

**THE COLLECTED
WORKS OF
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**Volume Eight
Book One**

Christian Philosophy

Chapter One

We are going to study Christian Philosophy. But before we do so, we will first shortly define the difference between Christian Philosophy, philosophy in general, and science.

Science approaches the problem of the world by using the human sense-organs to collect information about things, relations and events, and then uses reason to produce theories which might explain the known facts and aid prediction of events. If predicted events then occur, it is accepted that for practical purposes the theories are true.

Philosophy in general starts with certain ideas which are taken as basic, like the idea of 'Unity' or of 'Substance', on the basis of which it tries to construct by strict logic a coherent system of reality and man's relation to it.

The authority of science rests on the information amassed by the use of the human sense organs, organised by human reason. The authority of philosophy in general rests on certain ideas found in the human mind and assumed to be basic, and the application to these of strict logic.

But Christian Philosophy derives its authority, not from masses of scientific information gained by using our physical sense organs, nor from ideas assumed to be basic in the human mind. Christian philosophy rests on the words spoken by Jesus Christ. Only that philosophy which can be shown to derive logically from Christ's words can legitimately be said to be Christian. Let us examine some of the words of Jesus and draw from them the basic truths of Christian philosophy.

Jesus says, "The words that I speak unto you, they are spirit and they are life." (John 6.63.). Here He says clearly that by His words we can come into relation with Spirit, and can live in a way that is not possible for us without His words. This means that the words of Jesus must be very special words, words

which, if we accept them in the right way, can open the door into a totally new kind of life.

The first fourteen verses of John's Gospel constitute a prologue to the whole message of this scripture. The first verse says, "In the beginning was the Word, and the Word was with God, and the Word was God." Verse fourteen says, "And the Word was made flesh and dwelt amongst us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth."

The Greek word here translated as 'Word', is 'Logos'. 'Logos' means 'Word', but it means also 'Ratio'. Thus it is quite correct for us to translate this verse, "In the beginning was the Ratio of all things, the Reason for their existence, and the Ratio was with the God, and the Ratio was God." Then we can say, "This Ratio became flesh, or was embodied in the only begotten Son of the Father."

Even the words of the prologue to John's Gospel must be tested by the words of Jesus Christ Himself, but as we shall see later, the ideas expressed in this prologue are given the support they need.

If we accept Christ's statement that His words are spirit and life, and see in Him the Son of God that He many times declared Himself to be, we can see that He embodies in Himself the Ratio, the divine Reason of all things, the principle by which all things have come into being and exist.

Verse Three of John's Gospel says, "All things were made by Him (by the Word, or Ratio, or Divine Reason) and without Him was not anything made."

We know that there is a ratio, or law of proportion, in all things. We see the evidences of it in all natural things, in the way that crystals grow their geometrical forms; in the patterns of snow-flakes; in the arrangements of petals of flowers; in the way that trees branch out and spread their leaves to gain maximum light and air; in the way their roots continually divide to find the

moisture and minerals they need for their maintenance. Everywhere we look, if we use our intelligence, we see evidences that the Universe in which we live is permeated and ruled by a great Principle of Reason, the Logos-Word or Ratio of all things.

Scientists assume some Principle or Ratio as the basis of the possibility of their science. Philosophy in general assumes this Ratio as the basis of all valid human thinking. Christian philosophy declares this Ratio on the authority of Jesus Christ, for He declares His Unity with the Creator of all things in his words, "I and my Father are one."

The Unity of God is the origin of the Ratio or proportion which manifests in all things. If there were no unity at the basis of the Universe, there could be no Ratio, no principle of proportion between things, and therefore no possibility of Justice or of Love. (What the relation is between Justice and Love we shall see later).

Now, if we accept Jesus' words that He is one with God the Father, Creator of all things, and that His words are spirit and life, we will see that His words must be parts of the great Word, parts of the Logos-Ratio or Supreme Reason by which all things came into being. Then we will pay special attention to His words; we will not treat them as we deal with the words we daily use to refer to the things of the outer material world. We will realise that when we hear words of Jesus Christ, we are hearing words of power, which can lead us into the world of spirit, and give to us the very means of real life, more abundantly than we have ever known before.

The life of mankind as we see it generally showing itself in the material world, is but a shadow of the real life possible for us. Ordinary life from day to day is a life of materially conditioned activities, of routine procedures, of repetitive patterns of behaviour which tend, by their sheer repetition, to become shorn of all real meaning.

Meaninglessness in life in the physical world has become increasingly the

concern of modern existentialist philosophy. Materialistically based civilisations, their activities dedicated to conveyor-belt systems of production for consumer societies, visualise an endless spiral of ever-increasing, ever-accelerating production of commodities, with planned obsolescence and inbuilt rot to guarantee the continuance of the cycle of production and consumption, while the consumers stand by with unvoiced but visible uneasiness, awaiting deliveries of the 'goods'.

In order to free ourselves from the meaninglessness of the Mammon-mechanism of a materialistically grounded existence, we need a New Word, a Word of Life, which will indicate for us a direction and goal for all human activities. Jesus Christ gave us this New Word, the Word of Spirit and Life, which, if we will receive it, will transform our whole way of looking at reality. In chapter 13, verse 34, of John's Gospel, Jesus says, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye shall have love one to another."

After nearly 2,000 years, in our materialistically grounded world of human civilisations, we do not see much evidence that people have taken seriously these words of Jesus. We do not see much loving kindness and mutual helpfulness in the competitive world of the rat race, where material success and the pursuit of worldly honours occupies most men's minds. In such a world it is not surprising that an Archbishop of Canterbury (*Archbishop Ramsey. Ed*) should predict a diminishing number of real Christians, nor that the increased value of the few will be in proportion to the decrease in numbers. Christ Himself said, "Many are called, but few are chosen." (Matthew 22.14). This idea of the 'few chosen' is one of the most difficult ideas in Christian Philosophy.

Let us consider for a few moments the world as we observe it to be. In it, man occupies a most peculiar position. He lives on a planet (our earth) moving in a certain orbit in the solar system, in unique conditions not found on other planets. On our planet we find a fantastic number of different forms of life,

from the tiniest bacteria to the greatest whales, from the simplest single-celled creatures like the amoeba, up to the most complex multi-celled organisms like our own.

Life has called into being innumerable forms of creatures, but only one of these forms has been chosen to receive consciously the influx of divine spirit, and this one form is that of man. Of all the immense number of living forms called into existence, only man has been chosen to become the lord of his own being, “Many are called, few chosen.” Man is of the few. To belong to mankind is to belong to the chosen few.

The fact of the choosing of man from amongst the vast number of living beings in the universe, makes him a very special case. For the fact that he has been so chosen means that *he himself is also to choose*. Man is a being with an inbuilt possibility of *exercising a power of choice*, a possibility built into him by his Creator.

This fact of the possibility of choice in man makes him indeed into a very special case. For this possibility makes him *responsible* for his own actions, for his thoughts and for his feelings, for his hopes, his dreams, his aspirations, and his ambitions.

But this possibility of choice in man is not always exercised, and where it is not exercised, it *is as if he did not possess it*. And if a man does not use a talent which has been given him, it may be taken away from him. Chapter 25, verse 29 of the Gospel of Matthew warns us of this possibility in Christ's parable of the talents, where are His words, “Unto him that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath.”

Here we see that, because of his possibility of choice, man has a very high responsibility in the world, and in the parable of the talents he is warned of the possibility of the withdrawal from him of his capacity for choice, if he neglects to use it.

Chapter Two

We have seen that, as human beings, we have a capacity for choice, and we have seen from Christ's parable of the talents that if we do not use this capacity, we may have it taken away from us. We have read and heard Christ's new commandment, *that we love one another as He has loved us*, and that by this fact of our love one for another, all men shall know that we are His disciples.

By these words we are placed in a position of responsibility. Having read or heard the words of Jesus, either we decide to give them serious thought, or not. If we decide not to take them seriously we have chosen to disregard the most important words ever uttered to mankind, and we must at some time suffer the consequences of this disregard. But if we decide to give the words of Jesus serious consideration, we place ourselves in a very special relation with Him.

God, our Creator, knows thoroughly our capacities, which He himself has given us, and He knows the tremendous difficulties under which we live in the material world, which of all worlds is the most dangerous for us, for it continually acts upon us, on our minds and hearts, to draw us out from our innermost self, in which God's Spirit speaks to us in a still small voice, to draw us out into the world of time and matter, away from the innermost world of eternity and spirit.

If we seriously consider the new commandment of Jesus, that we should love one another as He has loved us, we have chosen ourselves as serious considerers of His Word, and by this choice we have brought ourselves into relation with the centre of our being, for the centre of our being is that place in us in which we do all our most serious, intense considering. We can see this by the fact that when we are not being serious in our innermost thoughts about anything, we say that we are being 'superficial'. 'Superficial' means 'on the face' of things. Superficial thinking does not go below the surface of events; it does not get down to the serious things and deep problems of

life's implications.

When, by our serious consideration of the words of Jesus, we bring ourselves into the centre of our being, when we thus cease to be merely superficial in our attitude to His words, we begin to see the world in a different way from the way in which materialistic men or women see it. For if we seriously consider His new commandment as a possible basis for human relationships, we also see that if we accept His commandment and begin to put it, or try to put it, into operation, we place ourselves in a very peculiar position in relation to other human beings in the world. We *must* find ourselves in this new, peculiar position, because of the millions of people on earth, very many of whom have *not* given serious consideration to Christ's new commandment, and many who have heard it, have not yet begun to give it serious consideration.

Thus the question is raised for us, how shall we relate to these people, how shall we put our new aim into application? If we intend to be serious, that is, to conduct our life-activities from the true centre of our being, how shall we relate to other human beings whose own actions may spring not from the centre of *their* being, but from some very superficial considerations?

Let us consider what constitutes the essential difference between deep, serious consideration of things and superficial consideration of them.

