human we must *know* that we have them, and know what they *are*, and how they interact and affect each other. It is this knowledge that has made all the great men of history what they were. It is this knowledge that has made all the sages, all the

wise men, all the prophets, all the men and women of history who have ever been considered as worthy of remembrance.

Let us go into this a little more deeply. The problems of the nature of human mental and psychological and spiritual processes are not easy to solve, not because in principle they are difficult, but because the substance of the mind and of consciousness is *power*. Power, energy or force is not easy to stabilise or balance. Power, by its very nature, tends to do things. Energy tends to activate itself. Force tends to move. Thus our mental processes tend to be always changing direction.

If we look into our mind we find that it is filled with ideas, emotions and impulses. Nothing in it stands still for long. If we think of a clearly defined idea and try to fix it in our mind so that it does not change, we do not succeed for long. Other ideas crowd in on it. Its implications tend to unfold themselves. Even a little self-examination can convince us that stability is not a natural condition of the mind.

The mind is not a thing made of solid matter. It is not a well-built palace filled with static images carved in marble, at which we can gaze at leisure.

Everything in the universe is what it is because of the nature of what constitutes it, and what constitutes it is *power*, and power tends to do things, to move, to activate itself.

The universe is a vast moving power, an energy system, an interrelation of innumerable forces. Stability is not its natural condition. Hence our problem.

We have seen before that ultimate reality cannot be of dual or double nature. There cannot be two ultimate substances, for if there were such they could not interact or relate to each other.

Now, we know in ourselves that we are made of power or energy for we can move our body about, walk, raise or lower our arms, and so on. But we can also think and feel and will and focus our consciousness, manipulate ideas and so forth. We are power-systems and we are *conscious*. And as there cannot be two ultimates, power and consciousness must finally be modes of expression of the real, ultimate cause of all things. The ultimate reality is thus possessed of what at a certain level may appear to be a dual nature, of power and consciousness; yet this apparent two-ness is but the expression of a final single reality that at its top level has no quarrel with itself. Human beings may quarrel with

themselves internally, for the power aspect of their being may not be harmonised with their consciousness aspect, but the ultimate real source of all power-consciousness, the source that we call 'God', does not quarrel with itself.

We human beings know inside ourselves various activities. We can feel, activate our bodies, and think, and coordinate these with some degree of success. We have many other functions of which we are not usually so conscious. We have a degree of control over some of our functions, but our control is not what it might be. In principle we have a possibility of total control of every function of our whole being. In practice we do not possess this total control. If we had it and used it intelligently we would be perfect. It is this possible perfection that is the ultimate goal of all true religions and philosophies and sciences.

That we have not now the practical power to demonstrate our possible perfection is due to a fall. This idea of a 'fall' is found in the great religions and philosophies. Once, long ago, at some unthinkably remote period, the human soul was in possession of its original unity. It had not yet started to quarrel with itself. All its functions of feeling, action and thinking had not yet been divided. The soul then had a wholeness of function which allowed it to act

without self-contradiction. All its potentials of self-government were then simultaneously co-present with each other. Feeling, thinking and action were mutually inter-penetrating and immediately self-adjusting to each other. All action was then perfectly harmonious and attained its goal.

But in an organism built of power there is a possibility of a *diversification of function*, and in this is the possibility of a division, a split, in which one function may cease to relate fully with another. It is here that the warning voice of the Supreme Intelligent Power that we call 'God' spoke in the human soul. Here were heard the words: 'Do not eat of the Tree of Knowledge of Good and Evil'.

We human beings in our fallen state are very fond of 'knowing good and evil'. We like to think that good and evil can be separated, and that we can keep the good and get rid of the evil. So we work very hard to make goods and to remove evils, and we do this without much thought of the results of this division of the world into goods and evils. We have little sense of ecological balance.

We produce goods packaged for cleanliness' sake, then litter the world with the discarded packages. We produce power by nuclear processes

we call 'good', and endanger our lives with waste products of radio-active materials. We think it 'good' to go on holiday by the sea-side, and pollute the ocean we bathe in. We like clean water, and create the conditions of acid-rain that kills the fish in our rivers and lakes. Fallen man has made a great puzzle of himself, for himself.

All our troubles come from this fall, this splitting of our feeling, action and thinking. We feel one thing, do another and think something quite different. We feel how nice it would be to live harmoniously together, we act in ways that cannot produce other than disharmony, and we think up all kinds of excuses for our failures. We are adepts at self-deception.

The notion that once there was a Golden Age in which mankind lived in harmony, is thought by many to be a myth. The fact that we actually live in disharmony is not a myth. That our pursuit of goods generates evils is not a myth. That the nations of the world contest with each other for raw materials with which to make their goods, and that these contests lead to wars which result in evils, is not a myth.

What we really need, and what all the great sages and prophets for thousands of years have said we need, is a thorough reappraisal of our real situation within the world.

Whether we ever really lived in a Golden Age of harmonious cooperation or not, we know that our present condition is far from that mutual helpfulness which would be the solution of all our problems. What we most need is that reflexivity of consciousness which alone can lift us out of our fallen state of disharmony. We need to make ourselves more and more aware of what we are feeling and thinking and doing. We need to say to ourselves, as often as we can, that our being is a being of power and consciousness, and that, in order to save ourselves from the holocaust that threatens our very existence, we must become reflexively aware of what we are. Without this reflexive awareness, we are doomed to annihilation.

Once, long ago, great dinosaurs dominated the earth. They perished, and their bones have become mere exhibits in museums. Man for thousands of years has ruled all the lesser beings of the earth. Yet his dominant position, if he continues as he is doing, is not secured. He also may perish, and with him all his 'good' and 'evil' works. And his museums themselves may fall

down so that there will be no grand buildings in which to house even his bones.

If we are to leave our earth in a state fit for others to live in, we shall have to modify our whole behaviour pattern, and to do this we shall have to reverse the 'Fall' which split our various functions from each other. We shall have to teach ourselves anew the correct way of interrelating our feeling, thinking and behaving. We shall have to re-think and re-feel our whole relationship with that infinite intelligent universal power that we call 'God'. It is useless for us to try to find any other solution of our world problem. No longer can we pretend that separative egotistical action is the meaning of existence. We have proved sufficiently that this pretence is vain and foolish.

There is an ecology of spirit as well as of matter. We owe it to ourselves and to all future generations to learn this ecology and to base upon it all our present and future activities. What the future world will be like, or whether for mankind there will be a world at all, depends upon us, *now*.

Chapter Nine

In the natural world we see a delicate balance of mineral, vegetable, animal and human life. We call the study of this balance 'ecology'. In the world of spirit there is also a need for a similar study, the study that we call 'spiritual ecology'.

Just as in the natural world, all things are inter-related, so also in the spiritual world. Let us remind ourselves of the difference of these two worlds. By 'natural' world we mean that world in which everything happens in accord with what we call 'natural law'. Everything in the natural world is ruled by forces that seem to have no control over themselves. The natural world is a world of laws. There is a law of gravity, by which things tend to fall towards centres of compaction; there is a law of inertia by which things tend to continue doing what they are doing, either resting or moving, there is a law of conservation of mass energy, and so forth. Everywhere in nature there appears to be law-conformability. Minerals remain as they are because they are bound by certain forces; plants grow in certain ways because they are conditioned by their environment, by earth, water, rain, wind, heat or cold, etc. Animals are as they are because of survival instincts which compel adaptation to each other and to their surroundings.

But when we come to human beings, we find something that we do not find at lower levels. We are presented with a belief in freedom. We human beings not only believe in freedom; most of us are prepared to fight to retain what we believe we have of it.

There are few people who profess to disbelieve in freedom, who declare freedom to be an illusion. But when contradicted by the freedom-believers, the disbelievers tend to fight to maintain their disbelief. They not only disbelieve in freedom, but work hard to try to persuade others to accept their disbelief, apparently quite unaware of the inconsistency of their persuasion attempts.

But most people in practice behave as if they believe in freedom; and freedom is held by them to be basic to meaningful existence. If there is no freedom, then there is either mechanically determined world, or a random one in which order, wherever it appears is merely accidental.

We humans, or most of us, do not like a totally mechanical universe, and we do not like a merely random and accidental appearance of order. We like to be in charge of our own destinies. We hate to think of ourselves as merely the product of accidents.

In our belief that we are free, those of us who embrace this belief present ourselves with a problem. If we are really free, why do we so often find ourselves bound by events? We have seen that we are inheritors of a doctrine of a fall. This doctrine says that once we were perfectly free, and then that through some error we lost this perfect freedom; and since that loss our freedom is no longer perfect. What freedom we have now is merely relative, influenced by conditions over which we apparently have little or no control. We are imposed on by natural forces, gravity, terrain, climate, etc. We can, to some degree, adapt ourselves to the presence of these forces. We can study them, arrive at some understanding of their modes of operation, and adjust our actions to them, but we cannot safely ignore them.

But when we have gained a sufficient degree of knowledge of the operations of these forces to give ourselves a fairly high probability of our survival, we are still faced with another problem, the problem of our own significance within the universe at large. We ask ourselves what we *are*, what is our real function within the realm of natural ecology, and this question leads us to the other: what is the meaning of 'spiritual ecology'?

Spirit acts freely. Matter is bound to behave as it does when forces act upon it. Spirit has

initiative; matter is ruled by inertia. Spirit can choose; matter cannot choose; spirit has the power of self-determination; matter is determined by other than itself.

In so far as we are human we can act freely; in so far as we cannot act freely, we fall short of our full human potential's actualisation.

To survive in the natural world, we need knowledge of the balance of forces that constitute nature. To retain and enlarge what freedom we have, we need knowledge of the balance of forces that constitute our spiritual being. What are these forces?

A human being comprises forces of matter (body); of feelings (likes and dislikes); of mentation (dealing with the things and events of time); of conceptual thinking (dealing with eternal principles of logic, mathematics, geometry etc.); and of volition (free will).

It is with the balance of forces that comprise the human being that our study of spiritual ecology must deal, and especially with those forces that manifest in acts of free decision.

The materialist, empirical scientist denies the possibility of free will and free decisions arising

from it. Such a scientist reduces the world and all in it to law-compelled patterns of behaviour, and includes himself in his law-conditioned system. Thus he is, by his own hypothesis, unable to act in any unconditioned way. His view-point condemns him to conformity with natural law; he is enslaved by his belief in his own un-freedom.

But the man who believes in spirit as a real force of free self-determination, from his own understanding of himself, can bring himself to attain the freedom he believes in. The question is raised for the human being: Which is the most profitable belief, that man is unfree, or that he is free? In both cases there must be study, either because the unfree man is compelled by natural forces to think, or because the relatively free man wills to extend his freedom.

The man of spirit, believing in the possibility of extending his freedom by acts of will, will study his own constitution. He wills to know how to eliminate the causes of further falling, and to increase the freedom he still retains. All the great religions and philosophies and true sciences teach ways to this freedom. The great religions call the final freedom 'Salvation'; the great philosophies call it 'Enlightenment'. The great sciences will call it ultimate 'Truth'.

The low grade, old fashioned, materialist scientist confines his attention to the study of what he believes to be matter. Mental inertia still binds him into the world of atoms, although these are now known not to be the basic building blocks of reality.

The man of spirit continually returns his attention to the central principle of his own constitution, that is, to his *initiative*. He works always to regain his hold on his own real self, the hold he partly lost at his fall.

Jesus says, "Two fight three, and three fight two in one house." The two are the Will and the Intellect; the three are the lower mental activities, the emotions, and the inertias of the physical body.

Let us look at these five more closely. They are modalities of the sixth principle which transcends and embraces them. The five, counting from the lowest, are the body; the feeling-emotions; the time-thinkings or mentations; the eternal principles or concepts; and the Will or Initiative. The sixth is consciousness itself.

The body is the easiest to consider, for we can locate it in space, touch it, experience its resistance. Feelings and emotions are less easy to

deal with, because of their fluidity or instability. Time-thinkings or mentations are like Time itself, floating, momentary, here one moment, gone the next. Eternal principles or concepts are hard to hold because of their high abstraction. But hardest of the five is the Will itself, for it is present only in the now-moment. 'Initiative' means the power that starts action. Only at the now-moment when an act is started is initiative or free will present. Immediately afterwards the *effects* of initiative roll on their way as inertias.

We repeat, only at the instant of the start of an act is there real initiative or will. After it the released forces go on their way as inertia. From this it follows that the man of spirit must from moment to moment re-posit his awareness of himself as the initiator of his own acts. He must hold himself wholly responsible for all his actions. We can see immediately why there is so little tendency to regain our lost freedom. Freedom implies self-responsibility, and this implies possible come-back. "As you sow, so shall you reap," says Jesus. This is the most frightening of all thoughts.

We live in a world constituted of power. Our every thought, feeling and will releases energy into our environment. Energy cannot act without producing reactions. With every act we perform, we impose not only on our surroundings, but also,

by the reactions we stimulate, on ourselves. We are our own executioners. This, of course, is as it should be, but not as we like it. We prefer to believe that not all our actions generate reactions. We prefer to believe that the energies we release will be dissipated or absorbed by the environment, and that we shall not have to deal with their results, unless we find them pleasant enough for our glad acceptance.

Spiritual ecology is the study of the inter-relationships of all levels of our being, the recognition of the ways in which our body, feelings, time-thinkings, eternal concepts and initiative inter-function. As in natural ecology we observe that the destruction of one form of life unbalances the whole natural system, so in the realm of spiritual ecology the malfunction of one level produces deterioration in others. We cannot neglect any one of our five levels of function without impairing the rest.

If we do not take adequate care of our physical body, we expose ourselves to the possibilities of infection and disease. Physical cleanliness is essential to the maintenance of health. If we do not understand and control intelligently our feelings and emotions, we endanger our organism with stress disorders. If we do not pay sufficient attention to our time-commitments and the needs

of our daily life, we may find our mental life out of phase with our time-schedule. If we do not make ourselves aware of the eternal principles that rule the universe, we may foolishly strive to accomplish things that are by nature illogical and impossible. If we do not use the initiative which is the essence of our free will, we shall fall under the laws that govern all inertic things, and finally we shall lose faith in our own freedom.