In deep, serious consideration we take the ideas that we are to consider and bring them into the real depths of our being; we bring them into intimate relation with our very *essence*, with our soul, which is what it is because our Creator breathes the Divine Spirit into us. In bringing ideas into relation with our deep, essential self, we place ourselves in a position in which any decision we make about these ideas, or any action we may make upon the basis of them, *acts back upon our own essence*. In the depths of our being, in the midst of our serious considerations about how we shall stand in relation to these considerations and how we shall, because of them, relate to the world, we are acting upon our own souls. We are creating ourselves, creating ourselves in the very same way by which God created us in the first place, at our coming

into existence.

All creation begins in a process in the depths of a creator. The creation of the world began in a process in the depths of God, in the depths of Universal Being. One of God's creations was man, and in this creation God made a creature who was also a creator, like *his* Creator. All creatures made before man were not given this same capacity of creation. Animals' reproduction of progeny is not creation in the same sense in which man can create a new world out of his own will and feelings and mental processes. Animals do not seriously consider their relations with each other, nor seriously consider their relation to the universe in which they live. The animals that graze in a field, walking slowly from one end of it to the other, slowly fattening themselves, do not do so with the conscious, serious intent of later walking into the slaughter house to receive the 'humane killer' which prepares them for their appearance on the dinner table.

But human beings, put in a situation, begin at some point to ask themselves why they are there, what service is being done by their presence, and to whom.

Now, it is just this fact that is most important for us to realise. We have something inside us that is peculiar to us. We have a capacity for *choice*, a potentiality of freedom. Either we shall use it, or we shall lose it. And if we use it we act upon ourselves as God acted upon Himself in bringing the world into being. We have been created as *beings able to continue the work of creation*, and we have been placed in a peculiar position in which the shape of things to come, within ourselves and outside ourselves, is in *our* hands. Not that we are not at the same time also in God's hands, but we have the freedom to participate in His work of creation, either to work in agreement with His plan, or to ignore His plan, or to work against it.

Let us clarify our position a little further. There are people in the world who have not yet heard Jesus Christ's new commandment. These people have no problem whether to give serious consideration to Christ's words or not. Thus they cannot be held responsible for their non-application of these words.

They cannot be accused of ignoring them, cannot be accused of deliberately working against them.

But those people in the world who have heard of these words, or have read them, can be held responsible for their attitude towards them. These people either react superficially to Christ's words, or give them serious consideration in the depths of their souls. If they react superficially to them, they are in the position of a man who is given some valuable information, but is too preoccupied to find out what is its value to him. If those people who give Christ's words some serious consideration decide that their application might interfere with their own private purposes, then they can be held responsible for a conscious decision to reject His words, and as His words are essential expressions of His being, responsible also for a conscious rejection of Christ Himself.

With ordinary people it is possible to disagree with their words without disagreeing with their own selves, for we can say of someone with whom we disagree, "That man doesn't know what he is talking about", or, "He doesn't really mean what he says." But with Jesus Christ we cannot take this attitude, for He *does* know what He is talking about, and He *does* mean what He says. His tremendous authority made the men of His day take sides, for and against Him. For nearly 2,000 years this same authority has divided those members of the human race who have received His message into two camps: those who are for Him, and those who are against Him, for He Himself said, "Those who are not for Me are against Me." His philosophy does not allow fence-sitters. The fence-sitters are either indifferent to the results of Christ's appearance in the world, or are waiting to see these results before making up their minds which side to take. But fence-sitters cannot enter the Kingdom of Heaven, for this Kingdom is only for those who are decisive, and so free.

Because we cannot ignore the words of Christ in the way that we can ignore the words of other men, because He demands that we take Him seriously, if we do not take Him seriously we do not reject merely his words, but we reject *Him*, His very Self, for He is so innerly consistent with Himself in all levels of His

being that to reject any part of him is to reject all of Him, and with Him the God with whom He is one. For He says, "I and My Father are One", and, "I am come to do the will of Him who sent Me." Thus to reject Christ is to reject the God with whom He is one.

This might startle some people who think that they believe in God, and yet do not believe in Jesus Christ, who is *one with God*. But in order to believe in the God of Jesus Christ we must believe also in Jesus Christ. Many people think that they believe that there is a God, a creator of the world, but have no clear idea about His nature. For them God is just a non-definable cause of all things, a non-personal power, whose presence in all things gives them their existence and continuance. But this God is not the God of Jesus Christ.

The God of Jesus Christ is intensely personal, and personally concerned for His creatures who are also *creators*, those into whom He has breathed His own creative spirit, so that they can participate with Him in the work of creation. And of these are the human beings among whom we count ourselves. We are also co-creators with God, by the example and power of God in Jesus Christ.

Chapter Three

Having declared His oneness with God, Jesus tells us that although He is God's Son, yet He can do nothing of Himself. In the fifth chapter of St. John's Gospel, verses 19 to 23, Jesus says, "The Son can do nothing of Himself but what He seeth the Father do; for whatever things soever He doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth Him all things that Himself doeth; and He will shew Him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom He will. For the Father judgeth no man, but hath committed all judgement unto the Son. That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent Him."

Whatever power Jesus has He does not claim this for His own, but declares it to have been given to Him by God. Here we can see the ground of His humility, for He knows that whatever power He has, whatever ability to quicken or vitalise the minds of men He may possess, He does so only because he is a recipient of the Father's Will, which is itself the Supreme Source of all power.

If we ourselves are to gain this same vitalising capacity we must do as Jesus does, we must go to God the Father, through Jesus. Why should we not go directly to God? Why should we try to reach the Father God through His Son?

Jesus says, "He that honoureth not the Son honoureth not the Father which hath sent Him." God the Father loves His Son and shows Him all that He Himself does. As the Father has life in Himself, so he has given to his Son to have life in Himself. And he has given him also *authority* to execute judgement, because he is the Son of Man.

This authority, given by God the Father to his Son Jesus, is the ground of our approaching the Father only through the Son, who declares Himself to be the Door through which alone men can pass into God's presence.

There is nothing in man that is not also in God, for in Him we live, move and have our being. That power which in man we call his 'will' God also has, but in infinitely greater measure. And it is this power which we call 'God the Father', The Infinite Divine Will.

This Divine Will has created and continually sustains the Word, or Logos, or Ratio of all things. And it is this Word which is incarnate in Jesus and speaks to mankind. The divine Will (or God the Father) does not Himself judge man, for *will* as such is not the judge. In our own minds we know that when we judge something or assess it or evaluate it, we do not do it by direct immediate action of our will. But we refer the thing that we wish to judge to our intellect or reason. For it is by reason, which *compares* things, that we are enabled to judge whether one thing is like another or not, and it is by its similarity to a standard that we are able to assess the value of anything. But what is the origin of our reason, our faculty of judgement? It is the *ratio* which gives to every thing its form and relationship with everything else. And it is this Ratio which in St. John's Gospel is called the Logos, or Word, which is incarnate in Jesus.

Why do we say that this Ratio or Word is incarnate in Jesus? Because He himself declares that the words He says to us are Truth and Life. He says that He is one with God, and that this God is his Father, who has given life and authority to execute judgement to the Son, because he is the Son of Man also, and so experiences in His incarnation exactly what it means to be a man. From His divine Father, Jesus receives the power and will to operate as the Ratio of all things, the supreme Universal Truth.

From His human body's experience of man's nature in the world, Jesus gathers the knowledge of all man's reaction tendencies in this world. From the conjunction of his universal Reason or Ratio with his experiences as a man in the world Jesus receives his authority to judge all things.

The ordinary mind of man judges things by referring them to some kind of

standard built up from experiences in the world. The mind of Jesus judges things, not from standards derived from the material world, but from the Will of His divine Father. Jesus says, "My judgement is just; because I seek not mine own will, but the Will of the Father which hath sent Me." The judgement of Jesus is just, because He wills only what His divine Father wills, the balancing of all things. Justice and true balance are the same.

In the material world in which we live, we see everywhere men struggling to attain some kind of balance in their lives. The biologist defines a living organism as a self-balancing system, or as a system which, when disturbed by a stimulus of some kind, tends towards restatement of its equilibrium. We can see this tendency to re-establish our balance in a physical sense if someone, without warning us, gives us a push. At once our muscles react to stop us falling down.

The same holds true in the psychological sense: if we habitually think in a certain way about a certain subject, or if we have a strong belief in something as true, and someone contradicts our belief, we find our mind at once reacts to defend its position.

But many of our beliefs are false, many of our attitudes to the events of daily life have not been thoroughly reasoned out. And many of our standards of right and wrong are not based on the Will of God, but on our private purposes.

It is easy to see that if a child does not receive a proper basis of actions from its parents or teachers, it will tend to build up its own system of values, and to react to each stimulus it receives in certain ways, in order to maintain its balance.

Each living organism has to live within itself, within its own skin. What it knows of the world in which it lives depends on the kind of experience it has in that world. On the basis of this experience it tends to act in certain ways in order to maintain its equilibrium or to restore it when it is lost.

Because we have to live within ourselves and can judge of the things of the world only insofar as they stimulate us and thus provide us with data on which to exercise our reason, so we are dependent on these data for the attainment of our freedom.

If a child is brought up to believe that 'Nature is red in fang and claw', that all living beings are engaged in a dreadful struggle with each other for survival, then that child will tend to react to this belief, either by fighting, fleeing, or feigning. If the child thinks itself strong enough to deal with the threat of an attack it will tend to fight. If it thinks itself not strong enough to be able to fight effectively it will tend to flee. If it is not strong enough to defend itself and is unable to flee, it will tend to feign, that is, to sham disease or death in the hope the enemy will overlook it as unworthy of attention. (Certain spiders show this 'feign' response by going into a clonic convulsion when unexpectedly tapped. To outward appearance they seem dead, but after a few minutes undisturbed, they suddenly loosen their legs and run away).

The belief that stands as the basis of our general responses to life in the world we call our 'Governing Concept', because by it we govern our reactions to our experiences in the world. The governing concept 'Nature is red in fang and claw' has produced thousands of years of suffering for mankind, wars following wars with an almost predictable periodicity.

The governing concept, "Love one another," given to us by Jesus, if acted upon, could change human relationships so radically that the promise of a, "new heaven and a new earth," would be fulfilled.

But although we know that this would be so, although any ordinarily intelligent person would be prepared to admit in principle that the new commandment of Jesus is the only real hope for mankind, yet in practice this commandment is ignored, sometimes even by those who are supposed to believe in its truth on religious grounds, for, they say, "It is a council of perfection, beyond mankind's power to obey." Yet Jesus said, "Be ye perfect, even as your

Father in heaven is perfect.” And as the Incarnation of God's Truth, He cannot command us to become something beyond our capacity to be. Somehow, because God's Son has commanded us to be perfect in this way, it must be possible for us. How? We have the words of Jesus to tell us: “For as the Father raiseth up the dead and quickeneth them; even so the Son quickeneth whom He will.”

By applying ourselves to the Son of God, as God's embodied Truth, we can discover in Him the means to our quickening, our vitalising. The key is in the words, “As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will.” The Father is the Divine Will, the Creative Power hidden within all things. The Son is the Divine Reason or Logos.

The Divine Will raises the ‘dead’ by immediate action upon them of His Infinite Power. Who are the ‘dead’?

Jesus spoke often in parables. He contrasts the ‘quick’ and the ‘dead’. The ‘quick’ are those of mankind whose minds are alert to receive new truths and to see new applications of the One Eternal Truth. The ‘dead’ are those whose mental processes are so established in old routine patterns that they are unable to open themselves to the New Commandment of Jesus. The dead are those who still operate on the governing concept ‘Nature is red in fang and claw’. “An eye for an eye and a tooth for a tooth,” was Moses' attempt to reduce the damage caused by the old law of Fang and Claw. Before his day there was no real attempt to deal justly with the facts of mankind's tendencies to act and react. His, "Eye for an eye," law was an improvement on the old, vicious, fear-impelled destructive reaction of one man to another's aggression, which would kill the other for even a minor damage. But valuable as it was for reducing the destruction caused by the Fang and Claw law, Moses' commandment was not yet the Law of Love of Jesus.

Chapter Four

The Law of Love given to us as a new commandment by Jesus Christ requires us to understand what He meant by 'love'. He did not mean desire for pleasurable relations with persons or things. He commanded us to love as He himself loved, that is, to sacrifice ourselves for each other. "Greater love hath no man than this, that he lay down his life for his friends." The love of Christ is a sacrificial love, not a love that wants something pleasing for itself. We can define Christ's love as *a will to work for the development of the best potentialities of being*.

"My Father works, and I work," says Jesus. Here He expresses His view of our world; it is a place in which we have an opportunity to work for the development of the highest possibilities of mankind. What are these highest possibilities? To answer this we must examine man's nature.

Man is a very special kind of being. There are living organisms below him, animals, plants, micro-organisms; and there are beings above ordinary man as man's intelligence is above that of the animals and plants and lower organisms.

Ordinary man on earth, in millions of instances, tends to think of himself as the highest living organism. He knows of no being as intelligent as he conceives himself to be. He knows that he can think, can reason about the world in which he lives in a way that is impossible to the animals, and he sees nothing above himself more able to control the direction of future events than his own technology has made possible for him.

But not all men are ordinary. History has seen men of high intelligence, men who have not conceived themselves to be the most highly developed of all living beings. These men, long before the historical appearance of Jesus, had conceived that man is a special being, standing midway between two worlds, a world of material things, and a world of spiritual intelligences. Jesus Christ supports the view of man as a special being by calling on man to

bring himself into oneness with Himself and with God. This call to man shows that man does in fact stand between two worlds, in a position in which he may choose to identify with the principles of either. What are these two worlds and what are their principles?

The world to which Christ calls us is a world in which the ruling principle is Unity, Oneness, inter-relationality.

The world from which Christ calls us to turn away is a world the ruling principle of which is disunity, separativity, and the pursuit of individual ego-centred power, which Christ calls, "Mammon."

In the threefold temptation undergone by Jesus in the wilderness, the devil, Satan, defines the principles of Mammon-diabolism very clearly. The making of stones into bread symbolises purely materialistic living. The recommendation that Jesus rely on God's special protection of Him if He should throw Himself down from the pinnacle of the temple shows the determination of Satan to teach his followers how to utilise even God's promises for their own egotistic ends. The offering to Jesus of world dominion in exchange for Satan worship shows the real purpose of the devil's entry into man's world. Materialism, utilisation of Truth for egotistic purposes, and world domination, are the three legs of the devil's tripod.

Today, few people believe in the devil other than as a personification of a tendency to do evil actions or to think or feel with harmful intentions. The devil, once believed in as a real being, has become for most people a mere figure of speech. But if we accept the words of Jesus as true we must re-think our attitude to the Prince of Evil, for in the eighth chapter of John's Gospel, verse forty four, Jesus says of his opponents, "Ye are of your father the devil, and the lust of your father you will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it." Here Jesus does not appear to be talking about a figure of speech but the real being, one who from the beginning was a murderer and the father of lies.

The problem of the origin of evil has occupied human thinking for thousands of years, and has been approached in many ways. One of the offered solutions, which we might call the solution of kind-hearted people, is that evil is simply a product of error, that no-one does an evil act, or thinks untruly, or feels harmful, except under some form of provocation. This view finds an excuse of some kind for every evil act. A man violently attacks a neighbour, and kind-hearted people say the attacker had 'lost his temper', that he for some time 'had not been very well', that he was 'under a strain', that he had recently 'lost someone precious to him'. Any or all of these may be true, but another person under similar misfortunes may not react to them in the same way. The same kind-hearted people hold that juvenile delinquency is a product of 'bad up-bringing', 'bad home conditions', 'bad social conditions', 'bad example', etc. This view treats human behaviour as if it had no cause other than external conditions and internal inability to attain self-control. There is here no assumption that the human being has inside himself sufficient free intelligence or will by which he may choose from within himself what he will feel or think or do.

Of course, there are many occasions where the kind-hearted view would be the right one to adopt. Self-control is difficult to attain, bad upbringing, bad home conditions and bad social environment and bad example do exist, and for these it is intelligent and kind-hearted to make allowances. But these things do not of themselves fully explain the different behaviour patterns of different persons under the same conditions.

Another view of evil is that it arises from some kind of energy which has not risen above the level of blind impulsive action. Here evil is simply the product of a 'life-force' which is essentially self-preserving in its tendency and which in its self-defensive activities may attack what ever impedes its movements or threatens its existence. Again we can see some grounds for accepting this view. Primitive life-forms exist which act in this self-defensive manner, which impulsively attack and seek to destroy whatever opposes their activities. From this level of existence was taken the view that nature is red in fang and claw, that every man is for himself.

But the human being is not merely impulsive in his behaviour. Man can think, can study his actions and their results, and by his own inner motivation can work to gain self-control, so that he can determine the direction his life shall take.

It is here, *in his capacity for self-study*, that man shows himself as having something within himself which we do not see in the animal world. By turning his attention inwards a man can examine his own motivations, can modify his attitudes towards his own being and to others in his environment; and he can modify also his attitude to the world at large, and to the universe and to the life principle inside himself and in all other living beings.

So discovering within himself a principle by which he may modify his attitude to all things, a man finds himself in a position where he will be presented with the need to make a decision to live his life according to some principle, either of Truth or of falsity.

If a man decides to base his life upon Truth, he undertakes to see things as they really are, to think clearly, to feel sensitively, and to act upon what the Truth declares is best to be done.

But if he decides to base his life upon untruth, he undertakes to falsify every fact which might impede his private purposes, to think illogically, to feel insensitively and to act only on that basis which will allow him to continue in untruth.

At this point we must ask ourselves what is the spiritual position of a man who decides to base his life upon untruth, and what is the position of *any* living being who makes such a decision.

Here we come to the crucial point in the problem of the existence of the devil as a living being able to make a decision.

A decision can be made only by *a living being*. It cannot be made by an

indeterminate, edge-less life-force. A life-force or universal energy not embodied in some form of being cannot decide upon any particular direction of action. Petrol poured out on the ground and vapourising in the air does not act in any particularised direction, but held in the tank of a car and led along the petrol pipe into the carburettor and into the cylinders, when ignited by the sparks from the plugs can act to drive the car along the road to some particular chosen destination. For the life-force to be used decisively *it must be embodied in a being*.

A man can make a decision to live his life on the basis of Truth or Untruth only because he exists as a being. Without this being-existence the life-force could not be decisive.

If we now apply this principle to the problem of the existence of the devil, we can see that if any living being, human or other, can decide to use Untruth as a means of fulfilling its purposes, this being must come under Christ's definition of the devil as a 'Father of Lies', and as there must have been at some point in time a first being to make such a decision, this being must be the first devil, the 'Prince of Lies', the 'liar from the beginning'.

Once the 'Prince of Lies' has introduced into the universe the activity of lying, the universe itself has become tainted, for now, instead of everything in the universe being simply what it is and representing itself as it is, and looking like what it is, there is now a being who misrepresents whatever it is, who denies that things are what they are.

And once the principle of lying, of misrepresentation, has been introduced into the world by the 'Prince of Lies', the necessity now exists for other living beings with the capacity for choice to choose between Truth and Untruth. Of those who take the same course as the 'Prince of Lies', Jesus says, "Ye are of your father the devil; he was a murderer from the beginning and abode not in the truth."

The living being who commits himself to lying not only *metaphorically* murders truth, he also *actually reduces the life-possibilities for anyone who*

believes him. We have seen enough examples in history, including in our own day, to be convinced that the man who commits himself to Untruth in pursuit of his private purposes, if he can do so, will destroy anyone who threatens to frustrate his intentions. In the modern, as in the ancient world, the torturing and murdering of those who dare to stand out for Truth, shows us that the devil is still going about on earth, aided by his children.