Once faith in our free will is lost, we tend to fall under the dominion of the stimuli that strike upon our organism; we tend to become slaves to the things that surround us; we tend to become negative, depressed, unable to respond adequately to the challenges of our situation. We have repeated the conditions of our original fall.

By the principles of spiritual ecology, we owe it to our own selves to balance the various forces that constitute our being. We can do this most effectively by reminding ourselves that the five levels are all expressions of the sixth, which is pure consciousness itself. To become conscious of what constitutes us is to have taken a decisive step towards the regaining of our lost freedom.

When we speak of, “The *grace* of our Lord Jesus Christ,” we are referring to His freedom, His capacity for absolute self-determination, a

capacity resulting from His total self-knowledge. 'He knew what was in man' means He knew Himself thoroughly, and in knowing Himself, knew all men. Only by such whole self-knowledge could He be 'All things to all men'.

Chapter Ten

Spiritual ecology we have seen to be the balancing of all the distinguishable functions of our being. It is this balancing that confers on us what is called 'holiness'. Holiness is wholeness, the bringing together in harmonious interrelation of the whole of our being. It is the purpose of the Bible to tell us how to regain our wholeness.

Today, world-wide unrest demonstrates to us the unwholeness of the human race. Everywhere there is conflict, between nations, political parties, social groups, families and the different parts of individuals. Yes, even the parts of an individual contest with each other, the head warring with the heart, these with the appetival nature in the lower abdomen. As long as the battle continues within us, we must see the truth of the observation that 'there is no health in us'. Health is wholeness, harmonious interplay of all parts of our being.

In the first epistle of Peter we find the words, "The Stone which the builders rejected, the same was made the head of the corner, and a stone of stumbling and a rock of offence." Now we know there are several different levels of possible interpretation of the scriptures. One favourite interpretation of the 'rejected stone' is that it

stands for Jesus himself, who was rejected by the officials of the temple of his day. To them he was a stumbling block, offending them, criticising their institutions and ritual procedures. Yet he was destined to become the corner-stone of a new temple, the true Temple of the divine Spirit.

But we also have another interpretation, equally valid, and psychologically very useful. In this view the 'rejected stone' is the principle of universal truth inside our soul. This 'Stone' is the pure Logic of eternal truth, the truth that the fallen part of our being rejects because it appears to threaten its existence. Our fallen part has chosen to defend itself and its ego-pattern from the Truth, because it knows that the Truth will attack and undermine every untruth in us.

The great untruth that the fallen ego-self strives always to defend is the untruth that says the ego-self is a separate reality, a self-existent being, independent of its source, that source which is God Himself. The ego-self wills always to believe itself self-created, self-originated, independent of the eternal Holy Spirit.

As long as the ego-self believes itself to be separate from the Holy Spirit, it must necessarily be afraid of being attacked from other selves and by unknown alien forces. This is the cause of the

popularity of films depicting violence of all kinds. Such films present people as in danger of violent action against them. Heroes are shown as beaten up, stabbed or shot by gangsters. Police are shown pursuing bad men. Everywhere violence is shown as a daily occurrence, and the lesson offered is, 'Defend yourself or be robbed or murdered'. Violence is suggested to be the correct reply to violence. 'Turn the other cheek' is viewed either as unrealistic advice, or as the product of stupid sentimentality.

When the truth is rejected by the human mind, that truth is pushed down into subconscious levels. The rejected stone of universal Truth, pushed down out of sight of consciousness, is then the Rock of Offence. It offends the untruthful ego-mind.

Yet when it is pushed down into the unconscious, the Rock of Rejected Truth does not cease to be, and as other truths are pushed down they all gather round the first one. The Rejected Truth-Stone becomes the corner stone of a New Temple, hidden in the unconscious zones of the mind. Gradually the truths rejected by fallen ego-self build in the unconscious the Temple of Innermost Truth, the 'Temple not built with hand'.

The more truths the ego-self rejects, the more stones are added to the hidden Temple of Eternal Truth within, and the more uncomfortable becomes the ego-self. For the ego-self knows that it has deliberately suppressed every truth it has encountered which has accused the ego of lying. The ego is a 'liar and the father of lies', and feels very insecure when exposed as such.

The dialectic of the ego's self-defence process, which is suppressive of Truth, is that in continuously pushing down into the unconscious mind the truth it rejects, it supplies truth-materials for the building of the hidden Temple of Universal Truth. Thus the ego-self continuously works for its own ultimate defeat. The false Temple, the temple of ego-lies, built in the conscious mind, finds that, by its rejection of truths, it has worked to build a contrary Temple of Cosmic Truth. From this Temple speaks forth the voice of what we call 'Conscience'.

Conscience consists of all the truths that the false ego-self has rejected and buried in the unconscious zones of the mind. From the hidden Truth-Temple in the unconscious speaks out the voice of conscience, a 'still small voice', yet

powerfully insistent. It does not need to make a great noise to make its points heard, for it knows that the fearful ego-self is always alert and on guard about it.

The more afraid is the ego-self, the more it guards itself against the voice of truth, and to guard itself, it must listen to the truth that it does not want to hear. How can it protect itself against an enemy if it does not make itself sharply aware of that enemy?

The more truths the ego-self suppresses, the more it knows that it has strengthened its enemy, the Hidden Truth, and the more afraid it is of what it has hidden. The false ego is in a foolish position. It knows that every truth that it suppresses becomes a stone used in the building of the Temple of Truth that must ultimately send out from its centre the 'One on the White Horse' who is finally to conquer the untruth and the father of it.

This inner contradiction in the false ego-self is the cause of its basic uneasiness, anxiety and neurosis. How can the lying ego be at peace with itself when it cannot avoid knowing that it is itself laying the stones which will become the stronghold of its enemy, the Eternal Truth? From this stronghold, this fortress-temple of

Truth, will finally ride forth He who Himself is the unbreakable Verity of all verities. The very shadow of a thought of Him terrifies the fallen ego-self, and as this shadow falls on the false-ego, the unfortunate one feels himself shrink. A saturnine grip is upon him, and he knows that this grip is his own grip upon himself.

Today we all know of the existence in us of what we call 'chronic hyper-tension states'. What we do not know clearly enough is that these states come from our basic erroneous belief, the belief that we are each one of us separate from each other and from our spiritual eternal source, the God who is our Creator. Deep down in our unconscious mind we know the Rejected Truth Stone is there, gathering to itself every other truth our ego-self rejects. We know also, although we strive vigorously not to know it, that some day we are to be brought face to face with the true Eternal Dweller Within. It is this knowledge that generates and maintains and intensifies hypertension states.

There is, fortunately for us, a way of release. It is the way of the cessation of rejection of Truth. We do not say that this way is easy, for it is not. It is a hard way, but its hardness is what it is simply because of the inertia of our old-established false way. After years and years of misrepresentation it

is very difficult to see things as they really are. The outlines of truth have been blurred or distorted by the preference for self-flattering lies. It is natural for the false-ego, with its erroneous belief in its separativity, to seek to defend itself, and its greatest enemy is Truth. Truth says that we are not separate selves, not independent of each other, not severed from our original source.

Truth says that we are all members of one body, the body of the Eternal God who is our heavenly Father. Truth says that our lives are inextricably bound together, that our destinies are related together like the threads in a Persian tapestry, that ultimately we are all going to recognise our essential spiritual identity in the community of the Holy Ghost. Truth says that harmony with each other is finally unavoidable. Ultimately we are going to put our arms around those we have thought to be our deadly enemies, those we have intensely hated and feared, and those we have considered most alien to us. 'God shall wipe away all tears from our eyes', all the obscuring tears of self-pity which have kept us from seeing reality as it is. We shall see each other face to face and shall know that not one of us has been, is, or shall be, better than another.

On that day we shall understand that all our guilts are wiped out. We shall understand how the

first fall from grace occurred, how the first man made the first mistake precisely because he was the *first* man.

The command to Adam is called the ‘Dispensation for Innocence’. The first man, hearing for the first time, “Thou shalt not eat of the fruit of the Tree of Good and Evil, for in the day thou eat of it, thou shalt die,” could not comprehend the meaning of ‘good’ and ‘evil’, nor the significance of ‘death’. He had no experience yet of evil or death, and without the contrast of these with ‘good’ and ‘life’ he could not yet *reflexively* define the ‘good life’ already given to him as what it was. We define things by their forms and modes of action as distinct from each other. We define concepts by their opposites. By ‘high’ we define ‘low’; by ‘near’ we define ‘far’; by ‘evil’ we define ‘good’.

Before we learn to define things, we simply live spontaneously, without consideration of the effects of our actions, upon ourselves or upon others. Hence Cain, becoming enraged, killed his brother, and only after seeing the effects of his action did he say, “Now every man's hand will be against me.” We learn by our mistakes. This is how a wise man said, “Ohappy fault!”

From Adam's sin we have been forced to travel a long, remorseful road, but we have learned, and are still learning and shall continue to do so to the end of time. There is a tradition that after Cain had murdered Abel, God forgave Cain and placed a mark upon him so that no man would kill him. God planned the 'raising of Cain' to even higher levels of understanding so that finally Cain would see his error and truly repent of it, and be himself the instrument of the resurrection of Abel so that his blood would no more 'cry from the ground' for revenge. We have still much to learn from the 'raising of Cain'.

Especially we have to learn from him that we can *change*, that we do not have to repeat always the same error. We can learn from our mistakes. A mistake can be the very means whereby we rise to higher levels of comprehension of the nature of reality. This is what we mean by the 'raising of Cain'.

The 'raising of Cain' is the elevation of consciousness ever nearer to our unfallen state. Mistakes examined and meditated upon can give rise to new discoveries, new inventions, new insights.

Here we meet a difficulty. Strictly we cannot make a 'deliberate mistake'. What we do in full consciousness of all the factors involved we call 'deliberate', and such an act is not a 'mistake'. A 'mistake' is a product of a misunderstanding, or of some incapacity, a failure of comprehension or other misfortune. If we knew all things, and had the power to handle them, we would not make mistakes, and we would be totally responsible for all our actions. But we do not know all things and we do not have unlimited power to handle them. Consequently, we are bound at times to make mistakes, and from mistakes we may learn, may gain new insights, and may reduce the probability of future similar errors. Here we meet the need for the forgiveness of sins.

Chapter Eleven

What does it mean ‘to forgive’? It means to erase a right to retaliate, to pardon, to cease to resent an action, to place oneself in a position of understanding why an action was committed and to excuse it, not to bear ill-will to the doer of an act.

To be beyond the possibility of making a mistake, we would have to be all-knowing, all powerful, like the omniscient, omnipotent God. But no creature can be thus. To be a creature is to be limited, circumscribed, encapsulated, and so reduced in power and knowledge.

Because we know that we are not all-knowing and all-powerful, we know at some time, in some place, we shall make a mistake, shall misread something, misunderstand what is involved in a situation, and therefore shall react in a manner less than fully efficiently. And we know that not only we ourselves shall commit mistakes or fall into error, but that every other limited creature shall at some time also fall.

If, as a result of our errors, we find ourselves in an unpleasant or painful situation, we tend to look for a way out. We tend to make excuses for our errors. We do not usually say, “I am a finite creature, lacking total knowledge and power, and therefore made a mistake, and require you, as another creature of limited power and understanding, to pardon my error and carry on relating to me without feeling any antagonism towards me.”

It is not easy to accept with equanimity the unpleasant consequences of error, either our own or of someone else. The spirit may be strong, but our flesh is weak and tends to shrink from pain. If we could see how quick we are to guard ourselves against possible unpleasant results of actions, we would be surprised at the subtlety and speed of our responses when under threat of painful stimuli.

The Serpent in the garden of Eden was credited with being ‘the subtlest of all the beasts of the field’. The serpent symbolises our sensitivity to pleasure and pain, our aesthetic, sensuous capacity for becoming aware of possibilities of pleasant or painful experiences. This serpent capacity in us is so sensitive that it can feel even the slightest

preparation within a situation for a change that is to come. Animals may feel the electro-magnetic changes which occur in the earth before an earthquake actually occurs, and so may flee to safety before the actual event. In our own souls we often feel disquiet when some other person is, as we say, "In a bad mood." We can sense it and move away to a less unpleasant situation. Ordinarily we do not confess consciously, even to ourselves, the reason for our withdrawal, but underneath our conscious level of being, we know why we do what we do.

This super-sensitivity of our serpent level of being is, of course, very valuable for our self-preservation. But in its subtle, swift actions of avoidance of possible painful situations, it tends to do what many real, physical snakes do. As these seek safety from harm by sliding away into crevices in rocks, or holes in the earth, so the serpent level of our being tends to slide down into the so-called 'unconscious' parts of the mind. Our pleasure-pain response-capacity can act just as defensively as any actual, physical snake, and with equal speed.

If it were not for the super-sensitivity of our serpent level of being there would be no 'unconscious' mind. The unconscious mind is simply the storehouse of all the records of pleasures and

pain we have experienced and do not wish at the moment to expose. The painful records we repress, precisely because they are painful, and we do not want to replay them, for they make us tense and inhibit the free flow of our life-force, and diminish our capacity for sensuous enjoyment.

The pleasant records also may be kept in the unconscious, but not for exactly the same reason. If we advertise the things in which we find pleasure, we might suffer some sort of condemnation from society. We have a history of the outlawing of certain kinds of pleasure. In primitive city-states, for the sake of group security, it was needful to forbid activities that might weaken the city's defences and expose its inhabitants to attack from other peoples.

If a man of one walled city were to fall in love with a woman from another group, his carefulness about the safety of his own city might become lax. Many stories are told about cities falling as a result of emotional entanglements between members of different groups.

In consequence of such misfortunes it became needful to formulate rules of behaviour of social groups. Men and women were taught by the group leaders the means of survival for their group, and were required to obey rules devised

for this purpose. The totality of such rules were called the 'morality' of the particular group. 'Morality' meant the collection of rules deemed needful of observance for the protection of the group. A 'universal' morality would be the totality of all rules needing observation by every group for the survival of all.