Chapter Five

We have seen that for the life-force to be used decisively it must be embodied in a being. This necessity for embodiment is the key to the doctrine of the incarnation of Christ. Without the incarnation or embodiment of the life-force, this force could not manifest any given *direction* of activity; its action would be haphazard, aimless. Similarly, without the embodiment of the principle of Truth, Truth would not be able to gain expression in the world; and without the embodiment of the *way* of Spiritual living, we would never be able to see this way demonstrated for us in the physical world.

Thus, when Christ Jesus says, "I am the Way, the Truth, and the Life," He means that He embodies, incarnates these in His own Being. He is not telling us about some *abstract* ideas of a theoretical Way of existing, of a theoretical Truth of the Universe, of a theoretical Life, which might theoretically exist in our minds. He is *this way, this truth, this life*; and that, because He has done so, it is possible for us to do the same, that we ourselves can embody the Same Way, the Same Truth, and the Same Life, and in so doing can change our being into the same kind of being that he is.

But the moment we seriously consider this possibility we find that something already embodied in us tends to feel uneasy, tends to divert our thinking, and to cloud our understanding.

Obviously, if we seriously decide to embody the Way and the Truth and the Life of Christ in our own being, there is much in our daily living that will have to be changed. Christ has told us to take up our cross daily and follow Him. He has given us certain rules of life; He has told us to do many difficult things, not the least of which is to turn the other cheek when we have been injured.

It is not easy to turn the other cheek. There is something inside us, some force whose nature seems to be of the very essence of retaliation. And this force is embodied in us. It is not just a theoretically possible force, which under

certain circumstances might be conceived to become possibly operative. It is an *embodied force*, a force incarnate in us, which is very real and very strong and operative in us, *now*.

This same force was in the body of Jesus, because if it had *not* been in Him, the temptation in the desert would have been meaningless. Jesus became incarnate in a physical body in order to do battle with the devil on the devil's own ground, in the devil's own world, the world of which Jesus said, "My Kingdom is not of this world." The battle with the enemy, if it is to be absolutely decisive, must be fought on the enemy's own ground, there, where one's chance of winning is the least, for if we can win here, we can win everywhere.

At home on our own territory, our confidence is naturally at its highest. We have right on our side, the right of the life force which for millions of years has fought with its greatest intensity when protecting its own territory. This kind of right is natural, that is, it is a right of our natural physical bodies, the right that our instincts, our animal instincts tell us is right - the animal instinctive of self-defence, the right to fight for survival.

Jesus had to deal with this right in Gethsemane. His physical body did not desire to be put to death. Naturally it felt that it had a right to survive. We have to face the facts of our experience. Our bodies do not like pain, they shrink from it, and not merely from the physical fact of it, but also the mental anticipation of it. The mere thought of pain, the mental image of human bodies under torture, historically has been often quite sufficient to bring to heel masses of people, and to bring them under the dominion of materialistic and tyrannical powers. This shows that our physical body, as part of the material world, and our mind when identified with it, is enemy territory when viewed from the standpoint of the Way, the Truth and the Life of Jesus.

For this Way and Truth and Life require us to oppose the natural tendencies of our physical body, the tendencies to avoid pain, to evade unpleasant situations, in fact to oppose all the functions of what we call our physical, animal self,

insofar as these can influence us and frighten us and dispose us to abandon the Way and Truth and Life of Christ rather than place ourselves in a position where we might have to endure a painful or distressing experience, or perhaps, as Jesus did in Gethsemane, to face and choose death rather than abandon the principle to which we have dedicated ourselves.

If Christ had remained in the security of that heavenly condition of Power which He had before His birth as a human being; if He had launched His mighty inter-world missiles and destroyed from afar the evil embodied in the devil and the devil's children, so that evil had vanished from the world, no more to be seen by mankind; and if in the destruction of this evil, individual men and women had played no part; if they had not themselves fought or helped to fight the battle on the devil's own territory, that is, in that part of the human physical body where the merely natural survival impulses dwell and where the materially conditioned human ego-impulses have their abode, then Christ's victory over the devil and his followers would have had no special human significance. It would have been merely the victory of the infinitely superior powers of the omnipotent God over the inferior powers of a very much less than omnipotent devil. There would here have been no to-and-fro of battle, no stress and strain of the swinging fortunes of earthly wars, and thus no opportunity for uncovering hidden depths of heroism in the human heart.

We must be very clear about what we mean by our statement that our physical body exists in the material world which Christ says is *not* the world in which He is building His Kingdom. We are not saying that our physical body itself is evil. That has been said in the historical past and has led to much worthless and unnecessary suffering on the part of certain kinds of men who have misunderstood the body's real position in the divine purpose.

Far from being itself evil, our body is the Temple of the Living God. When Jesus said, "Destroy this temple and in three days I will raise it up again," He referred to His physical body.

But although the human body is God's Temple, the real place in which God is

to be worshipped, “In Spirit and in Truth,” yet, like a Temple or Church built by man, it can be entered by beings who are not worshippers of God. It can be broken into, its furnishings and contents damaged by vandals and unbelievers. The human body can be invaded not only by disease-bearing bacteria, but also its brain, and the mind identified with it, can be invaded by alien ideas, by destructive emotions and impulses. It is possible for the human body, brain, and mind to be taken possession of by energies whose whole intent is to falsify truth and to destroy all reference to the way of life which Christ demonstrated for us.

We are not to deceive ourselves about this. We live in a material world with our physical body, a world whose very principle is materialism, a world which by its very nature tends to induce unbelief in all things which are not visible to our physical eyes. We live in a world where matter and material objects tend to dominate our consciousness and make us believe that only that is true which we can sense with our five physical sense organs.

Because of this fact, because we live with our physical bodies in the material world, we are in danger. We human beings are very special beings; we stand in our physical bodies, in a material world which is not the true dwelling place of our souls. We are assailed every moment from below by the forces of materialism, atheism and bad faith, and are called from above by the voice of Jesus Christ, to worship in Spirit and in Truth the God of Life everlasting.

Thus we stand between two worlds, and these worlds are the dwelling places of *living intelligences*, not of *abstractions*, not of merely hypothetical possible beings. And the living intelligent beings who dwell in these two worlds are at war. These beings have taken sides in a colossal war, the end of which will result in a separation of the combatants into two wholly different camps.

No compromise is possible between these combatants, for the war is about Truth and its enemy Falsity, and between these two there is no compromise possible. A truth is a truth, a falsity is a falsity. Twice one is two, it is not a

compromise somewhere between the two numbers. A triangle has three sides, not *nearly* three, or slightly over three. And at once we hear in our minds a voice say, "But surely such clarity applies only to mathematical or geometrical or logical problems, not to the problems of living human beings in the everyday world." This voice admits the suitability of unambiguous truth in all merely logical problems, but denies its appropriateness in matters concerning human living relationships.

Here is the thin end of the devil's wedge. It is true that human relationships are much more complex than the relationships which exist between numbers and geometrical shapes and logical operations. But it is *not* true to say that because of this fact we should not aim at Truth and clarity wherever we can find it. If we are unable to find a point of real agreement between two individuals, or two groups or two nations, and so are driven for the time being into a compromise position, this is not to say that real agreement is impossible, or that compromise is the *real aim* of discussion. Always the real aim of any discussion is to disclose the truth of the discussed situation. The fact that this is often difficult to disclose in a complex human situation, is no ground for abandoning the pursuit of Truth and the substitution for it of an uneasy compromise.

Until mankind recognises that every compromise arrived at by abandoning Truth is bound to breed further argument and conflict, there will be no lasting peace on earth or goodwill to men.

Chapter Six

It is important for us to understand more fully what our special position as human beings embodied in the material world means for us.

We live incarnated in a physical body which is in part composed of elements of the material world. We say 'in part' so composed because we are not merely of material elements, we are not just bundles of chemical substances derived from the earth. The living human body is more than a compound of material molecules and atoms and sub-atomic particles; it is a body in which *organising forces* are at work, forces which work always towards health and true function.

These health-creating, organising forces are quite different in their action from some other forces which also dwell inside our bodies. For there are forces in our body, and in our mind, which act against our health, against the principle of life in us, against true function and harmonious organic inter-relationships. These anti-life forces in us are the forces of evil which are also antiTruth, anti-Beauty, and anti-Goodness

If we observe a healthy animal in action, say a thoroughbred race horse, we see embodied the Trinity of Truth, Beauty and Goodness. We see the Truth in its perfection of *form*, we see the beauty of its perfect *function*, and we see the perfection of its *power*, all three interrelated in such a way that we have no difficulty in understanding that these three factors presuppose each other. We see that if the horse were a different shape, it would have to move in a different way to use its energy. Shape, Movement and Energy are the same as Form, Function and Power, which are called Truth, Beauty and Goodness. A horse that had not the true shape of a well-bred horse, would not have the beautiful movement of such a horse, nor be able to use effectively its power. When we contemplate the intimate interrelationship of Form, Function and Power, or of Truth, Beauty and Goodness, we are contemplating the Mystery of the Holy Trinity, the Trinity incarnated in Jesus Christ, who

embodies Truth for Perfection, Beauty for the Way of Life and Goodness for its power.

The anti-Christ or Devil Principle must therefore be the opposite of the Trinity. For Truth he offers us the Lie; for Beauty, Ugliness, and for Goodness, Evil. And we as human beings, standing between these two Trinities, must choose to which we shall give ourselves, which we shall embody, which we shall serve.

We cannot make ourselves too clear about the difficulties of our position as we stand between the two worlds, or two systems of opposing forces, one set of which calls us to the Eternal Life of Truth, Beauty and Goodness, and the other set of which tempts us to the merely temporal life of materialism, untruth, ugliness and evil.

We live between two worlds. One working eternally to create a life of Truth, Beauty and Goodness, which is the Christ Life; the other working towards the precipitation of conditions which, if they succeeded, would make the Christ life impossible on earth. And the war between these two worlds is a real war.

But the weapons of the two opposing armies are as opposed as the armies themselves. The forces of evil fight with the weapons of violence, of ugliness and of lying propaganda. The forces of Good fight with the weapons of Loving Goodwill, beautiful deeds and the world of Truth. Christ describes the weapon with which He fights. He says, "I will come and will fight against them with the *sword of my mouth*." Christ, as Son of Man, has a sharp two-edged sword going out of His mouth. This two-edged sword is the Sword of Truth, the sword that is the Spiritual Word that cuts to the right and to the left, against 'Haves' and 'Have-nots'. For there are two kinds of anti-Christ impulses in man, the 'Have' kind which, having great power or wealth, are swollen with Pride and Arrogance, and the 'Have Not' kind, which, having little or no power or wealth, are shrunken with negativity and envy of those who have. To the Mind of Christ these two, the proud, arrogant men of power and wealth, and the negative men who desire to join the men of power, are

equally wrong, for neither of them are concerned with the real state of their inner, spiritual being, but only with the external trappings of material existence. Here we come to one of the most important elements of Christian Philosophy, which throws a light upon man in his mediating position as he stands between the two worlds.

Existence on the earth involves unavoidably certain facts which we have to accept. To be born on earth in a physical body is to be born in a certain place, at a certain time, in a certain country as a member of a certain social group, at a certain social level within that group, within a certain family, of particular parents. It is unreal to ignore such facts. Christ did not close His eyes to them. If we do so we place ourselves at a profound disadvantage, for if we do not see the world as it is, we cannot adequately adjust ourselves to its conditions.

Now, when we accept, as human beings, our mediating position, a position in which two worlds mix, the world of Truth and the world of Falsity, we see also that we stand normally between all pairs of opposites, between the highest and the lowest, the most powerful and the weakest, the richest and the poorest, the healthiest and the most sick, the overfed and the starving. And we see that in this position we are required to choose what attitude we shall take to the whole complex of the world in which we find ourselves.

And there is another fact that we have to accept; the fact that the world is not static, that the wheel of fortune turns, that the high may be brought low and the low raised, that the rich can become poor and the poor rich, the healthy may become ill, and the sick may recover, the too clever may over-reach themselves, or the slow comprehenders acquire, step by step, a knowledge of Truth. In our unstable, mixed world nothing is absolutely unalterable, nothing is guaranteed beyond all doubt.

In the midst of a whirling mass of events, a world of no absolute guarantees, can we find no security at all? But for one fact we would answer, "No, we can find no security." This one fact is in the words of Christ: "I am come to do the

will of Him that sent Me.” In this one statement is contained the whole of Christian Philosophy, the Philosophy of the Divine *Will*.

Let us think about this very carefully. We know that all the great men of the world have one thing in common - a will dedicated to the attainment of some goal. The will, self-nailed to an idea that some particular aim has at all costs to be attained, is the only power that we know of that has been able to give us even a hope of an effective guarantee that something can be made certain in the world. Everything else in our mental and physical life is subjected to external conditions; our ideas, our feelings and emotions and attitude of mind, all vary under the influence of different stimuli. But our will, once set in a certain direction, is able to pursue its intent, even to the point of death. For thousands of years men have given evidence that the will once focussed on a defined goal, can sacrifice itself wholly to that goal's realisation.

Even a little child can demonstrate the will's power of convergence upon a goal. Once its will is set to do some particular thing, it can override all other considerations. The child exhibiting a tantrum when stopped by its mother from doing something its will is set upon, shows something of the great energy which may be commanded by the will. And this demonstration, by a child untrained in mental concentration, shows something of the will's potentiality for self-convergence upon a chosen goal.

If the little child in a tantrum can converge so much energy of will upon the attainment of a purpose, how much more energy can be focussed on a goal by a man who has trained and dedicated himself to that goal's realisation.

Christ says, “I came down from Heaven, not to do mine own will, but the will of Him who sent me. And this is the Father's will which hath sent me, that of all which He hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of Him that sent me, that everyone which seeth the Son and believeth on Him, may have everlasting life; and I will raise him up at the last day.”

Christ here clearly states the will of God for man: that everyone who sees Christ as God's Son, come to fulfil God's will, may have everlasting life. Christ Jesus has come to do, not the will of an individual man born on earth, but the will of the Creator of the Universe, the will of God that every human being who can believe that God wills everlasting life for mankind shall be able to share in that life. Here is the certainty that all men seek, and yet that all do not recognise when it is offered to them, the only real ultimate certainty possible, the certainty that is based on the will of the Creator of all things, a certainty not based on anything external to God, for He is all-embracing.

Nor is this certainty based on any idea about what man is, or may be, apart from God, for man cannot be apart from God. This certainty is *the certainty of omnipotence, self-dedicated to realise a goal designed by itself*, the certainty of All-powerful Will, Self-committed to the creation of the conditions of everlasting life for those of mankind who believe in this intent.

There is here a very interesting psychological point for us to consider. We know that we are most efficient in doing something when we most firmly believe that we can do it. The Olympic high jumper who believes fully that he can clear the bar is more likely to do so than the one who doubts his capacity. The man who doubts has doubleness in his mind, and this doubleness may split his will, destroy the unity of his power, and make impossible the attainment of his goal. If we are to gain the everlasting life offered to us by God through Christ, we must recognise that belief in God's will that we shall have this life is essential to its attainment.

Chapter Seven

Doubt, as we have seen, implies doubleness of mind and this means a splitting of the will. In certain situations doubt may be very useful. A mother about to bath her baby may not be quite certain about the temperature of the water. She is in a state of doubt about it and so tests it carefully with her elbow before immersing the baby. Also, when listening to a salesman trying to sell us some commodity we may doubt the veracity of some of his statements and insist on a demonstration before we commit ourselves to buy. We can say that in any material situation where we have not been able to examine all its components, we are justified in maintaining some degree of doubt.

But when we are considering intimate human relationships, we find that too much doubt about the intentions of the persons in the relationship may endanger its harmony. We need to trust each other in all essentials. Minor misrepresentations of fact must be disregarded, or allowances made for them. Most people tell small white lies in order to avoid hurting their friends. Most people diplomatically avoid statements of truth which might cause unnecessary friction, or they avoid giving each other information about facts which might result in disruption of relationships in private life, in business or in politics.

But though experience of daily life in human society on earth may justify certain degrees of doubt about our relationships with each other, yet this doubt has no place whatever in our relationships with our Creator. For whilst we can justify to some degree keeping an eye on each other in our daily life's interrelationships, we cannot make this in any way meaningful in relation to God, on whom we certainly cannot keep an eye, though He can certainly do so on us.

Our relationships with God, the All-knowing, All-powerful source of our being is not in any way like that of our relationship with each other. We can study each other's behaviour, examine each other's statements, check on each

other for consistency, make agreements with each other, and in some cases legally enforce them. But we cannot do any of these things with God, except perhaps insofar as He has given us the Sacred Scriptures and has embodied Himself in Jesus Christ. We are not equipped to stand in judgment upon Him. If we study the scriptures, we need more than our ordinary intellect to enable us to understand them; we need divine Grace. If we try to understand Jesus Christ today, apart from the scriptures themselves, we can know nothing of Him, unless again we receive insight by Grace.

We are therefore placed in a position where we are required to believe or disbelieve in God and Jesus Christ, not by first examining the evidences in the scriptures, for those can never be finally certain and conclusive, but by *an act of will*.

In dealing with human beings it is natural for us to keep some degree of doubt. Even Jesus was doubted, and He did not condemn Thomas for desiring to test the reality of the nail-holes in His hands, because Jesus was in a human form, visible and tangible and it is permissible to test all material things.

But we cannot test God in any way whatever, for by the very definition of His Being as Infinite, He is beyond our finite, limited capacity to grasp or observe Him.

Now, if we are told that there is an ultimate source of our being, and that this source is infinite, invisible, intangible and incomprehensible, we cannot say "let us see this ultimate source with our eyes, let us grasp it with our hands, let us comprehend it with our minds". We are placed in a position where belief in such a source is not baseable on any information we may gain from our physical sense organs, nor from the exercise of our reason or intellect. Our belief or unbelief must therefore rest on *our will to believe*.

According to the kind of universe we like to exist, according to our desire that there should be, or not be, an all-powerful, all-knowing God ruling that universe, so will we believe or not believe in Him. Our belief about God is not

based on our intellectual capacity, for some great intellectuals have been atheists; nor on the evidence of our sense organs, for "No man has seen God at any time". It is based, and can be based, only on our will to believe, our desire that He shall Be, and that He shall have created and will maintain the universe in which we live; that He is our Father, that He cares for us, and that ultimately He will lead us into everlasting life.

Not every man or woman desires or wills that there shall be a God, Creator of all things, all-powerful overseer of the world and all beings in it. "Men love darkness rather than light, because their ways are evil." What do these words imply?

If a man desires to cheat another man out of his means of livelihood, or out of the fruits of his good labour, this man who desires to cheat will probably not desire to believe in an all-seeing God, the Creator and Ruler of the universe, able to reward or punish any man for his deeds or misdeeds.

The evil man, the man who consciously and deliberately works to reduce the living potential of other human beings, cannot afford to believe in an omniscient, omnipotent Creator who is also the ever-present Ruler of the world. Thus the evil man prefers not to have an enlightened mind; he prefers the darkness of ignorance about everything that might suggest to him that the All-Knowing God is a reality.

So people of good nature find it very difficult to believe that there are persons who freely will to do evil deeds. These good natured people believe that any person who does an evil deed cannot help doing so, that such a person has had "bad" (that is, unfortunate) parents, or has been somehow mis-educated, or has not had a proper opportunity to learn what life is about, or is not very well in health, and so on. These good natured people judge the rest of the world from themselves, from their own nature, and they become internally very unhappy if they allow themselves to think that there may be some persons in the world who, with no external excuses of mis-education, or of bad example, or ill health, consciously and freely will to do evil things. A

world in which conscious evil has a place is very uncomfortable for good natured people. But it is just such a world that Jesus Christ says exists.