But each group lives under special conditions, in a definite place, and, in consequence, its survival rules must be relevant to its particular position. The survival needs in one environment differ from those in another. Here is where great relational difficulties may arise for different groups who may for various reasons have come into contact with each other.

Some early societies created within themselves sub-groups, each group specialising in some particular activity. One group may make furniture, another pottery, another may grow food, another build houses and walls. Each group would contribute to the welfare of the whole community, yet each would have its own particular materials, tools, skills and terminology to denote these.

Within a given sub-group every member would understand the meanings of the words used for its working procedures, but might not understand the

terms used by other sub-groups for their special work. Without special, clearly defined terms it would not be possible to work efficiently in any sub-group. Today a carpenter may not understand thoroughly all the terms used by an electronic engineer, or those of a biophysicist. The troubles of many sub-groups in our modern world arise often from a misunderstanding of the special needs of each sub-group. Coal-miners may not thoroughly understand all the conditions of the men in steel works, nor these the relation of their output to general conditions of world trade. Obviously there is need for some persons to study the basis of all the activities needed for the creation and maintenance of modern social groups and their inter-relational activities demanded for the survival of the totality of humanity dwelling on earth, and possibly in the not far future in outer space.

We can see the tremendous difficulties facing human groups in our own day. We can see that no single creature's mind can contain all the information demanded for total human survival. And we can see that mistakes are inevitable.

Faced with the unavailability of errors in man's calculations, we can see that we must learn to forgive the mistakes that will be made. If we do not forgive inevitable mistakes, we shall fall

into the lowest level of mechanical reactivity. An error may produce unpleasantness, suffering and pain. If this pain dictates our reactions, we may attack and damage or destroy the committer of the error. Many a mistake in the interpretation of Marxist philosophy has sent a man off to Siberia, a man who before his error had held high rank in Russian society.

A great difficulty lies in the fact that not every error has been unprofitable. Many mistakes have given rise to new discoveries, new useful inventions. 'Who has never made a mistake has never made anything', is a proverb very well worth remembering.

Forgiveness does not mean a careless disregard for the results of human actions. We are not to forgive and forget. We are to forgive and *remember*, so that we shall be less likely to commit the same error again. In remembering, we are not to bear grudges or harbour resentments, for these inhibit the free flow of the energies which make our lives possible.

A grudge is an inner tension state which imposes on our cells and diminishes their possibility of free function. A resentment is a re-feeling of an experience. Originally 'resentment' had none of the negatively

restricted meaning it now generally bears, but today it is usually taken to mean re-feeling of a merely negative state, unpleasant or painful, when we remember some unfortunate action of a person which resulted in an undesirable effect on our being.

Resentment finds its worst and most unprofitable manifestation in that pathetic, negative state we call 'self-pity'. Self-pity is the great self-poisoner, the auto-intoxicator. It arises when a person believes himself unjustly suffering as a result of some faulty action of his own, or of another person, or as a product of the action of an uncompassionate god, or of a fundamentally badly designed world.

Of all the errors most in need of forgiveness, perhaps self-pity is the worst and hardest to forgive. When we see a person in a state of deep self-pity we find it hard to maintain our patience. We tend to think that he is responsible for his own state, perhaps more than other people are who commit more ordinary errors, and with assumed 'responsibility' we tend to wish to impose a verdict of 'guilty' on the sufferer.

Some errors we believe are unavoidable; some we think might be avoided if we took more care. The first we usually do not resent too much. The

second we tend to have greater difficulty with. What we believe is a deliberate evil act we find impossible to forgive.

The question is raised: is a fully deliberate evil act possible? To commit such an act one would have to be absolutely free from all restraints upon one's will and intelligence. Only an absolutely free being can be response-able for all aspects of its actions. But no created being can be absolutely free. The created being is embodied, enclosed in a skin, conditioned by the activities of his various internal organs, his brains, nervous system, heart and circulatory system, liver, kidneys, glands etc. To be able effectively to control all these, a man would have to know them all thoroughly, their various structures, functions and interrelations. But this is not within the power of any created being. Not all the scientific knowledge of all the medical men and physiologists and psychologists can suffice to confer upon mankind the total control needed for his attainment of perfect freedom.

But precisely because of this we are all in need of forgiveness. We have all somewhere, at some time, committed errors, made mistakes, and shall do so in the future, let us make no mistake about this.

Yet we have the statement; “His worship is perfect freedom.” What does this mean? It tells us that in spite of all our deficiencies of power and knowledge, which as creatures we must bear, there is yet a way for us to attain perfection. We can establish in ourselves, of course with much hard work, perfect motivation, perfect will to become able to do God’s will for us.

Inside ourselves, at the very centre of our being, we have a God-given capacity to exercise our will; we can make an act of choice, and we can be truthful with ourselves. We can decide to state to ourselves what we prefer for our ultimate goal. We can choose to agree with God’s will for all beings. God is love, and love is the will to act for the development of all beings. This divine love is real power. It is not mere sentimental attachment to the things we find pleasant. It is power, spiritual power, the power that has created and sustains and develops all beings; and this power is *intelligent*, knows what it is doing and why it is doing it.

And this divine spiritual intelligent power dwells within us in the innermost centre of our being waiting for us to make our free, willed decision to co-operate with it. When we do, this will be our perfect freedom.

Chapter Twelve

The attainment of perfect freedom is possible for us, but only if we, from the innermost centre of our being, will to co-operate with the divine, spiritual intelligence that is the creator and ruler of the universe in which we live. How are we to find the innermost centre of our being?

Today there is much talk of yogic meditation as a means of attaining deeper consciousness of our spiritual self, but in principle the methods of yoga meditation are not different from the meditation procedures of all serious religious persons in all the major religions. 'Yoga' means 'union' of the human soul with its divine source. 'Yoga' and 'religion' have really the same meaning.

All meditation procedures follow generally the same course, and differ only in the form of language used to express them. First there is a withdrawal from the distractions of the outer world's things and events. Then follows a concentration of the inner consciousness on a chosen subject of meditation. Then follows the meditation process itself, a process in which we examine the inter-connections of all ideas related to the chosen subject. Finally follows the state of contemplation, in which the inter-relations of all things and events discovered in the meditational

process are held together in a meaningful pattern which allows us to enter into a more efficient level of survival within the great universe of which we are living, dynamic parts. Meditation presents to us in sequence a number of ideas relevant to our chosen subject. Contemplation in a single comprehensive moment gathers these ideas together in a meaningful pattern, in a flash of insight which simultaneously places every element of our meditation in proper inter-relationship and gives us a power of living adjustment which before our meditation was not possible for us.

Life is like a jig-saw puzzle, its pieces lying higgledy-piggledy in the box until we sort them out into their various patches of colour and tone and fit them together in their correct order. In their right arrangement we see a whole, meaningful picture, which when the pieces were jumbled randomly together, we could not see. Meditation is like the process of sorting out the bits of the puzzle into their related colours, tones and forms. Contemplation is the whole grasp of all these as the meaningful picture they represent.

In meditation we examine each part and look for its relation with other parts. This is a serial process, a one-by-one, then two-by-two, etc., act of examination and comparison of all the parts of the puzzle. We look for similar colours, tones and

forms, and gradually bring them together. At each stage we get some inkling of what a part of the pattern may represent. This meditation is a step-by-step process moving little-by-little towards the final state in which, for the first time, we see the whole picture. The moment of the seeing of the whole picture is the moment of the attainment of the state of contemplation. In this state the step-by-step movement of ideas ceases, and the whole significance of all the parts of the puzzle is suddenly grasped in one single seizing. At this moment one attains enlightenment, and will never again be puzzled by this subject matter. A power is attained at this moment which enables us to adjust to life's demands in a way that was before impossible to us.

It helps greatly in the meditation process if we are thoroughly conscious of each step that we take. To attain to such consciousness, we are to gain some preliminary knowledge of our structure as human beings. For this we have to become aware that we have, and live on, different levels of being. Our lowest level is represented by our physical body as a merely material thing. We can think of this as our mineral level. Our bones are the type of mineral existence in us. Our next level is like that of the growing things we see in the vegetable world. Our food-intake system is here the type. Just as vegetable forms take in the minerals

of the earth and environment, and digest and assimilate them, and throw out what is of no use to them, so our own inner processes of ingestion, digestion, assimilation and excretion echo those of the plant-world. We tend to think of the mineral world as dead, and the vegetable world as living, because the mineral world of stones and rocks gives us no obvious activities of growth, while the vegetable world is full of demonstrations of the growing process.

When we consider our capacity to move from place to place we are in the realm of animal life. Whilst plants merely grow, animals also move. Human beings as self-movers are at animal level. Here the movements of our body and limbs are similar to those of animals, and in so far as we react to stimuli without conscious consideration and free will, we are not above the animal level of response. Much of the behaviour of human beings springs from lower than truly human level.

The fourth level of our being is that in which a degree of intellectual forethought is present, so that at this level the human being is able to exercise some control over his animal-like impulses. It is this fact of the presence of intellectual control that in general justifies the use of the term 'human' for the rationally self-controlled level of our being. The human being is

what he is because he has risen to the level where he is no longer driven into irrational, impulsive reactions in the presence of painful or pleasant stimuli. Animals lack this rational self-control, and so lead lives conditioned by the environmental forces which bring to them pleasures and pains.

Some thinkers have believed that the intellectually developed human being is the highest of all beings on earth, and that the intellectual should be allowed to lay down the rules of life for all other levels of being. Certainly much of the evolutionary advance of life has been made by an increase of the intellectual faculty. But we must make ourselves aware that the intellect is not itself the ruler of mankind, but is merely a tool of the Will, whereby the free will enables itself to act more and more profitably. The intellect is a servant, not the master of the world-process. Above the fourth level, the level of the human being, is a fifth level, that of the free will itself.

We must be very careful when we try to *think* about the free will. Free will does not react to the pleasant and painful stimuli that reach it from the outer world situation. Nor is free will subordinate to the intellect. Free will is the very mysterious creative force that initiates changes that the

intellect itself cannot predict. It is beyond the reach of the rationally definable.

Free will creates new conditions for the intellect to work upon, but is not itself conditioned by the conditions it creates. In the presence of the absolutely free will, we stand in the realm of God the Father at the point where He takes on His role of world creator.

So rare is the consciousness of the fifth level, the level of the freely creative will, that we have little information of its essential characteristics. Nevertheless, it is a possibility for us, a mode of being which, if we fully attain it, will make us able to participate with God in the process of world creation. But we must always remind ourselves that Free Will is the wholly self-determining spiritual power that gives to all creatures and to itself the capacity to become whatever it wills to become.

But there is a sixth level, above that of the Free Will, the level of Pure Consciousness, utterly beyond all conditions which the Free Will projects downwards as its means of manifestation. The ego-identified level of ordinary man's consciousness knows nothing of the sixth level, for at ego-level the affairs of time and matter, and ideas derived from these, obscure the

pure light of consciousness wherein eternally true ideas are themselves forms of light, in mutual interpenetration.

When we consider simultaneously all the six levels, we are able to conceive of them as a whole sphere of being, which we may term the seventh level. All that we have conceived as constituting total man, from the mineral, vegetable, animal, human, free-volitional, and pure consciousness up to the whole sphere which contains these as modifications of itself, we here see as the totality of real being. To think of less than this totality is to indulge in abstraction, that is, to take out of their real context the elements of the universe, and in so doing to falsify their relationships.

To see truly we must see from the still centre of our being, where alone the seven levels have not been severed from each other. As we shift our focus from this centre outwards, we become more and more subject to the lower levels of existence. We pass down from pure consciousness, via an act of Free Will, into the realm of the human intellect, then into the animal level of impulsive reactive motion, then into the level of vegetative, digestive and growing processes, and finally enter the mineral world, where we reduce ourselves to merely mechanically directed things, whose sole mode of communication is by senseless

collision. At this lowest level we become as gross materialists, unable to believe effectively in any of our higher functions, least of all those of spirit.

We cannot gain the perfect freedom which alone can bring us the real happiness we all pursue without entering the innermost centre of our being. And we cannot enter this centre without passing through the various levels of our being in order, beginning first with our physical body, which is the most easily contacted, and has relatively the greatest stability.

It is not for nothing that spirit, which is the finest of all beings, should have precipitated within itself a physical body as its basic reference point and vehicle of expression. The physical body at its most dense level of the bones, is clearly the most stable of all our levels of being. What changes occur at body bone-level, do so only at a very slow rate, over years of growth. Changes of muscle form occur under contractions and extensions, and within well defined limits.

Our physical sense organs, directed outwards, bring us information of the external material world, the world of mineral existence, which has greater stability than even our bones, in so far as these change with growth.

From information conveyed to us by the material things of the outer world, our consciousness is provided with relatively stable references. What stability our earthly mental life possesses is a product of the unchanging forms of ideas gained by encounter with the fixed world of material things. (There is another kind of stability in the eternal world of spiritual truths, but this is unknown to the ordinary level earthly thinking.) The ordinary members of the human race need the stability of the things of the material world to give the much needed security without which mankind would live in a very confusing world of feelings, emotions and impulses of reaction. The creation of the relatively rigid things of the mineral world was a first condition of later created, stabilised thought by the incarnation of the divine spirit itself. Here is a fact of foremost dialectical significance: gross material creation was a pre-condition of the embodiment of the subtlest of all spiritual powers. Only by material incarnation could the divine spirit enter most fully into manifestation. The rejected stone became the corner stone of the new Jerusalem, the cosmic dwelling of the Most High God. Gross materiality receives here its greatest significance and divine justification. Only thus could the true Messiah manifest Himself in time and to earth-bound beings. Physicality is the outermost expression of spirit.

Chapter Thirteen

At the present moment many Christians are being disturbed by a new attitude towards their received doctrines. Much that has been taught as essential to Christian belief is now represented as outmoded, no longer binding on the faithful. Even leaders of the Church have abandoned the solidarity of teaching that lay-persons have assumed them to possess. Some have said that it is no longer necessary to believe that Jesus was God incarnate. The Virgin Birth and the Bible miracles, it is now said, may be mere stories told to strengthen belief in doctrine, and to maintain the existence of the Church in times when its very survival was in question.