This problem is bound up with the nature of man's will. Either it is free or not. Either man can choose what kind of actions he shall will to do, or he cannot. If he cannot, he is merely some kind of machine, a robot, very complicated in his inner working parts, but still a robot.

Now, there are in the world many people who believe that man is a kind of machine. Most of these people are fairly well equipped intellectually and have thought about man and his behaviour deeply enough to have become aware that man's organism, his physical body, with all its separable organs and nervous system, is in many ways like a very complex machine. The number of people who believe that man is a kind of machine has increased with the development of experimental science.

Artificial limbs and parts of the body can be made and fitted. Artificial kidneys and artificial pacemakers for the heart, all these and numerous other successes of surgery and medical electronic technology have encouraged the belief that the human being is a machine and nothing more.

Some people prefer to believe that man is merely a machine, and others do not. The ones who prefer to believe that man is a machine do so because this belief relieves them of various responsibilities. If man is merely a machine then there is no need to consider his feelings and emotions. A machine does not have feelings or emotions. If man is a mere machine, then any cries or other sounds that may be emitted from his organism can be ignored as mere products of the friction or of other inter-actions of his parts. There are no cries of horror, no groans of living suffering flesh, no sobbing of anguished souls, but only the sounds of frictive surfaces rubbing on each other, a squealing no more significant than that of the brakes on a motor-car, or the shrieking of steam issuing from an escape-valve in a steam-engine.

But to the people, ordinary good-natured people who prefer to believe that

man is not merely a complicated machine, every sound a living human being utters may be an evidence of human joy, sorrow, pleasure, or pain, happiness or misery, and all of them signals originating in the human soul, which is no machine, but the very vital, real presence of a spark of divinity itself. For these people believe that "God breathed His spirit into man, and man became a living soul". And these people are made uncomfortable by any actions which result in unnecessary, avoidable human suffering; these people would not willingly and deliberately inflict damage on any human being, and they cannot believe that other people would do so. These good-natured ones live in the hope that they are right in their belief that no human being would do an evil act to another one if he could possibly avoid it.

But there are other kinds of human beings in the world. These believe that the good-natured ones are simply weak-willed or unintelligent, or unrealistic, and that they are here in the world to be taken advantage of, to be duped, misled and sacrificed for the purposes of the strong-willed, intelligent and 'realistic'.

Not only dictators and men seeking political position for the sake of the power it confers have held this view. For every Hitler or Mussolini who fails in the attempt to enslave the world, there are others striving to take their place.

Arrogant men of all ages of history have preferred to believe that the masses of people are in existence merely for the convenience of their leaders. These men have used all their intelligence to perpetuate this view amongst their own kind and have effectually divided the world into two camps, a camp of predators and a camp of the prey. They have seen themselves as lions feeding on the bodies of gentle deer, or as wolves ravaging amongst sheep.

In the ancient world these lion men and wolf-men dared to show themselves as they were, in their lion or wolf skins; today they are more diplomatic and oblique. But no matter how adept they have become at concealing their real intentions they are still basically what they were in nature, a fact which raises the very important and momentous question, "Can the leopard change its spots?"

On the cross Christ looked down upon His enemies and prayed, "Father, forgive them for they know not what they do". Yet of these same enemies He had said that they were of their father, the Devil, who was a liar from the beginning. How could He say that they did not know what they were doing, and yet hold that they were children of the Evil One?

Chapter Eight

In the ninth chapter of St. John's Gospel, Jesus says, "For Judgement I am come into this world, that they which see not might see; and that they which see may be made blind." Some of the Pharisees who were with Him, then asked Him. "Are we blind also?" Jesus replied, "If ye were blind, ye should have no sin; but now you say, "We see; therefore your sin remaineth."

Jesus here says that He has come into our world to bring Truth to those who do not already know it: and to make those who in their intellectual pride think that they know the Truth become aware that they do not. The Pharisees here represent men who think that they do not need Christ's Truth, who think that they have already in their own mental powers a sufficient guide for their lives. But the Truth that Christ brings is not that of man's intellect, but the Truth of the Eternal Spirit.

The intellect of man in his spiritually unenlightened state has nothing in it except the information put into his mind through his physical organs of sense, through his eyes, ears, nose, taste, and touch. The intellect cannot tell man anything whatever about spiritual things. It can be very well informed in many things of the material world, and in being so well informed can give rise to pride, which can impede spiritual perception. Thus when Jesus says that He has come into our world to give sight to those who see not, and to make blind those who think themselves already enlightened, some of the Pharisees cynically ask Him, "Are we blind also?" meaning "Have we no understanding?".

To this Jesus says to them, "Those who do not understand cannot be called sinners but those who claim to have understanding, if they disregard the Truth show themselves to be sinners."

Jesus here speaks to the same kind of men, some of the Scribes and Pharisees,

whom He has already said were of their father, the Devil, who was a murderer and a liar from the beginning.

Yet, having declared these men to be of the Devil, murderer and liar, Jesus, hanging on the Cross where they had placed him, says, "Father, forgive them; for they know not what they do."

How can He say that they are of the devil, and like the devil murderers and liars, and yet say that they do not know what they are doing?

A man may be intellectually well informed, know many things of the material world, know how to take advantage of men who are less informed in the affairs of this world, and yet know nothing at all of the spiritual world. Thus an intellectually well-developed man, proud of his own mental talents, may very cunningly deceive his fellow men in matters relating to the physical world. He may lie and cheat his way to wealth and power. He may even destroy his rivals, perhaps indirectly by clever business manipulations, or perhaps, in certain cases, even directly, by physical violence. In today's world we daily hear and see enough evidence of this in bombing outrages and murders.

Because we know that such things happen in our world we can say that there are still men on earth who do the devil's work, who lie and murder, who believe that to lie and to murder is the only way to preserve their own way of life.

It is not difficult for us to understand this if we know anything of the facts of human history; if we know that since history first began men have fought each other for the seats of power. Cain, the first son born of a human being, killed Abel his brother. Men of royal households have murdered their brothers to secure for themselves the throne. Women have poisoned their rivals. All this we know, and knowing it, we cannot be surprised if such bad examples have born evil fruit. We cannot be surprised if some of our fellow men are led astray into violence and untruth. And of some of them we can say with Jesus, "Father, forgive them: they know not what they do."

Let us accept that the spiritually unenlightened mind of man cannot know *anything whatever* of spiritual things. Let us recognise that such a spiritually unenlightened mind may be very clever in dealing with the affairs of the material world. Let us admit that many of the so-called great men of human history have been very well equipped to handle the daily affairs of human life, with all its intrigues and manipulations, deceits and jugglings of the power game, at whatever level it is played.

But let us remember also that such clever men, however far their knowledge of material things extends, have no knowledge of spiritual things, have no awareness of the distortions their lies introduce into their own souls. And let us remember that those who do violence to their fellow men also unknowingly do violence to their own minds. Let us remember that the murderer of another, murders also his own soul.

Remembering all this, we shall understand also Christ's words of forgiveness on the Cross.

Which one of us is aware of all the effects of our actions upon ourself? Which one of us can follow the course of our nervous energy when we misrepresent something to one of our fellow men? Do we think that the words of Truth and of Falsity within our mind follow the same nerve paths?

When we tell the truth about a thing, the word of Truth that we have spoken finds its way in our mind to another word of truth recorded in our soul, and the words of truth stored in our memory *integrate themselves together into a consistent pattern*, and this pattern of Truths confers peace of mind upon us. Perfect mental consistency brings peace into our soul.

But if we tell a lie, an untruth stored in our memory cannot attain to consistency with the Truth that is in us. Now we have in our mind an area of inconsistency, which simply because it is inconsistent *cannot allow us to rest in peace*. Every untruth recorded in our soul is a zone of inconsistency and so of disquiet. "There is no rest for the wicked."

In the same way, if we harbour in our mind any violent or destructive intention, this intention does violence to our soul, destroys our own inner peace. *It is absolutely impossible that this should be otherwise.* Wherever we hold in ourselves a desire to harm another human being, we hold also in our self, consciously or unconsciously, a guard against suffering similar harm.

The tendency of a living being, when violence is attempted against it, is naturally to defend itself. Thus, if we intend harm to another being, we know that, as soon as this other being finds out about our harmful intent, he will tend to defend himself. And we have thus placed ourself in a position in which we may have to defend ourself against his defence, which, if he is very afraid, may become an aggression. The history of persistent inter-family feuds of the past gives us sufficient illustration of the truth of all this.

Now, let us add to all this the idea that Christ gives us, that God, who is our Father, the generative, Intelligent Power of the Universe knows all that is being done by His creatures. Let us remember that the unenlightened mind of man cannot know any thing of the truth of this statement that the human intellect, fed only by information received through its physical sense organs, is not equipped to pronounce upon the truth or falsity of anything beyond the material world.

Man's physically informed mind, unless enlightened by the Spirit of God through Christ, cannot see the far-reaching effects that lies and violence have upon the human soul. Psychologists tell us that fear can cause us to suppress unpleasant ideas and that these suppressed ideas can introduce tensions into our mind, and that these tensions can pass from our mind to our body, there to produce various disorders. But what psychologists cannot tell us is what damage such fear can do, not only to our body but also to our Soul.

We live today in a period largely materialistic and atheistic in outlook, but if we will look into history we will find that there are fashions in belief as in clothes, that in a real sense beliefs are clothes to the mind. The physical universe shows

unmistakable evidence that everything in it operates in a cyclic manner, that things come and go only to come again. This is why we can see in history periods of belief followed by periods of unbelief, again followed by periods of belief. But beyond this great cyclic wheel of the physical world is another world, where Truth remains constantly itself, the world of divine spirit.

The world of divine spirit is God's world, the world in which the Will of God is supreme. Here God's Will establishes Eternal Truth, which is always and everywhere itself, unchanging, undeviating in its being and action. Here there is no question of any difference between 'seeming' and 'being' as there is in the world of time and matter as we experience it.

We know that in the time-matter world in which we live our physical lives, many things exist which are not as they appear to be. We have cars deliberately made with inbuilt rot, politely called 'planned obsolescence', which does not show on the surface, and is not advertised as such by the manufacturers. We have misrepresentation as well as representation in party politics. We have Watergate incidents and their equivalents in countries other than America. We hear descriptions of the characters of individuals so inconsistent that they cannot possibly all be true. Lies and deceit are everyday coinage in various fields of human activity. Hence the experienced adult tends to take everything he hears with a grain of salt. Every word spoken, every picture displayed is subjected to examination before acceptance as genuine.

But in the world of the divine spirit it is quite otherwise. There everything *is exactly as it appears to be*. There is no misrepresentation, no deviation from the Truth. A thing is wholly and thoroughly itself throughout itself. Absolute self-consistency is the characteristic of God's Will and Truth. There is, "no shadow of turning," there, no abandoning of God's Word, no changing of God's Will once declared. God honours His Word, fulfils minutely His declared intentions.

To the man who lives by his wits this idea of honouring one's word can be very frightening.

Where would such a man be if a perfect lie-detector were invented and made freely available for everyone to buy?

Chapter Nine

To honour one's word is to live in Truth. But, said Pilate to Jesus, "What is Truth?" and Jesus remained silent. Why did He not answer Pilate? Was it because Jesus could not answer? No. It was because Truth is *Whole*, and speaking cannot express wholeness. The Truth that Jesus referred to is the Absolute Truth, the Truth that contains all possible expressions, all statements and significances, all things and relations of things, all conceivable events, comprehended absolutely in one supreme eternal act of infinite consciousness.

When we make a statement about any particular thing or relation or event in the material world, our statement has a *finite* reference, that is, it refers to some limited fact or situation. Limitation or finite-ness is the distinguishing mark of everything we encounter in the material world. For example, if I say, "The telephone is on the table," my words have finite or limited reference; they refer to a certain kind of device called a 'telephone', which we use when we wish to talk to people at a distance when our ordinary means of talking face to face cannot be used; and to another thing that we call a 'table', which we use to place things on in order to eliminate bending down to the ground to pick them up. Any statement we can make about any material thing has this distinguishing characteristic or finiteness or limitation.

But when we come to consider the *whole* of Truth no finite statement can possibly cover its significance. Whole Truth is not expressible in limited words, that is, words of finite application. No number of limited statements, no matter how great their number, could possibly express the infinite Truth. Has the infinite Eternal Truth then no possibility of expression? We have some words like, for example, the words 'infinite' or 'unlimitedness' which refer to that which is unlimited. But these words do not give us any positive significance that our minds can grasp. They are negative words, words that

say that there is a not-finite or not-limited something-or-other the nature of which we cannot clearly define.

If the Truth that Jesus refers to is the infinite unlimited, is it therefore absolutely beyond expression in the world in which we live? Is it not possible for us to express this Truth in some way so that we can demonstrate our awareness of it? We cannot give it proper expression in words only, because words are but part of the total expression of the Infinite Eternal Truth. How then can the Truth be expressed?

We have a word which we often use in ordinary everyday life, which through over-familiarity and frequent use has for most people lost its essential mystery. This word is 'Being'.

We talk of 'being' in a certain physical or mental state. We say the baby is 'being' good, or 'being' naughty, and so on. We talk of 'being' aware, or of 'being' unconscious of something. We call ourselves human 'beings'. Very seldom do we ask ourselves what 'being' means.

The word 'being' is part of the verb 'to be', the part that expresses the idea of continuity of presence or continuity of action. The continuity of anything in time we refer to as the continuity of temporal 'being' of that thing. When we think of the everlasting continuity of universal and infinite power we refer to it as 'Absolute Being' or Eternal Infinite Being. It is obvious that no particular set of words, no verbal expression on its own can adequately express this Absolute Being, which is the Being of Eternal Truth to which Jesus referred. Now, apart from verbal expressions of Being, what other modes of expression have we available for our use? If no set of words can convey the Truth of which Jesus speaks, what other mode of expression can we use?

'Being' is part of the verb 'to be'. A verb is an *action* word, that is, a word used to draw our attention to some act done, some operation performed, some work accomplished. The word 'Being' refers to *continuity of action* of some kind. We are in being so long as our modes of activity maintain themselves

in the way proper to them. We have no more being than we have *continuity of recognisable action*. *Our very being is our action pattern continuity*.

Jesus said, "I am the Way, the Truth, and the Life." Here He is talking about *His being*, *His continuity of 'action'*. Jesus is all actuality, all action. There is nothing passive about Him, nothing at the mercy of events. He is pure Being, that is, pure actualising of His own will. It is His will to do the Will of God, who is the All-father, the Infinite Generative Power hidden in all things.

"I am the Way," says Jesus. A 'way' is not a paved road; it is a path that we make with each of our steps as we go along. *We make* our way through the world. Our way is something we *make*, something we *create* as we move through our life. Thus when Jesus says that His Being is His Way He means that His very being, the continuity of His action-pattern is He himself. *He is* the Way, the very Being-action-pattern, the embodiment of His Will, which is one with the Will of His Father.

This means that He is, in His Being, absolute self-consistency. He is at one with Himself and with God, His Father, in His Will, His feeling and His thought. Now, self-consistency is the mark of Truth. A thing is true to itself insofar as it is self-consistent. For example a triangle is true to itself if it has three sides, a square if it has four; a plant is true to itself if it grows in accordance with its own nature; an animal is true to itself if it acts in accordance with its type; a man is true to himself if he accurately assesses his experience; a human being is truly human if humaneness characterises his behaviour. The Saviour of the World is truly Himself if He embodies in His words, thoughts, feelings, will and deeds every saving principle, every world-preserving and world-developing intention and operation.

Jesus Christ *is* the Way, because a Way is a path *made* where no path previously existed, a pathway from ignorance to knowledge, from indifference to love, from passivity to absolute activity.

"I am the truth," says Jesus. He means that Truth which is absolute self-consistency of thought, of ideas, is in absolute harmony with His feelings and

will. Jesus Christ *is* the Truth, that is, His very Being is nothing but the self-consistency of His Thought, Feeling and Will, which He holds in absolute harmony with the Will of God.

"I am the Life," says Jesus. Life is a process in which the divine spirit permeates the material world and organises it until the world-matter is wholly brought under the government of the Spirit. Living bodies are simply material elements organised and controlled by spirit. Wholly living bodies are wholly controlled by spirit. Partially living bodies are partially controlled by spirit.

The spirit is God; to be alive is to be controlled by God. To prefer life is to prefer to be controlled by God. To prefer not to be controlled by God is to prefer not to be alive. This may seem strange, but it is nevertheless true. God is the Supreme Creator of all beings. It is His Will that all beings should work together in perfect harmonious inter-function, to the infinite increase of joy in life. Inter-function is the actual interrelatedness of ways of behaving. Where interrelatedness fails, there behaviours or patterns of action cease to be relevant to each other. Where action-patterns are not correlated harmoniously together, there life is impossible.

If we will as God wills, we will to correlate our activities together and we increase our participation in life, in the process of living. The amount of life we have is the amount of correlation of our activities with each other. A tree uprooted and placed in a vacuum-chamber in cold storage is not in its proper place and so cannot inter-function with its environment. Its roots cannot seek for minerals and food substances in the earth; its branches cannot stretch themselves in the air and sunlight they need. Such a tree cannot live. A human being, taken out of human society and totally isolated from possibilities of interrelationships with other human beings, cannot function, cannot operate as a full human being.

"I am the Way, the Truth and the Life," says Jesus, and means that He is, in His very own being, the incarnated true pathway of life. His actions, His thoughts and His feelings are *spiritual powers, actual energies, that constitute His very*

Being in an absolutely self-consistent Way.

Such a self-consistent Being, True and self-vitalised, cannot fall into disintegration, and so must be eternal. By His tremendous self-consistency of Being, by the fact that His very own living process is the Way of true Life, Jesus Christ was able to pass through His crucifixion and Death and to resurrect Himself, that is, to reconstitute Himself by the coincidence of His own thought, feeling and will. For Him the material body which he used as His vehicle on earth was but a manifestation of the Spirit, the Power of the Eternal Creator. For Him matter was an instrument entirely subservient to His will. His Whole Being was, and still is, an expression of perfect self-consistency of thought, feeling and will, that is, of Truth, Love and Power.

And Jesus tells us that the victory He has won, the self-consistency He has attained, is possible for all of us who will walk with him in His Way, according to His Truth, living as He lived and still lives.

He still lives because absolute self-consistency cannot but be absolutely perfectly integrated in itself. Where there are no inconsistencies there are no causes of possible disintegration.

Here is where Jesus shows us how to become immortal. Immortality is unbreakability, the state in which a being can resist any attack made upon it from outside its being. Jesus is irrefragable, that is, unanswerable, irrefutable, unbreakable, because of His absolute self-consistency.

His self-consistency means that He is not at war with Himself. His thought agrees with His feeling, with His Will. There is no disagreement in Him about who He is, what He is, how He is, why He is, where and when He is, as He is.

Because of this absolute freedom from disagreement in and with Himself, all attacks on His being are rendered of no avail, all fall away as vaporous fantasies in the light of the zenith sun.

Jesus tells us that we, too, can gain self-consistency, we, too, can bring our thought, feeling and will into full agreement, and so we, too, can become irrefragable with Him. In the total self-consistency of our mind and heart and action we also can become immortal, we also can dissolve away all causes of disintegration so that when we leave our physical body to return to the spiritual world from which we came, we, "Shall not be hurt of the second death."

The first death is that which we experience when we leave our physical body at the end of our earth-life. The second death is the disintegration of our thought, feeling and will after we have undergone the first death and left the physical world, a disintegration we must undergo if during our earth-life we do not gain self-consistency of thought, feeling and will.

How to gain this we shall see by better understanding Jesus.