At the same time, in the very centre of all the new questionings, is a real fear that essential spiritual truths may be lost in the attempt to fabricate new interpretations more acceptable to the modern mind, more consistent with the facts of our technically advanced world, with its Concordes, astronauts, space-stations and inter-stellar nuclear warfare possibilities.

What are the essential spiritual truths that we fear to lose? What do we mean by 'spirit' and 'truth'? These words were not invented for nothing, nor merely to create difficulties for

thinkers. Human beings are what they are precisely because of the real meanings of these words. Without these words to anchor our energies we would be in real danger of annihilation as human beings. We are what we are because these words have been meaningful to the human race for thousands of years, and we shall raise our humanity to ever higher levels only if we retain understanding of them.

By 'spirit' is meant 'intelligent initiating power', the creative origin of all efficiently operative things in the universe. By 'truth' is meant the form in which spirit brings itself to self-realisation in action.

What people may believe or not believe of the divinity of Jesus of Nazareth, or of his miracles, or of any other declared historical event associated with him, is of infinitely less importance than whatever may be believed of real human capacity *Now*. It is not enough for us to believe in a possibility if we have no actual capacity to realise it in our own being. The unrealisable is worthless.

Jesus taught of spirit and of truth, and by these words meant something of tremendous importance to us. History since His day has

been largely determined by His words and life-example. “God,” He said, “is spirit, to be worshipped in spirit and in truth.”

‘Worship’ is the act of training to become of worth. Spirit is intelligent initiating power. To train to become of worth is to exercise our free intelligence, powered by our will to become worthy. Worthiness is embodied truth. Truth is the eternally reliable, the form of the reality that never changes and never will change, the Truth that is ‘the same yesterday, today and forever’.

Normally we do not worship liars and deceivers who misrepresent the facts of existence in such a way that to believe them would be to lose all contact with reality. We like to know where we stand. We cannot live effectively in a swamp-universe where at any moment unsurety of our footing might result in our being sucked down into oblivion. Above all we need *surety*.

Surety is the ground of the possibility of our freedom. If the earth opens up and swallows us when we put down our feet, we shall not travel far. Truth is the *form* of reality. Luckily for us, reality *is* formed, shaped, structured, learnable. And the structure of reality at base is unchangeable.

In Time we live in a continually changing world, where surety is seldom easy to find. We have the hard rocks of mountain-ranges, but we also have volcanic eruptions and earth-quakes. But underlying all the varied changes of the Time-world, there are certain principles, certain laws of being which are unalterable. These principles, these laws, are the real ground of eternal surety. They will never change. As we discover these laws *and obey them*, we shall enter the realm of eternal Truth, the place where immortality is our already attained Reality, not mere desire of mortal mankind.

It is the function of science to discover these basic laws of reality. It is the function of religion to *believe* in the possibility of the discovery of these laws and to aid the scientists wherever humanly possible to advance their research. This is the 'raising of Cain'. 'Cain murdered his brother Abel' means that intellect killed original faith. From that moment it became necessary to protect Cain, to keep intellect on the long path to truth, which must be followed so that Abel, that is, Faith, may be resurrected. Abel's blood crying from the ground is the voice of murdered Faith crying for resurrection.

The basic laws or principles of Reality are three, and refer to Power, Form and Function. This triad is the meaning of the Holy Trinity. Power is of God the Father; Form is of God the Son; Function is of God the Holy Spirit. These are not three separate Gods, but one God thought of in three ways.

The reason we humans have to think of the One God in three ways is because of the nature of our fallen intellect, which is an analytical machine. Intellect examines and compares things. To compare is to place in our consciousness pairs of ideas. As long as we compare, we split reality into separate forms. If we can mentally lay one form on another, we say the two are identical. We might do this with two triangles which have the same size and angles. We cannot do this with a triangle and a square. We cannot make three sides exactly fit four.

In committing ourselves to form-analysis we have agreed with ourselves to ignore what is not-formed. So, in order to measure a *form* we have, for the time being, to ignore that same reality in its *power* or *function* aspect.

Today, we know that all material bodies are compounded of energy, that matter is energy established in a certain way. But for accurate spatial measurements of things we must ignore, for the time of our measuring, that reality is fundamentally an energy system with all its constituent energy impulses or waves constantly in motion. What surety we may attain in our world will depend on our knowledge of the relationship that eternally exists between power, form, and function.

By 'Our Father', Jesus referred to the Infinite Power which is the source of all things. In claiming Sonship with this power Jesus declared Himself to incarnate this power in the Form of Truth. "I am the way, the *Truth* and the Life." In promising to send the Holy Spirit to his disciples, Jesus meant that all those who believed in, and acted upon his words would be enabled to function with Power and Truth.

The doctrines of Jesus were representations of the truths of the old Jewish faith. "I come not to destroy the Law, but to fulfill it." Real truths are eternal. To be true, a 'new' doctrine must simply represent the old eternal truth in a new form, must put it into words more acceptable to the contemporary mind.

There is one very important law, which embodies a statement of the eternal and necessary relation between Power and Form, which is symbolised as the relation of God as Father and God as Son. The relation of God as Father and Son is the operation called the Holy Spirit. The relation of Power and Form is the operation called 'Function'.

The reason for the non-explanation of these basic ideas is found in the statement of early Christian leaders that we are not to expect too much understanding from the uneducated converts to the new religion. To understand any doctrine, there must be comprehension of the meaning of words in which it is expressed, and a new religion generally has some new words, or new meanings for the old words it may be compelled to use.

We cannot be too careful about the meanings of the terms we necessarily have to utilise to express our thoughts, our feelings and our will, not only if we wish to communicate with others, but also in order to talk to ourselves. As distinct from the animals, for our communications we humans have a very great dependence upon language. We do not merely grunt or howl or bark or snarl to let others know what attitude we have towards the world in which we find ourselves. We

have somehow learned to modify the sounds we make, to articulate them, to join the different sounds in special ways, and confer upon them particular or specific meanings in accord with the movement and structure of our thought.

We might ask what the problems of language as a medium of the control and expression of thought have to do with the apparently more important problems of morals, ethics and religion. Actually historically such problems have been presented to us step by step with the development of language. We cannot clearly think about things and relationships for which we have no words. As far as the humanisation of our thinking is concerned, we are profoundly indebted to words.

It is to this fact that we must turn in order to understand why the fourth gospel begins with the statement: "In the beginning was the Word." By means of the Word, human beings were elevated above the level of the animals. Let us look a little more closely at this idea

A word is a sound with some definite significance which confines our thoughts to some definite view of reality or a part of it. A word allows us to *order* our thought or to express it so we can communicate it to others.

Order rescues us from chaos. Before the utterance of the Word that brings order into our minds, we are relatively in a state of chaos. The Word to which the fourth Gospel refers is the universal power which brings order out of chaos.

We know that the matter of the world is nothing but energy. We know that in many parts of the universe, forces move in a non-organised way, that is to say, chaotically or randomly. But we also know that in certain parts of the universe, its constituent forces move in an orderly manner, and we know that wherever this happens the principle of order has gained ascendance over the random forces of chaos.

Long before the appearance of the historical Jesus of Nazareth, the ancient sages had observed that reality presents evidences of a battle of opposing forces and had named them as forces of Order and forces of Chaos, the forces of Order being defined as good, and those of Chaos as bad or evil. The wise had observed that the world is a battle-ground in which mankind stands in grave danger from the forces of chaos, and in great need of the power of Order. And the wise had looked forward to the appearance of a very special kind

of human being in whom the power of good would once and for all gain victory over the forces of evil.

Did this very special kind of being actually appear, the man whom the prophets had foretold? Or is he yet to come? The Christians believe that he came; the Jews believe he is yet to come. Neither can prove what is the reality. Belief here is the only judge. Reason cannot decide for us what to believe.

What is of most importance for each one of us is to see clearly that the nature of our belief will determine for us the patterns of our life and our ultimate destination. Whether we believe with Christians that the Messiah came to us nearly 2000 years ago; or believe with the Jews that he is not yet come; we are in the position of having to see how we stand, or shall stand, with him; how we, in fact, relate ourselves to the very idea of him.

Do we like the idea of the Perfect Man, the Man who triumphs over all evils? Do we love, not merely the *idea* of Him, but the very *being* and *fact* of Him, whether He has already been or is yet to come to us? Upon the presence or absence of His love in us hangs the personal destiny of each one of us, and the future of all mankind.

Chapter Fourteen

The idea of the coming to earth of the Most High God in the form of a Perfect Man has always fascinated the human mind. The poor and oppressed and sick have always looked forward to the One who was to come as their Saviour. But the excessively rich and powerful and healthy have believed themselves in no need of salvation. The Promised One who is to right the world's wrongs is not, therefore, to walk into a situation where everyone will totally affirm His coming. The question for each one of us is that of our attitude towards Him, if and when He comes.

Let us think for a moment of the possibility of encountering Absolute Truth, incarnate in a human body. Let us visualise the sudden arrival in our midst of the Divine Creator Himself. His whole being breathes Truth, Goodness and Beauty. His eyes see us just as we are, He is under no illusions about us. He knows what is in us, and we feel in His presence totally transparent to Him. We have no place inside ourselves unknown to Him; no dark zone of privacy in which we can cover our real motives and purposes. Are we comfortable in our spiritual nakedness?

It is easy to see that in the presence of the all-seeing Divine Being we must take up a position in relation to Him. We are none of us perfect. 'All have fallen short of the Glory of God'. The question is; would we like to be perfected if we could? Would we like to have taken away from us all our erroneous ideas, all false attitudes to each other, all our flattering self-imagery? Shall we have anything left if we are stripped of all our worldly pretences, all our 'airs and civil graces'? Without these, will there be anything left sufficient to constitute us as a being?

Finally, when divested of all our external defences, what are we? What is a human soul?

A human soul is an ensphered zone of the spirit of God, a spark of Divinity with the three attributes or properties of that Spirit. A soul can will and feel and think. It is precisely this trinity of properties that constitutes its soulishness. It is because we can do these three things, or activate ourselves in these three ways, of thought, feeling and action, that we know that we have a Divine Origin. Only because we can feel and know ourselves capable of action in the light of our feeling and thinking do we have our human dignity.

The animals do not have this power of three-fold self-analysis. Animals live by instinct, not by

reflexive self-directives. Animals have no sense of conscience such as we have. They fight or play or sleep under the influence of natural forces about the origin of which they know nothing. They lack that mysterious power of self-examination that constitutes human beings precisely as human. They have no tendency to study their cosmic origin; they do not write thick books about the ethics and morality of animal relationships.

The human being, however, as far back as we trace his history has concerned himself with exactly these relations. Innumerable words have been penned or engraved or carved, recording human thoughts about the human predicament. The tablets of Babylon are covered with cuneiform inscriptions, the walls of the temples of Egypt are covered with hieroglyphic writings recording the thoughts and beliefs and deeds of Pharaohs long gone. In every ancient culture we see the evidence of man's preoccupation with his fate and destiny. Nowhere has man been free from thoughts about his origin and his final resting place.

What is it in man that has driven him to seek to know the nature of his own being? Quite simply it is the original source-power of his being, the very spirit that constitutes him as man.

However, we think about ourselves, we cannot escape the fact that we think about ourselves. Human beings are problematic about human beings. We do not simply eat, reproduce ourselves, and play and fight and sleep. We think about why we do these things. And out of our thinkings we invent rules to govern ourselves. We fabricate imperatives, 'shoulds', 'musts', and 'oughts'. We are never fully at rest with ourselves.

If we were merely clods of earth we could rest, lie down on the ground like unthinking stones, unmoving, unbothered by the realities around us. But we are not mere clods. For better or worse we are thinking, feeling and willing beings. And we cannot rest easily until our thinking and feeling and willing are balanced in us in some sufficient agreement. Above all, what our humanness requires and demands from us is consistency.

We shall never rest comfortably in our souls until we have gained self-consistency. Consistency is that in us which holds our being together. It is that which stops us disintegrating into innumerable particles. Consistency attained is the guarantor of our existential security. Without self-consistency there can be for us only atomisation or annihilation. This is why mankind has fought for thousands of years to gain a condition of non-self-contradiction, for self-contradiction finally spells annihilation.

Man's three greatest problems have been those of God, of immortality and of the soul. These three problems are inextricably linked together. Let us see why.

Our idea of God is that of an Infinite, Intelligent Power, Creator of the Universe and of all things in it. Today we have but little trouble with the idea of Universal Power. We know that matter itself is constituted entirely of energy in various forms. What science has excluded, and deliberately excluded, is that fact of experience which we call intelligence. Intelligence is not a proper subject-matter for scientific research, for it cannot be put on a laboratory table and dissected with sharp scalpels. The brain can be cut to pieces, but the intelligence of the operating surgeon cannot be cut to pieces in the same facile manner. Intelligence is not a thing, not a gross material body, which may be attacked with a material knife. Intelligence is a Mystery. Intelligent men know what they mean by their own intelligence, but they experience it only internally, beyond the physical knife's reach.

Power we can understand more easily than we can understand intelligence. Power or energy we can define simply as the cause of effects. We strike something with a hammer and the thing breaks; and we call the blow struck the 'cause', and the breaking of the thing 'effect'. All this is relatively

simple; we can touch the thing, see it, hear the sound of the blow struck. We can, if we wish, taste or smell the material of the thing. But we cannot physically touch, see, hear, taste or smell intelligence. Here is our problem of the idea of God.

Universal power or energy is an idea that we can grasp. It is simply the idea of a force striking and producing effects we call phenomena, or appearances or events or things. But if we leave out the idea that this universal power is intelligent, then we cannot legitimately call it 'God'. A God is a proper subject for worship. A power or energy void of intelligence is not worthy of worship. We may use energy, trap it in various devices, and make it work for us, like we do the energy of petrol in our car engine. But we do not worship petrol, we merely use it. We pump it up from the depths of the earth and compel it to serve our purposes.

God, to be worthy of our respect, must be intelligent. It is not enough to think of Him merely as unintelligent universal energy, at the beck and call of man's intelligence, subject to human whim or fancy. If the originating Power of the Universe is not intelligent it is not God. It may be used by man, but not worshipped by him. To be worthy of worship, power must be intelligent, and unless we are to fall into foolish and illogical dualism, we must allow that universal power and universal

intelligence are but two different names for two different aspects of one primary universal fact, the fact of Being itself. What being we ourselves have is but that portion of the Universal Being allotted to us by that Being. Our relation with God is like that of a part of an indivisible Whole to that indivisible Whole. 'In Him we live, move and have our being'.

The human soul is that intelligent power which we experience as our own self. At our present level of evolution we experience this as associated with a physical body. But the soul is not the physical body. The body we can cut up, take away parts of it, remove a limb or a kidney or a heart by a surgical operation; and after the operation the soul, the intelligent power that is man, can say, "I had an operation; I had my heart removed, and another one given to me in its place; and I am still the person I was before the operation. I am still the same intelligent power, the same soul, the same identity." This is an unarguable fact of experience.

Now we shall consider the problem of immortality. To be 'mortal' is to be subject to death. The evidence of death is firstly lack of the activities we associate with life. The living are active, can move themselves; the dead cannot; the dead are passive; they lie where they are placed. They are inert. A final proof of death is the disintegration of the body, which at last falls to dust.

‘Mortal’ means finally subject to disintegration. Can a soul disintegrate?

The soul is not subject to disintegration, for the soul is but a locus of divine spirit, which itself is absolutely beyond the possibility of disintegration. The soul can separate from the body, but not from itself. The body can disintegrate, can fall apart, become dust and ashes and return to the earth from which these were derived. But the soul must go back to God who gave it its being as part of Himself. If the soul cannot disintegrate, is there anything that it need fear?

The soul is immortal, but one of its powers is that of memory. The soul stores in its substances the memories of all its deeds, feelings and thoughts. It may hide itself from these memories, but it cannot eliminate them. Suppressing unpleasant or painful memories has created the so-called ‘unconscious’ mind. But suppressed memories of facts are not eliminated from the soul. The totality of all our deeds, feelings and thoughts, all our innermost motivations, good or evil, remains with us eternally. This is why we need a Saviour, why we need divine help.

Although the soul itself cannot disintegrate, its body can, and finally will. But not only the body can disintegrate; so also can idea structures. Here we are in grave danger. During life we strive to build an image of our self, an image that we impose on our soul as worthy of persisting in being, or that we may impose on others in order to gain their respect or good opinion. But if this image is to survive, if it is able to resist disintegration, it must be *self-consistent*.

Now, the soul builds in itself an idea-structure in order to give itself what it refers to as its identity. Apart from an idea-structure one soul would be like another. If we were to remove from the soul all its ideas, that is, every mental form, then we would have removed from it precisely that which distinguishes it from all other souls. A totally formless soul would be a mere zone of feeling, with no thought or will. A mass of such souls would be formally undifferentiated, indistinguishable from each other. Without formal differences, that is, diversity of ideas, no soul could be recognized as itself as opposed to the others.

This fact of the indistinguishability of souls which lack idea-differences, or form-differences, gives us the means to understand why souls are brought into association with physical bodies,

that is, why they incarnate. Souls embody themselves in order, by experiences, to gain formal or 'idea-differences', for this alone can distinguish them from each other. Our individuality depends upon the diverse experiences we undergo while incarnate in a physical body

Chapter Fifteen

Within the experiences we undergo as living souls in physical bodies is the experience we call 'choosing'. To choose is to select from all possibilities open to us some particular course of action or thought, or some feeling attitude which relates us to events in a particular way.

If we like, we can make an image of an act by thinking of the whole reality as like a great Christmas pudding, and ourselves as taking a sharp knife and cutting out of this pudding a piece which we imagine will be enough to satisfy our appetite for the time being. We are to remember that this pudding, which represents total reality, is not like an ordinary physical pudding, which is limited in size and is made of material constituents. The pudding which represents total reality is infinite, unlimited, and therefore can never be reduced to nothingness. No matter how often we may cut a piece from the unlimited pudding of total reality, we shall never reduce its size, never be able to take it all into ourselves and digest it so that absolutely nothing remains.

It is this impossibility of our ever swallowing and digesting the whole of the totality of reality that gives all intelligent persons their sense of

humility. Humility is the feeling we experience inside ourself when we stand consciously in the presence of something that we know beyond doubt is, and will remain, *impossible* for us.

We may put men on the moon, or on mobile space platforms among the stars, but there will always be somewhere we have not yet been. Beyond all our attainments, no matter how clever they may be, there will always be another beyond. Beyondness is one of the characteristics of total reality. Beyondness is the source of the humility of intelligent human beings.

Thus, when we choose anything whatever, we know that our choice has not reduced the possibility of further possible choices. Choice-possibility will always remain infinite

There are people who have not yet realised this everlasting possibility of further choices. These people live and work and choose in the belief that finally they will have reached the point where a last and final choice can be made. Then, having made this last choice, they believe there will be no further choices to make, for all things and events and relations will be known, the effects of all choices understood, and man will have become omniscient, and be a real 'Lord of total reality'.

Such is the belief, that someday all things will be discovered, all things will have become manipulable by man, the scientist. All that will then remain to be done will be to shuffle and re-shuffle the elements of reality until all permutations of all parts of reality shall have been exhausted. Then the fully accomplished scientist will be able to rest. But there will still remain the possibility of a choice, whether this all-knowing scientist will take his well-earned rest, or whether he will continue to shuffle the elements of reality, not into new patterns (for there will be no *new* patterns, for all shall be known) but into patterns already known, *merely for the sake of the exercise*. For the alternative to this exercise will be everlasting uniform stillness, an eternal non-activation of possible actions.

But there are a few people, so far only a few, who have made another choice, a single choice which makes all other choices unnecessary. This is the choice that places one's whole soul in the hands of the Supreme Being Who constitutes of Himself the total reality of which we ourselves are but minute parts.

This single choice makes one who so chooses into a willing *acceptor* of all things. This single choice brings us into a condition where we can adjust our whole soul to the whole activity of the

whole reality of Universal Being, and in this adjustment find the real meaning of our being and of the infinite intelligent Power-Being we call 'God'.

Many people have thought that total acceptance of all things would reduce them to a state of total passivity, so that they would be a mere piece of flotsam on the infinite ocean of life. In fact, the contrary of this is true. Total acceptance gives total adjustability.

When we accept anything into our consciousness, we do not lose our capacity to adjust our actions to it; rather we gain increased ability to deal with the elements of the situation we have accepted. A parachuter committing himself to a free-fall in the presence of gravity, air-resistance, and laws of physical body-balance, etc., does not lose control of himself; rather he finds new ways of self-control unknown to those not yet committed to the laws of free-fall.

Every acceptance of new conditions discloses new possibilities of adjustment. Therefore, infinite acceptance of the infinity of possible new conditions reveals an infinity of possible new adjustments. This is what is meant by the 'infinite transparency of the sage'. To be mentally opaque is to be deprived of information. To be transparent is

to be open to all the information offered to us by total reality. To be opaque is to be closed to reality. To be transparent is to be open to reality and to all its contents. The stupid man is opaque, the intelligent man is transparent.

To become opaque one must refuse information. To become transparent one must accept information. Information increases our capacity to adjust. Lack of information decreases our intelligent adjustment possibilities. When we read that Jesus was, 'All things to all men', we see that He was transparent to all men, that He was open to all men, that He knew what was in men, because He *accepted* all that was in mankind. Jesus knew what was in man, and rejected nothing of this information, for He knew that by this information He could adjust to the reality of man, and so help man towards self-acceptance.

Not to accept oneself as one is, is to deprive oneself of the possibility of self-change. To be unconscious of a fault is to be in a position of inability to change it. To change we must *know* ourselves. 'Know thyself', said the Delphic Oracle. Self-knowledge is the first condition for self-change.

Without self-change there can be no

improvement of the conditions of the self. To know what is within us is to be like Jesus. Most of us do not know what is within us. We have been trained as children to acquire some socially acceptable behaviour patterns. We have been conditioned to act within human society in certain ways which do not too much disrupt society. We have come to believe largely that we are socially adjusted and acceptable in sufficient degree to our fellow men. But underneath our garb of social acceptability we know that other forces are at work in us.

“I send you out as sheep amongst wolves,” said Jesus to his disciples, “Be ye therefore as wise as serpents and as harmless as doves.” Jesus knew what was in mankind. The creatures here mentioned are representatives of certain kind of tendencies. The ‘sheep’ signify our tendency to stay with the flock and follow the flock leader; the ‘wolves’ represent the basic appetite hidden in every living being; the ‘serpents’ are the symbols of the inherent cunning which wriggles in all creatures to pursue pleasures and avoid pains; the ‘doves’ are emblems of the universal desire for peace and love which all beings have central to their hearts.

In us all there are sheep and wolves and serpents and doves. No living being is without

these four types of being. To know thoroughly this fact is, in this respect, to be like Jesus. Jesus accepted the sheep, wolves, serpents and doves in man, and adjusted to them with all his intelligence. We are all in the same boat, the Noah's Ark which contains all kinds of beings. One of the titles of Jesus is 'Pantherion', which means 'All animals'.

The problem for us as human beings is how to live with the animals in the Ark. 'Noah' means 'intelligence' - the Noetic principle or Nous. Man is what he is precisely because he is a Noah's Ark, a vessel of intelligence, filled with all kinds of animal instincts, impulses and tendencies, all gathered into one body-boat, and all needing care, attention and good government. We are to remember that the Bible has at least four levels of interpretation, and that one of these is allegorical. When we read the Bible, we are not to read only the literal face-meaning; we are to look for the other reading, the allegory, which gives depth to our understanding. When we thoroughly understand allegory, we know the basis of homily and of the mystical meaning so carefully protected from misuse by the profane or uninitiated masses of unbelievers. We are to remember that in the early days of Christianity, believers in Jesus Christ's message were often persecuted, tortured or put to death, for the new

teaching of spiritual freedom threatened the overthrow of tyrants and dictators, and these struck out against those who spread this gospel. Today, the Truth of the right of individual self-determination and the inviolability of personal conscience, is still under threat from the totalitarian states. Brain-washing attempts to stifle individual free spiritual expression are not confined to Russia. Everywhere the sheep are in danger from the wolves, and the serpents seek to deceive the doves.

In the presence of the all-seeing eyes of the perfect man, He who knows what is in man, we are to ask ourselves if we mind being understood by Him. We are to choose whether we will like to be seen through, or whether we would rather be opaque to the All-seeing Eye, although this opacity is impossible to attain.

When we try to make ourselves opaque to the All-Seer, we merely bury within ourselves things that we would rather not admit. But this burying does not eliminate the faults we wish to hide; it merely encoffins them in the depths of our mind. This is how the so-called unconscious mind was created. It is but the zone of our being in which we have encapsulated all the things we do not wish to know about ourselves. And it is this zone of the mind which is the residence of all that we

mean by neurotic or psychotic unconscious reactivity. To return to whole spiritual health we have to do away with our opacity, we have to return to the original spiritual transparency which was the state of the first human being before he fell into the opacity of mind which evermore, until now, was to make true perception extremely difficult, if not impossible.

After a long period of self-deception, spread over many generations, we have reached a position where truth presented openly can be the occasion of painful reaction. We have all experienced some degree of pain when we have been brought suddenly to face something about our- selves, our character or behaviour, that we would rather not know. It is painful for us to admit the wolf and serpent within us. The sheep and dove seem harmless, and so are more or less acceptable to us, but they do not have a highly developed sense of personal self-responsibility and they are not likely to be able to rescue those who fall into difficulties.

To choose between things that are obviously able to please or hurt us is relatively simple. But to choose between total acceptance of whole reality and total rejection of it, is not easy. Most of us tend to compromise, to accept some things we find pleasant, and to reject some we find

unpleasant, and to have a scale of degrees of pleasantness and of unpleasantness. But ultimately this compromise must cease. Only total acceptance of total reality is finally saving. And this is the meaning of the Cross.

The Cross, with which all Christians are familiar, is a symbol of the colossally important, universally true fact that all things whatever are inextricably interrelated with each other and with the Source power of them all. Things have as much possibility of being separated from each other and from their universal origin, as waves on the sea have of being free from mutual interference with each other, or from the very sea which makes their existence possible. Absolute insulation of things from each other is a total impossibility. Whether we like it or not, our fate and destiny is that of the Universal Supreme Being that is our very origin. We are in and of God. There is nowhere at all where we can possibly effectually hide from Him.

Chapter Sixteen

There is one thing that we can say with certainty: it is that whatever else we may appear to be, we are all of us the original power that constitutes all the things of the world we know. We can say that we are modalities or modifications, or modes of activity of that power which has built or created or evolved the universe and everything in it. If we call this originating power 'God', then we say, "In God we live, move and have our being." We have all heard this many times. It will be good for us to meditate upon its meaning. Often, sheer familiarity with a saying leads us to believe that we do not need to think about its meaning. We think we know enough about it already.

But we do not know enough about it. Not even the most accomplished of scientists knows for certain what is the real nature of the power that constitutes the things of the world. Theories are many, but certainties are rare. We are offered 'Steady State' theory, or 'Big Bang' theory, or various other opinions of the origin of the universe, but we are not given certain proofs of their truth. Ultimate source-power is as much a mystery today as it was thousands of years ago.

But yet there *is* something, as we have said, that is certain. Whatever the originating power of all things may be, we ourselves are part of it, or activities of it, patterns of its behaviour.

When we think of a cause of anything, we often call this cause the 'Father' of its effect. 'Father' means generative power, the power that puts us here, where we are. Hence, when we think of the power which is the source of all things in the universe, we can say, as the Norse-men used to say, this universal power is the 'All-Father', the Father of all things. When we think of ourselves collectively as the whole human race, we say 'Our Father', and mean the power that put us here where we are in existence.

When we pray to 'Our Father', if we do so in good faith, knowing what we mean by this title, we place our mind in touch with this originating universal power; we tune our consciousness to it, and receive from it a response. This is a very important fact. It is the basis of all faith healing, all harmony of spirit soul and body. We tune our mind to its corresponding part of the universal all-creative power. We thereby partake of this power, and so increase our survival probability.

The all-originating power, the All-Father, is our Father, our generative power, our creativity, that whereby we are able to do all the things that we do. This is the power that Jesus speaks of when he says, "Greater works than these shall you do, if you go to my Father." There is creative power in us for more than we have yet realised; and this power is intelligence itself. We can afford to remind ourselves of the fact that an ultimate dualism as the primary cause of all things is impossible. Two totally different things could not in any way interact. There is power in the universe, and there is also intelligence. Dualism is impossible. Power and intelligence interact. We know this even in our own small human way. That power and intelligence interact proves that they cannot ultimately differ; they are two different forms of a mysterious something or somewhat behind both. This mysterious somewhat is what we mean by 'God'. 'God' is a short, economic way of saying, "That mysterious somewhat which appears to our mind as the intelligent power-source of all things." Let us try to remember this when we use that little monosyllable. To remember this is to tune ourselves in to the greatest intelligent power that is, in all reality.

There is a proverb that says: 'To voice is to invoke'. This means that when we utter a word, we call into our mind that which that word represents. If we say 'War', we stir memories in us of conflict. If we say 'Peace', our memories change to more harmonious forms. Let us remember this: 'To voice is to invoke'.

In India this idea that speaking wakens memories hidden in the mind gave rise to a whole system of mind control which uses words or sound patterns as determinants of the contents of our consciousness. This system is called Mantra-Yoga, and of recent years it has become somewhat popular. A Mantra is a sound-pattern, or a word, or a group of phonetic vibrations, or even a single sound, used to tune in the mind to some mental, psychic, spiritual or physical state.

But although Indian Mantras have caught popular imagination, the truth that sound patterns or words can influence the human mind and stimulate it to react has not been confined to India. All the great religions have taught the efficacy of sounds to produce effects in the human soul, mind and body. Every hymn sung seriously is a mantric invocation. Every prayer sincerely voiced is a sound pattern with tremendous power to awaken

the soul to awareness of capacities that otherwise would lie latent in us. Real, sincere prayer is magical, that is, it awakens powers of performance in us that ordinarily we know nothing about.

We have said, “Every prayer *sincerely* voiced,” It is not enough simply to *say* the words of a prayer. We must *know* what we are saying, *understand* what we are saying, and *mean it*. We must back what we are saying with our will. Will empowers speech. Without the will to make our words operative, it is useless merely to move our lips, vibrate our vocal cords and move our tongue to modify the sounds that result from the air that we breathe out. Our *heart* must be in our words. The heart is the centre of our real feelings, our innermost motives, and it is these feelings and motives that model the energies of our soul and make them effective within our being and in the world.

Prayer is work, mental, psychic and spiritual work that can change things, determine events, create relationships in the various parts of our being and the external world, even in material things. Real prayer is operative power. So far, we have not taken the power of prayer seriously enough. We have thought that the idea that ‘Faith may move mountains’ is a mere figure of speech,

an allegory, but sincere faith is prayer at work. Faith is the very substance of things hoped for. Faith is power. Things are modalities of power, ways that power or energy behaves. Properly formed sincere prayer is *faith in process of modelling events*.

Events themselves are but behaviour patterns of power, and we are to remember that power and intelligence are but two aspects of the one ultimate mysterious somewhat that is the originating source of all things.

In these days of general fear of nuclear war, we need faith in our ability to survive, faith in our power to influence events, faith in our inherent intelligence, which will tell us what to do if some unfortunate madman presses the fatal button that initiates equally mad retaliations.

It is certain that a mind charged with intelligent power has the greatest survival probability in any situation. It is certain that faith gives us our greatest positivity, and that positivity is the power that put us here in the first place.

To 'posit' is to establish power-patterns. Positivity is our power to establish a pattern of events for ourselves and for our world. The existential world itself is proof of the positivity of the power that created it.

To 'negate' is to say, "No," to something, to inhibit its development, to halt creative tendencies. To be negative to events is to think that we have no power over them. In states of negative feeling, we believe that we are at the mercy of forces that act on us, that they can determine what is going to happen to us, that there is nothing that we can do about things. But this state of negativity arises from the way we talk to ourselves about events. Let us remember: 'To voice is to invoke'.

We hear voices in our mind and we tend to think that these voices are our own. When we think, we tend, consciously or otherwise, to believe that what is being thought is our own, originated by ourself. If we listen carefully, we will find that not all thoughts that we find in our mind are created by us, not all of the talking in us that formulates our thoughts is our own. We have all stored up in our minds the statements of

all the people we have heard voicing their assessments of things. The voices of our parents, our relatives, our friends, our teachers, and the world at large are all recorded in our mind, most of them unconscious.

Most of what we think is derivative from the expressed thoughts of others, stored unconsciously in our mind, and stimulated into activity by random events of the world. Careful internal listening will prove this to us and make us realise that we have inner work to do on ourselves, a work that must be done if we are to gain the freedom that we know we need.

To think a thought that is truly our own, we have to learn to discriminate between our own inner voice, and those innumerable voices of all the people we have ever known. This sounds like very hard work, and is so. But it is not impossible work. It is work within our capacity. After we have taught ourselves to listen well to the voices that conduct the thought processes in us, we begin to recognise the voices of parents, friends etc. expressing their opinions of things, and we become able as we listen to say to ourself, "That voice is not mine! It is the voice of my mother or father, or aunt

Matilda, or uncle Ronald, or my friend, or my old teacher, etc.”

We begin to be able to recognise our own voice among the others, and to separate it from them, and to know whether it is truly expressing what we really mean. We begin to find our own true inner self, the self whose view of reality is our very own.

Our ordinary life is led for us by the voices and opinions of the most impressive and forceful persons we have known, our parents, relatives, teachers, friends, enemies, and so on. Not many of us are quite uninfluenced by the opinions of people we have met or heard of. Great men create followers, famous women fascinate the public. We are seldom left free to examine our own innermost self and to decide precisely what we really are or will to become. Our ordinary life has been dictated to us from the moment of our birth from our mother, the birth that we call our first. But we have another life possible for us, a quite non-ordinary life, a life of intelligent creative power. This new life requires us to undergo a second birth. This is what is meant when we are told we must be born again.

Ordinary life is lived under orders from outside ourself. Our first birth, the physical birth from our

mother, puts us under the authority of the external world's organisations and institutions, and this subordination to outer authority is very necessary for the formulation of our character as socially adjusted beings, members of human society, able to relate effectively to each other. We have duties to perform to justify our position in relation to other people in the world.

But we have duties to perform not only in order to be able to adjust our actions to those of other people. We have also a duty to our own self, to develop our self and our talents, which are God-given. A Beethoven, a Bach, a Mozart, a Michelangelo, a Turner, each had his duty to perform, in accord with his talents or genius. This duty is a *divine imperative*, and to become able to perform it, we must go through the process we call being 'born again'. We must at some point begin to listen to and obey our own unique, innermost voice, the voice of our deepest essential will, for this voice is the voice of God within us, telling us what very special talents we have and are to develop and to express, for the glory of God and the further enrichment of the collective human soul and the world.

Chapter Seventeen

How are we to distinguish between our own God-given, unique, innermost voice and the innumerable other voices that we may hear speaking in our mind? The voices of other people that we innerly hear have a certain *urgency* about them. Urgency is the sign of private aim. Private aim is found in most people most of the time. Private aim is the aim that seeks to benefit some creature or group at the expense of other beings. It aims at self-aggrandisement or self-security, or self-survival, without regard to the effects of its actions on other selves or groups. It is precisely because of its private nature that the selfish aim is characterised by urgency.

Of quite opposite character is the God-given innermost voice, for this has no urgency, no intent of private gain. The God-given voice is 'a still, small voice'. When all the noise and bluster and cunning suggestivity of private voices cease, we can hear a very quiet voice within us, a voice that needs no urgency because it has no private purposes, and speaks only Truth.

When we say that a triangle has three sides, the self-evidence of this statement makes it unnecessary for us to shout about it. Extra

loudness of voice will not make the statement more true than it already is. We do not need to jump up and down or bang our fists on the table-top to prove that two times one makes two, or two times two make four. Urgency has no place here. Self-evident truth needs no special extra weight to display itself.

When the still small voice speaks, its truth is not private, does not aim at merely selfish advantage. It is happy to let itself give universal benefit to all who will receive it. The truth of the four-sidedness of squares has universal application. The structural strength of triangles is for anyone to use. Regardless of race, colour or creed, everyone who understands pi-ratio, or the principles of geometry, or universal logic, may benefit from their use. 'God is no respecter of persons', nor of their private selfish purposes. He has no need for urgency. His all-powerfulness makes it unnecessary. His mills grind slowly, but down to the smallest grains. He has eternity to work in, while creatures have only limited time. Hence He has no need to raise His voice.

When we listen inside ourselves to the endless chattering of the voices of everyone recorded in our mind, if we observe carefully, we find bias in

them; we find the voices loaded with degrees of emotional urgency; and we know that each voice belonged originally to a person with a purpose

A purpose may be private, or it may be universal. A private purpose, precisely because of its privacy, must to some degree be *afraid*, for someone may frustrate it. Privacy is always fearful of frustration. Privacy must guard itself against those it fears. It is this guardedness that creates the tension that we hear and feel in the urgent voice. To be free from this tension and urgency we must be happy to see the benefit of any truth made universal. When we are prepared to let whatever benefits we have be given universal distribution, urgency ceases, because private purpose with its personal fears and tensions also ceases. Then we can hear the still, small voice of God within us. The clamour of private urgencies has ceased, and nothing now drowns the little voice of eternal truth.

People with private selfish aims are necessarily secretive about their intentions. Having to keep a secret creates tension, and tension expresses itself as urgency. Hence the records of voices of people in our mind are usually charged with urgency. Just as the person with private purposes use emotional charges on their words to influence our responses and persuade us to obey their suggestions or

commands, so the mental records in us of their voices are emotionally charged, and, if we are not careful, may drive us into activities that later we have cause to regret.

In our minds are the records of all the words we have heard, and most of them are emotionally charged and urgeful. Ordinarily we tend to accept the words recorded and replayed in our minds as of our own thought processes. When we hear sentences spoken in our mind, we tend to believe that we ourselves are so speaking; we think that we ourselves are thinking the thoughts the sentences and words express. But seldom is this really so. Most of the ideas and thoughts that run through our mind are second-hand or third-hand, or from even more remote sources. The only ideas we could truly say would be our own, would be those that after deep consideration we would agree with wholeheartedly.

None of us like to be deceived. All of us, in our innermost selves, would prefer, if possible, to be truthful to ourselves. Only if we know the truth do we know where we stand in the world and in ourselves. But although we do not desire to be deceived, we find that in certain parts of us there is a tendency to find certain truths uncomfortable, or even painful.

Whenever we have allowed ourselves to fall into the pursuit of private gain at the expense of other persons, we tend to be afraid that our private aims may be exposed and that our self-image may be damaged. To pursue private advantage over other persons sets us on guard against possible exposure. Here is the source of much of our guilt.

‘Guilt’ is the feeling we experience when we think that there may be reprisals for something we have done. When Cain murdered his brother, there at once arose in him fear of reprisals. “Now every man's hand will be against me,” he said, and began to guard himself against counter attacks from other people.

What today we call ‘stress disorders’ are largely the products of fears of reprisals. Everywhere in human society people seek advantage over each other, and know that they do so. Our society is, as we say, competitive, internationally in business, in personal relationship, in all the affairs of daily life, and because of this we do not wholly trust each other. How can we trust each other, if we know that we have private purposes, if we know that we are competing for the limited gains human society has to offer? If we ourselves are misrepresenting to others our purposes, are we not bound to suspect others of doing likewise?

Everyone knows that great nations spy on each other, misrepresent to each other their aims, hold banquets to exchange ideas, but take care not to leak out their own intentions. At the top level, all accept the rules of the game. They applaud the maxim 'May the best man win', and do their utmost to be this 'best man'. They accept that in the pursuit of power and control over territories rich in raw materials and strategic advantages, other nations will do their best for themselves and their own nationals. According to their lights they fight what they believe is the 'good fight', the fight for the survival of their own kind.

But although almost everyone accepts the facts of international espionage on the world scale, and loves to read novels about it, or to see plays dealing with international trickery, yet few are happy with the idea that perhaps not only great nations, but small groups also play similar games. Not many people are able to contemplate with equanimity that there is a war and espionage even amongst very small groups, as small perhaps as a single family, where, as Jesus said, there would be father against son, mother against daughter, and so on. Yet we all know of inter-family squabbles over properties and money and the means to self-security.

But all these external battles of nations, and governments, and trades-unions, and sub-groups, and businesses, and families, are not what is meant by the 'Good Fight'. There is no real good in the external battles of peoples with each other. The only real, true 'Good Fight' is the battle which each individual has inside himself with the contradictory elements of his own being. Inside us all are innumerable voices, multitudes of feelings, emotions, impulses, all needing to be brought face to face with each other, for only in this face-to-face meeting may their contradictions be exposed and resolved.

Amidst the hubbub of contradictory voices in us is waiting the still, small voice. We shall not hear it until the clamorous multitudes are stilled. When the storm ceases then we can hear. We can know what it means to say, "Be still, and know that I am God."

To gain this stillness, we have to know that the urgencies that would provoke us to reaction are not from the real spiritual self. We have to divide ourselves into voices of truth, and voices against truth. And we have to take sides for truth, against falsity. We must blow hot for truth, and blow cold against untruth. If we will not choose truth and

refuse lies; if we try to compromise with them, and blow neither hot nor cold, the God of Truth will have nothing to do with us.

There is no room for compromise in the battle of Truth and Untruth. The one is not the other, and we must choose between them. Inside our own mind we must distinguish between the One Truth, the Truth quietly voiced by the non-urgent still small voice, and the legions of lies told urgently by the voices of the privately purposed persons to whom we have been from childhood so long exposed.

A little child records in its innocent mind all the statements of everyone around it; and not only the words are recorded, but also the emotional charges upon those words. Thus the little child is conditioned, not only by the words it hears, but by the emotional attitudes of the ones who speak them.

The little child at first has no developed critical faculty of intellect by which to discriminate truth from falsity. It takes its directives largely from the emotional attitudes of the grown-ups who surround it. The child can believe for a time in Santa Claus, in fairies, in goblins, in 'goodies' and 'baddies' and in hosts of things that later it will discard as nonsense.

But the emotional attitudes to things that the grown-ups like or dislike are not so easy to remove. If not re-assessed they will remain as they were when first acquired, and will condition the whole future life of the child. Hence it would be better for the adult who has misled a child to 'Have a millstone put round his neck and for him to be drowned in the sea'. This is a very strong metaphor, and if taken literally would be very rough justice. But its meaning is hardly less comfortable. Every time an adult misleads a child, the child acquires a false attitude to life, and will respond wrongly to its life situations. And as the adult sees the results of the mis-education the child has received, they will be felt as a great weight upon him. It will feel as if in truth he has upon his neck a mill-stone, and that its weight is pressing him down into a sea of negative emotions.

We all know how an accidental or careless remark can lead a child into a false attitude to life, and we try wherever we can to avoid making such remarks. But although we are as careful as we can be to teach our children to love and honour truth, we find it much harder to do this ourselves in our dealings with adults. If we deliberately tell lies to a child, we feel uncomfortable, and tend to find reasons to justify them, and call them 'white lies', backed by good intentions, stories told to pacify the child for the time being.

But when we hide truths from adults, we feel less guilty; we feel self-justified; we tell ourselves that our distortions of truth are necessary for our survival. We believe that other grown-ups are also engaged in misrepresenting the realities for the sake of *their* survival. We believe we are in a ‘cold war’ situation, and that we are justified in our external battles, and in disguising them under the rituals of social intercourse and surface appearances of harmony and concord. We neglect the inner Good Fight for the sake of the outer bad fight. Its effects on our own souls we know little of. We are not such good psychologists as Jesus showed himself to be.

Chapter Eighteen

The problem of the Good Fight as opposed to the Bad Fight is so very important that we need to examine it more closely. The Bad Fight is the outer fight which is fought against other human beings we have defined as our enemies. The Good Fight is the inner struggle we have with our own mental, emotional and impulsive tendencies which drive us to think, feel, and do things that we later know it would have been better for us not to do.

Just as in the outer Bad Fight there are rules that the great military leaders observe, so there are rules for the inner Good Fight. Why do we call the outer fight a 'bad' one? Because it does not produce the effects it aims at. The 1914-1918 War was fought to make 'A world fit for heroes to live in'. The 1939-1945 War was fought so that 'Germany should not rise again'. Neither aim was attained. There is no way that an external war can give final peace. 'To every action there is a reaction'. No human being likes to have suffered defeat at the hands of another. Resentment for injuries received tends to devise means of retaliation, and sooner or later these means are put into practice. Evidence for this is found throughout all history.

But although no final peace has been attained by waging outer war, the techniques of that war have throughout time become more and more refined. From the original physical clash of arms there has arisen knowledge of certain procedures that have proved more effective than others. Gradually there has been developed a growing awareness that sheer brute force is not the most effective way of using energy. Slowly it has been realised that intelligence is the final determinant of any successful outcome of action. But intelligence is inner, not outer. Instead of mere muscle against muscle, or steel against steel, the battle has become characterised by the use of more and more intelligence. Strategy has displaced the low level, violent fist.

The great warrior-leaders of the outer battles have been led ever more inward to discover the principles that lead to victory. The rules they have discovered have attained formulation by ever deeper meditation on the nature of war as such, and these rules are all based on knowledge of the nature of man himself, on knowledge of his body, mind, soul and spirit.

From meditation on these various levels of being, the great leaders of mankind have built a system of analysis of any kind of situation. From awareness of the physical level of being has arisen

the consciousness of the material factors which must be considered in any act of war. From the fact of feeling and emotional responses to stimuli has arisen the study of methods of building, maintaining or destroying morale, of raising or lowering confidence and belief in the possibility of success. From knowledge of the opportunities of given times and places has arisen the study of tactics, and consciousness of when and where to do this or that group of actions.

From contemplation of the world-wide nature of conflict has come the overall knowledge of the nature of strategy. From deep self-awareness of the nature of initiative and will has come the ability to take the first step which can change the direction of events. From study of the nature of consciousness itself has arisen the overall wisdom which can control in the most economic way all things below it; and the knowledge that consciousness itself can function as a catalyst, a precipitator of world situations.

Materials, morale, tactics, strategy, initiative and overall awareness of all these, are needed for the waging of successful outer wars. These same factors are also needed for the conducting of the efficient inner battle which we call the Good Fight. Let us look at these a little more closely.

The basic materials of the Good Fight are all those physical elements that constitute our physical body. Mineral elements that exist in us have their own specific natures. Largely they come from intake of food, which itself is composed of certain chemicals and their combinations. Each type of food we eat requires a particular kind of chemical to deal with it, to digest and assimilate it and build it into our body and maintain it. If we take in the wrong kind of materials, we create conditions of trouble within our body, and if our body is troublesome to us, it tends to distract us from the other higher work we have to do. A badly fed body, and an unhealthy body, is not happy, does not leave us free to contemplate other levels of being which would bring us nearer to our ultimate goal. From an unhappy body come the conditions which tend to lower morale.

Morale is high when we are happy and functioning well. The feeling of well-being which comes from the healthy, well-fed body can give us the confidence to go forward to fulfil our life purposes. Lack of the feeling of well-being tends to lower our morale, to weaken our belief in our capacity to continue our advance into the future.

Tactical knowledge comes from our experience of events in time and space. In each time-space situation, certain things are possible and other things are not. The time of year may make some things difficult or impossible, and others relatively easy. Spring, summer, autumn, and winter have their particular characteristics, which help or hinder certain kinds of activity. As with time, so with space. Certain places make possible or easy, or difficult or impossible, certain types of activity. Many wars have been fought on wide plains which would have been impossible or very difficult on mountain peaks. Vast oceans demand ships or powerful air-planes to make international trade or war possible. Deserts and thick forests demand very different techniques of survival. Everywhere the conditions of time and place largely determine our successes and failures. We cannot afford to neglect the study of either.

Strategy demands an over-view of the total field of conflict. We need to know all the activities taking place at all times and places, for all influence each other. An action in one time and place may alter the whole balance of forces in the total field, and demand adjustments everywhere

Initiative, the power of the will to start new movements, is the means of breaking inertias. Every action once initiated, if not contradicted by another, will tend to continue and become habitual. When an activity is known to be habitual, it may be capitalised on by one who has studied this habit. The habitual use of certain paths in a forest by particular animals makes it possible to lay traps for them. The habitual tendency of certain nations, groups or individuals to react to stimuli in certain ways places them at a disadvantageous position in relation to any other who knows their habits. The power to break habits, the power of initiative, releases us from unprofitable habit formations.

Consciousness itself is the pre-condition of all freedom. Only where we are conscious of the constituent elements in a situation are we able to deal adequately with them. The things of which we are totally unconscious we can do nothing about.

They can condition our reactions without our knowing how or why. If we prize freedom, we cannot afford to remain unconscious of the factors that determine our responses. We owe it to our own selves to know ourselves thoroughly. Hence the very modern tendency of scientists to seek more and more knowledge of every level of our human constitution. No longer are we satisfied to thump each other at the grossest physical level.

We know that this brutish reaction to each other, this outward mode of relationship, produces lasting resentments and the desire for revenge. Therefore, there is an intensification of research into more refined ways of influencing each other. We have been driven more and more inward. The day of the straight punch to the jaw has gone. Everywhere research is being done into the more subtle processes of brain functioning, and the most internal of all, the study of inner motivation occupies our foremost thinkers.

Now, everything we can say about the principles of the external war, we can say about the principles of the internal war we call the Good Fight. We need to know how our material body is built, what chemical processes go on inside it, in digestion of food and so forth, so that we can create and maintain the conditions of healthy functioning.

We need to know the origin and nature of our feelings and emotions, what causes their arising and disappearance. We need to know how the events of time influence us, how particular places support or destroy our being-possibilities. We need to clarify our knowledge of eternal principles which operate everywhere at all times. We must discover in ourselves the very centre of our motivations, our centre of initiative, our deepest will. And we need above all to become ever more aware of the nature

of consciousness itself. Without all these knowledges, we cannot be truly wise. Wisdom is the totality of all possible knowledges held together in true inter-functional relationship, so that whatever action is undertaken, all things which are involved in it are given their rightful places of relative importance. All of this sounds like, and is, a tremendous undertaking, but it is for all of us possible, and ultimately necessary, and fortunately for us there are known steps which we can take to ensure success.

The first step we have to take is to define the nature of the task. We have to see its enormity. This gives us the humility that allows us to proceed step by step. 'Faithful in little, faithful in much'. We are not to leap across difficulties, across chasms of whose nature we know little or nothing. We are to learn to build bridges between all the various parts of our being, so that we do not crumble into little islands of unrelated knowledges. We are to learn how the body, which is our most fixed material reference point, influences our feelings and emotions and tendencies to action. We are to understand how time affects us, that there is 'A time for everything, for gathering and for throwing away'. We are to note how different places affect our feelings, our moods, our possibilities of response. We are to learn universal principles which rule over all action possibilities

everywhere and at all times. We are to develop our will, our initiative, our power to break habit patterns which once might have been useful but now are not.

And above all we are to become more and more conscious of all the different aspects of our being, so that we might interrelate them more efficiently. All these activities are parts of the inner Good Fight which must be fought before we can attain within our souls the perfect peace which passes all understanding, the permanent peace which all the external wars have claimed to be able to confer upon mankind, but which have all failed to achieve.

No amount of external fighting against defined material enemies can ever give the final inner peace which every human being seeks. Only the Good Fight within us can do this, for finally it is a matter of innermost self-consistency, attained after long and hard battle against forces of disintegration which, in this material world and within our own beings, attack us from every side. But hard as the battle is, and shall be, we have an assurance of final victory. The battle of Truth against falsity was fought and won before the foundation of this fallen world in which we dwell.

Disintegration can occur only where false relationships exist, for these have no true, permanent connexions. Where relationships are true, all their constituents are so intimately related that they all presuppose each other, so that to know any one thoroughly is to know all. This is the meaning of the seamless garment of Jesus Christ, the clothing of the divine power in the Universal self-consistent form that the fourth gospel calls the Logos of the Divine Word. Every true word we possess has a necessary relation with every other word, so that from every single word, by passing from its true definition to every other word, we may arrive finally at the wholly self-consistent Universal Truth, which is itself the ground-substance of all our understanding.

We have but to submit ourselves humbly to learn from any truth that which it has to teach us, and we shall arrive finally at the One Supreme Truth which we call 'The Word of God'. This Word is not a fabrication of earthly man's mental cleverness; it is the very operative energy which is the power of the universal Creator Himself, whom we call 'Our Father'.

Chapter Nineteen

We have said that the battle of Truth against Untruth was won before the foundation of the world in which we live. How are we to understand this? The world is made of energy, and this energy itself has in it the capacity to produce effects. In fact the world and all the things in it are energy-effects, activities of energy. This is why we call our world an *actual* world.

A great German thinker once said that the fourth gospel's opening words should be not 'In the beginning was the word', but 'In the beginning was the *Deed*'. By this he meant that the world is an *actual* world, a world of activities. But this same man knew that a word is a deed, and by his modification of the text, he meant merely to correct a possible misunderstanding.

So often when we speak we do not pay as much attention to our words as we might do. We tend to think that words are 'merely words' and not deeds. We tend to believe this because we often make promises to ourselves and to others, and then then do not fulfil them. Not only do we make and break our new year resolutions, but we also

make and break promises throughout the rest of the year. At last we come to believe that words are merely words and no more. We tend to forget that when we speak we do so by activating our organs of speech, our vocal cords and tongue, etc. We tend to forget that speech is an *actualisation* of our energy.

Even more so, we tend not to realise that our thinking is largely activity of our mind, that in our thinking we are using energy to actualise certain possibilities of our formative powers. An idea is a form of energy. When we set up a series of ideas, and direct them towards some goal, some solution of a problem, we are actually manipulating energies in our mind. If we think very carefully and convergently, we may find that our thinking processes have made us tired. Thinking is an energy-forming and directing process that consumes energy. A German proverb says 'Thinking is difficult'. This means especially *directed* formulation of ideas. Convergent thinking may prove even exhausting, if continued over a prolonged period of time. We can now see that the Fourth Gospel's statement, "In the beginning was the word," is to be understood as meaning, 'In the beginning of creation, energy was expended to form the things of the world'. Without this energy expenditure nothing could have been made.

The word 'word' implies an ordering of energy. Energy itself could move randomly and so chaotically, but if it had done this, the world we know would never have come into existence. Ours is an *ordered* energy system, not a random chaos. The planets hold their orbits. All things that exist exhibit a degree of order. When order apparently collapses, as in conditions of disease or death, the disorder is much less than we tend to think it is, for disease is a battle conducted between warring energies, and the battle has its rules whereby the conflicting forces conduct their modes of opposing each other. In death the battle changes its character as the body tissues and cells come under attack from various bacteria, viruses, etc. Really, bodily death is merely the triumph of one kind of life over another. Life is everywhere, and merely changes the form of its activities. Some of life's actualisations we like, and some we do not, but this liking and disliking exists merely because we have set for ourselves certain goals to attain.

The general goal of large numbers of people is pleasure, and with this goes the avoidance of pain.

This double aim has led us to equate 'good' with pleasure, and 'bad' with pain. But these two equations cannot always be valid. Pleasure may seduce us and lead us away from our true goal, the mastery of our own being; and pain may be the

means whereby we develop characteristics which without some degree of pain we could not develop, qualities of courage, intellectual integrity, super-sensitivity to coming events, compassion, and strength of will by which to go forward in every kind of situation, under every adverse condition which might face us. Without such qualities we shall not be able to 'fight the good fight' to a successful conclusion.

Naturally we prefer pleasure to pain. Pleasure relaxes us and allows our energies to circulate more freely within our body, and so can help us towards conditions conducive to health and happiness. Pain closes down our energy flow, impedes the free flow of blood which is essential to the oxygen and food supplies our cells must have in order to make existence possible for them.

There is nothing in the whole of reality that does not contain both positive and negative forces which require for their proper relationship a balancing activity. Our very being is a balancing of opposing energies. Too much or too little on either side of the life-scales can spell failure, or even disaster, and to maintain this living balance we need great sensitivity as well as clarity of mind and strength of will.

What are the necessary factors by which we can attain and maintain the true equilibrium we must have if we are to live the kind of life that we shall be able to say truly is worthliving?

First of all, we must have very keen perception of all the elements of reality operative within ourselves and in the world. Of course, in actual practice we cannot perceive all the elements at work within our selves or in the world around us, so that we have to do the best with what we can perceive. The fact that we cannot focus on all the factors that constitute our own being and the world around us, gives us an opportunity to practice a degree of humility.

Humility is the feeling we experience when we realise how little of what we need to know is already known to us. This feeling, if we are able to remember it, can keep our mind and soul open to the infinity of possibilities which constitute the world around us. The open mind can perceive things quite unknown to the mind that is closed. What closes the mind? Prejudice and fear.

Prejudice is an assessment of reality before experience of it. Fear is anticipation of damage. When we prejudge a thing, we do so on the basis of former judgement which we believe was helpful to us, and which can still be so. If we do not re-

examine our prejudices, we may find something we once found profitable is no longer so. Long ago our ancestors judged that various animals were dangerous to us. Some of these animals no longer exist, yet the fear of them still resonates in our mind's depths.

We are not to think ourselves free from such ancestral fears. Much of our general anxiety is but the reverberation of the deep records of once really dangerous situations in which our ancestors have lived. Many of our prejudices persist in us at deep mental and emotional levels, and today determine our responses to the situations in which we find ourselves. Often we defend ourselves against enemies no longer existent, and, in so doing, create new enemies. This is why we need to sharpen up our perceptions, to train ourselves to see what really are the threatening factors in our lives.

Our greatest enemies are not outside us, but inside. Far worse than any external enemies are our own inner hidden fears, which, if we are not aware of them, may distort our view of reality. We receive a stimulus from a situation, and before we are aware of its real nature, some hidden fear has gone into a defensive reaction and covered the realities with a veil of misinterpretation. Someone speaks to us, and before we can realise

what are the actualities of the situation, a reaction bounces out of us, and we say or do something we would have been better not to say or do.

Here is where we engage in the Good Fight, not outside, but inside our own mind and soul. If we think very carefully about it, we shall see that the whole of reality, insofar as we know it, is inside our consciousness. The world we know is *inside* our field of awareness. Once we thoroughly understand this, we shall see that everything whatever is, in principle, within the possibility of our control. This is to say that if we realise the inner nature of the world that we experience, we shall realise also that by controlling our inner responses to it, we can introduce into the world new forces, which can change our destiny and guarantee the results that we intelligently will for ourselves.

Let us think about this very carefully. We have never known anything other than in our consciousness or field of awareness. The world and all the things it contains, insofar as we have ever been able to know them, have always been within our consciousness. What has never been in our consciousness, we have never known. Whatever we have known has been at some time within our consciousness. This is quite a difficult

idea to take hold of and understand its full implication, for we have been taught to divide reality into two parts, an inner world in our mind, and an outer world in external material fact. But both these worlds are really one, and this one *inside our field of awareness*

Because everything we have ever known or ever will be able to know, is, and will be, in our field of awareness, then if we change our attitude towards anything whatever, we also change our relationship with it. If a relationship exists between two things, and we change one of the two things, we change also the relationship between them. To realise this is to have the key of life and destiny, for this is also the key to victory in the inner Good Fight.

‘God’ is a shorthand way of saying ‘Infinite intelligent sentient power’. This power is all there is anywhere in total reality. It is within this power that we ‘live, move and have our being’. Nothing can ever be outside this power. Whatever in us we most highly prize is but a property of this power. Our power to will, our intelligence, our sensitivity, our status as persons, or individual, conscious, willing beings, is nothing but an expression of this infinitely marvellous power. Our being *is* this power operative *in the place where we are*.

Whatever capacities we have are ours only because we are of this infinite power. We participate in its will, its intelligence, its sensitivity, and by this participation we can successfully fight the Good Fight. 'If God is for us, who can prevail against us?' No one.

We have only one enemy; our lack of knowledge of who and what we are. Nothing whatever can ever separate us from the love of God. God's love is God himself, powerfully operative in us. False ideas have made us forget this simple fact, and have led us to think that it is possible for us to become alienated from our everlasting source. Careful thought will convince us of the contrary of this. God's love is intelligent, sensitive power everywhere at work in total reality.

To answer the question, "Who and what are human beings?" We have no alternative but to say that we are personalised expressions of the originating power which is the primary cause of all things whatever in the universe. We are zones within this originating power, participants in its universal operations, localised expressions of its infinite capacities, having qualities conferred upon us by this power. We are also *persons*, through-put points by means of which the infinite intelligent power expresses its evolutionary intentions. We

are specialised eyes and ears of God, perceiving for Him and putting into operation His universal plan to bring all things into His great cosmic harmony, finally to resolve all the terrible conflicts and disagreements which today tear asunder the world.

Chapter Twenty

The moment that we accept the idea that we are the eyes and ears for God, we begin to see and hear in quite a new way. If a single individual thinks that he is seeing and hearing only for his own sake, in order to make profits for himself, he makes his observations in a personally biased manner. He sees all things insofar as they are utilisable and can be made subservient to his purposes. He ignores, as far as he can, anything that would tend to frustrate the attainment of his goals. The world, as he sees it, is an abstract world, a world from which he excludes all that does not suit him.

The self-profit-seeking individual lives in great danger, for he dwells in a universe of forces about which he knows very little, and these forces act upon him and influence his physical, mental and emotional processes in ways unknown to him.

But with those who know themselves to be serving as eyes and ears of God, there is no impeding of perceptions by individual or egoic bias. These observers see whole reality as it is, a seamless weaving power, all zones of which are always inter-functioning in mutually inter-penetrating ways. To see for God is to see as God sees.

The private profit-seeking individual can and does make mistakes, is subject to bias-determined observational errors. He sees things as disconnected from each other, and gathers them together only if he believes that he can arrange them in manners profitable for his private self. He sees things as separate from each other, and does not see the forces which exist between them and influence their modes of inter-relation.

But if we accept the position of ‘Observers-for-God’, we see all things as manifestations of divine power and intelligence; everywhere we see God’s love at work, creating and sustaining and recalling to Him His creatures. For the ‘Observers-for-God’ there is no death as ordinarily defined. So-called ‘death’ is but a return to the origin of all things, a re-entry into God, the All-Father.

‘Observers-for-God’ see infinities of inter-relating powers, where profit-pursuers see only separate things which they interpret as manipulable by their own individual wills. The relation between the two kinds of observers is like that between profit-seeking materialists who pollute the world's rivers, oceans and atmosphere with the by-products of their activities, and the ecologists who are intelligent and capable of discerning the inter-relatedness of all forms of existence, who see the interdependence of all

phenomena in the universe, and see the function of mankind as an aid to the attainment of cosmic balance. The ecologists are on the way to becoming observers for God.

In a world in which space travel has become an established fact, we cannot help seeing that man has extended his possibilities of interfering with nature in a much more extensive manner than our predecessors could have conceived possible. Just as we have increased our power to build or destroy things on earth, to improve or worsen them, to clean or pollute the environment, so now we have become able to do the same in the spaces beyond our planet.

It is not impossible that we might become able to release nuclear forces, and other powers not yet discovered, in such proportions that we could actually alter the balance of the whole planetary system, either to its greater harmony, or to its total destruction. Just as a tiny trigger may release a deadly bullet, or an electric switch might send a nuclear warhead on its violent destructive path, so we might discover 'trigger' situations in inter-planetary space which might have repercussions beyond our present imaginings.

The story of the attempted building of the Tower of Babel tells us of men whose ambitions aimed to rise to the attainment of divine powers, men who did not think it impossible that they might successfully usurp God's position in heaven. 'Heaven' means 'perfect balance of power'. Men of private ambition do not think it is wrong to strive for ever-increasing power. They believe in power, but not in a God with absolute control of it. They believe in the possibility of attaining lordship over all space, over the realms of power, over planetary bodies (which they see as sources of raw materials) and ultimately over all reality.

We are not to think that there are no such ambitious men. We are not to believe that no man is so foolish as to conceive that he might attain absolute power. It is a peculiar characteristic of human beings that they are able to aim at development of further powers, and at the same time conceal from their consciousness that beyond the powers they may attain, there will always be a possibility of more powers beyond these, and more and more beyond these, to infinity.

This human, all too human, tendency to strive for ever more power, has its origin in the fact that infinite power is the source of all beings, and that the human being has already gained powers far beyond the dreams of any lowly form of life like a simple mono-cell. Factually man has evolved to a level high above that of other living beings on earth, and this fact alone is sufficient to account for his conceit and scorn of lower forms.

Religious teaching tells us of the type of all ambitious beings in the story of Lucifer, the brightest of all God's creatures. Lucifer means 'Light-bearer'. He represents an original being of such brightness that he outshone every other created being. All lesser beings gazed upon his brightness and were astonished. Seeing their astonishment, he conceived the idea of becoming even brighter. "Power corrupts," said Lord Acton, "and absolute power corrupts absolutely."

We have seen Hitlers and Mussolinis and statesmen and politicians carried away by the exuberance of their own verbosity. We have seen forceful little men place crowns on their heads and believe themselves entitled to do so.

The Lucifer story tells us that it is possible for a creature to gain so much in power that he becomes deluded into believing that he can transcend his

own creature-hood, and take his destiny out of the hands of his creator. Many so-called 'great men' have believed themselves superior to the very Being that created them. To believe this they have demoted their Creator to a subordinate position, or denied Him existence altogether. 'The fool has said in his heart, there is no God', and believed that there is no power above him that he cannot by willed effort overthrow.

In moments of quietness and meditation we do not tend to believe in such possibilities; but in times of passion our true orientation tends to vanish. Then anything seems possible to us, and sanity is displaced by insanity.

To be sane is to have a balanced mind. Such a mind knows itself to be what it *is*. It has no ambition to be other than what it truly is. We find the use of the expression 'The Mind of God'. This Mind is the Mind that balances total Reality, and has no desire to be other than it is, the Balancer of total Reality.

But God is not a creature. He is the *Creator*. Creatures are less than their Creator; their powers are less than His. To accept the reality of the lesser position and to do the best one can with the talents we have is to be sane, that is, balanced. To refuse to accept one's real position is to be already on the way to unbalance.

Because some creatures are stronger or more beautiful, or more talented than others, there is a double danger. The weaker, or less beautiful, the less talented may envy the stronger, the more beautiful, the cleverer; and in this envy forget their real position, and so fail to balance themselves at their own true level. The stronger, more beautiful, more talented, may fall even more dangerously, into self-admiration, and into worshipping their own image in the mirror of their own mind.

Their position is worse than that of the envious, for the envious have at least a relationship with those they envy, while the self-image worshipper has no relation other than with himself as self-imaged, and this is the demonic state which finally condemns him to total self-image identification, and so to complete isolation from the rest of creation. Can we conceive any worse hell than this state of total self-isolation, a state in which consciousness, will, mind and feeling sit forever gazing at a mirror-image, self-projected and self-

trapped? To avoid falling into this state, we must fight the Good Fight.

Luckily we seldom encounter a thoroughly mirror-trapped person. The nearest we approach to this condition is when we see someone in such a high state of shock that his mind is temporarily immobilised.

Although we seldom see such a shock-isolated person, we often see people partially trapped in the mirror of self-imagery, and we tend to think that this is all very natural, and even beneficial, for we say that a good self-image boosts our morale, gives us confidence, makes us able to do things that otherwise we could not do.

There is a very fine line between having a good self-image and being the victim of an image of self-superiority over others' self-images. A truly good self-image is one in which one sees oneself *as one really is*, a creature created by God to serve as an instrument of God, to do God's will.

We must not have any doubt about this true self-image. It is a picture of our real self as God created it, a self with certain qualities, characteristics and talents, unique to itself. This self is not the external physical self that is subject to the accidents of the material world, that suffers from physical diseases

or ageing processes. It is the true, eternal Self which originated in God's mind as an idea of a certain unique pattern specially brought into being to fulfil a specific divine purpose.

We have no need to fear that our true self-image might be undesirable or horrible, or ugly. Every image originating in God's mind is perfect in its own unique way; it is part of the infinitely beautiful Pattern of Reality which guides the development of the Universe and all beings within it. To discover the real qualities of our true self-image, we have to quieten ourselves; to still our mind and emotions and impulses, so that we shall become able to see what is our deepest, truest will. Our real, divinely given will is to be able to co-operate with God's purpose for us. This Will is never under the dictatorship of external stimuli or events, as is the reactivity to which fallen selves submit. The Will of the true Self is one with the Will of God. To disclose this deepest Will is to discover our true identity, which, when we know it thoroughly, we shall affirm as God's Will for us

All our life we seek to uncover this Divine Will in us, and until we find it, we fall short of the true spiritual happiness that is our divinely appointed rightful heritage. To fight the Good Fight is to remove little by little the impediments to the attainment of this happiness. The method is simple:

‘Daily deal with less and less’. This means ‘Daily eliminate spiritually profitless activities’.

The ‘spiritually profitless’ is any mental process that increases inertia in us and reduces our initiative. Inertia holds us in habits. Initiative releases us from habits, and places us where we ought to be, in the realm of spiritual freedom.

‘His worship is perfect freedom’. ‘Worship’ means ‘Worth-Shape’, the shape of all activities of spirit, soul, mind and body that raise us to the level where we comprehend the meaning of the words: ‘Man is made in the image of God’. It is this image that is our rightful self-picture.

We are all God’s children, and like children we bear the image of our Divine Father. When, having cast off false self-images, we stand in the true image designed for us by God, we shall not be ashamed. We shall stand in full realisation that all our sufferings have been but steps on the way to that perfect understanding that shall find its justification in the final attainment of our divinely appointed goal.