Chapter Ten

The Self-consistency of Jesus Christ gives Him the right to declare Himself to be the Way, the Truth and the Life. How has He attained this self-consistency of thought and feeling and will? He tells us that what He sees the Father-God do in secret, that He, the Son, does openly. He means He tunes His will to the will of God, which is hidden in the Infinite Power which is itself the Power of God's Will. Hidden in its infinity, this power, this will of God, is invisible to ordinary human vision, but by tuning His own will to the Will of God, Jesus becomes able to know this will. He becomes able to see what God intends for His creation, what is His will for the whole of humanity; and Jesus makes His will one with the will of God. He 'at-ones' Himself with God, His will becomes one with God's will, indistinguishable from God's will.

Having at-oned His will with God's will, Jesus in this at-one-ment becomes the Christ, the Anointed One, the Only Begotten Son of God. The Greek word which we translate 'only begotten' means 'generated in a unified way', made one, made into a unity with the power which is its source, that is, with God.

There is no other way of becoming one with God, of becoming the Only-Begotten Son other than by making one's will identical with the will of God. Jesus makes His will identical with God's will and in doing so becomes the Christ. He is the first of all God's children to do this. He has a unique position in relation to God. He is God's Only Begotten Son, and He is also the first human being to bring His will into absolute oneness with the will of God. He has by this unification of His will with God's will a unique relation to God and a unique relationship with mankind. No other being in the whole of creation has this double relationship in the way Jesus Christ has it. He was the first human being to attain it. He is the first human being to be able to maintain it. He is the first human being to be able to guarantee for all time

and for eternity that His will will remain one with God's will. No other being can be the first to attain this position. Any human being who will follow in Christ's footsteps and will as He wills can become as He has become, in every respect except one, that is, except His firstness.

Now, Jesus became Christ, became the spiritually anointed one, the supreme King of Kings, the greatest of all human beings by making his will one with God's will, and He tells us how we too can attain to His state of at-oneness with the will of God.

The way to this attainment is simple; it is to turn the other cheek. This simple recommendation conceals a most important secret, the secret of how we can bring our life into harmony with God's purpose for us, for mankind. This recommendation to turn the other cheek has been the centre of argument for nearly two thousand years. It has been hated by the worldly and ambitious and revengeful; it has been misunderstood by the very persons who would wish to obey it.

There is art in turning the other cheek, an art based in a science, a divine science. We know that for every science or knowledge that we have, there is a most efficient way of using it. This most efficient way we call an art. An art is a way of using some special knowledge. Thus we say every science has a corresponding art, every art a corresponding science.

To understand the deepest meaning of Jesus' recommendation that we turn the other cheek, we must remind ourselves of some of the facts of science, especially of the fact that all matter is a behaviour of energy, or a way in which energy operates. There is no matter other than energy held together in a certain way.

If at this point some materialist thinker should say that Jesus could not have known that matter is only a behaviour of energy, that the knowledge of His day was not sufficiently developed to be able to make the statement that is now commonplace in science, we reply to this in two ways: firstly that the idea

that the whole universe of matter is nothing but a play of energy is an ancient idea, well put forward centuries before the historical appearance of Jesus: and secondly, that Jesus Christ was not merely an historical figure born about 2,000 years ago, but the incarnation of universal intelligence which we call the Logos or Word of God. And this universal, this cosmic intelligence contains and is the source, not only of whatever true ideas science has so far discovered but also of all the ideas that science may discover in the future. The Cosmic Intelligence, the Logos of God is the source and origin of all knowledges whatever, and Jesus Christ's mind was and is totally at one with this intelligence.

Let us now consider the science and art of turning the other cheek. Let us accept that all matter is nothing but a manner of operation of energy. One of the laws of physical science says that, "To every action there is an equal and opposite reaction."

We can accept this law for all non- intelligent beings because we can see it in operation all around us. A car may get out of control and smash into a solid wall, striking it at 70 miles an hour: and the effect on the car is as if the wall had been traveling at 70 miles an hour and struck the car! To every action (the striking of the car against the wall) there is an equal and opposite reaction, (the striking of the wall against the car).

We see this law in certain circumstances operating also among human beings. A man loses his temper and strikes another man with his fists; and the struck retaliates by striking back with a similar blow, or a woman shouts at another woman who then shouts back. A father may lose his temper and say some thing harsh and critical to his son and the son at once replies with similar words to his father. A mother may under stress scream at her disobedient daughter and the daughter return the scream. A cat may spit at another cat and receive a spitting response. A dog may bark or growl at another and receive back a bark or growl. We could go on enumerating examples of such actions and reactions.

But let us suppose that we decide to try out the recommendation of Jesus, that we turn the other cheek intelligently and with love. Suppose that when we are attacked in some way we do not immediately react like a man reacts when he loses his temper, or a woman reacts when she is under stress, or an animal reacts when it is afraid. Suppose that we have understood the other deeper implications of, "Turn the other cheek." What happens to the energy which would have been used in the reaction to the attack? And what happens to the energy in the attacker when his action does not produce the reaction he expects from the one he has attacked? Certainly the effect of his action cannot be the same if there is no retaliatory reaction to it.

Let us consider this more closely. If an aggressive act of one man is met by an equally aggressive counter-action from the man against whom the original aggressive act is directed, the two opposing energies cancel out. Each man feels justified in what he has done. Each man feels that the other was wrong, that the other man has been, "Taught a lesson," and that, "he will be a bit more careful next time."

But if the recipient of an attack does not counter-attack *when he has the power to do so*, the attacker is forced to re-examine his action. This is a very important point. If an attacker is not counter-attacked simply because the person he attacks is too weak, or too afraid, to counterattack, then the attacker can feel himself superior, can view the recipient of his attack as a weakling or coward. The attacker then has no occasion to examine himself or his actions. He can pride himself on his superiority and feel himself self-justified. Now, if no counter-attack comes when an act of aggression has been made against a man who is clearly no weakling and no coward; the energy of the attack has failed to produce its expected result. The attacker is thus forced to reconsider his position in relation to the one he has attacked.

This forced reconsideration process induced in the attacker's mind is a heaping of coals of fire upon his head.

Every person desires to be justified in his actions. This is a principle with

very far reaching implications. Whatever a man does he feels a need to find a reason why he did it. If he does an evil act he explains it to himself as an act necessitated by the evil things which he sees in the world around him. If he uses violence against someone he tries to justify it by referring to other violence which he feels might be directed against him. If he behaves in a cunning way he seeks to justify his cunning by pointing out the cunning of others. When he deceives someone he thinks the deception justified because of the deceitful nature of other men. Always he explains himself to himself, balances his mind by representing himself as one living in a world such that he must behave exactly as he does. Where he fails to justify himself he feels uneasy, anxious or guilty.

The reason for this continually attempted self justification is because man is essentially a spiritual being, a being whose source is in God. A particular individual may not like to think of himself as a spiritual being, because his private purposes are not justifiable if this is so, but his dislike of his spiritual origin is itself a proof of it. The animals do not consider their origin, nor have they any vocabulary by which they could do so, but human beings do consider it and have some ideas about it and words which refer to such ideas.

It is true that some few human beings are born congenitally deaf and dumb, and possibly blind as well, but we all think of such beings as very unfortunate and unable to develop their human potentialities to the full. And I have myself seen two young boys who through certain very unusual circumstances had no words at their command and so could not express their inner conditions of thought, feeling and will, and could not respond to questions put to them in wordform. But such examples rather prove the rule than break it. Human beings in general do have some vocabulary, have received some education and have encountered the problems of human origins. And so human beings in general do seek to justify their actions, their feelings and their thoughts wherever they come into relation with other human beings.

Chapter Eleven

The human being shows quite clearly his tendency towards self-justification. For every act that he does in full consciousness he has a reason. For any act that he does not in full consciousness he has some rational explanation; he claims absent-mindedness, or forgetfulness, or distraction, or pre-occupation with something else. Never does he think of his actions as absolutely uncaused.

Thus, if a man attacks another, physically or in words, he has inside himself some self-justifying explanation, and he also expects some kind of reaction from the person he attacks, generally an action of counter-attack either in physical form or in words. If this counter-attack comes then the man who receives it at once justifies his original attack. Obviously, he thinks the counter-attacker is an aggressive person who quite rightly has been beaten to the punch and so brought to a halt before he had time to extend his aggression. But if a man on being attacked does not react with a counter-attack, and if this man is not afraid, and is calm and obviously intelligent, then the attacker is compelled to re-think his own position. He can no longer feel so sure that his attack is justifiable.

We have said that man's tendency to justify himself for his actions derives from the fact that man is essentially a spiritual being, a being whose source is in God. Man's body is made of matter taken from the earth, but he became a living soul by the inbreathing into his body of God's spirit. This means that the life principle and intelligence and sensitivity in man is from the divine spirit. In consequence of this fact, at his highest level of awareness man knows quite clearly that he is a spiritual being, originating in God, and having as his real property a knowledge of Truth, Beauty and Goodness. And he knows that not only he himself, but all human beings share in this spiritual trinity.

If at his top level of awareness man knows that he and all other human beings originate in God, then he knows also that he cannot justify an attack against any of them. He knows that his real duty to other human beings is to treat them as the spiritual beings they are.

But an aggressive man may seek to justify his aggression by pointing to the aggressive behaviour of other men. He may say either that he does not believe that human beings are spiritual beings which derive from God, or that if they are, yet they do not always behave as if they are and so deserve being treated as if they were not. He may say that if people do not behave like spiritual beings they do not deserve to be thought of as such. A man who behaves like a beast, he may say, should be treated like a beast. But Jesus Christ says the opposite. A man is a spiritual being. If he behaves as if he is less than this, yet he is still to be related to as a spiritual being, for by relating to him in this way he will be reminded of his spiritual origin and have to re-consider his actions.

The aggressive man who seeks to justify his aggression by denying mankind's origin in God places himself in a peculiar position. He reduces himself in his own mind to a level lower than he actually knows himself at his highest level to be.

Every man, whether he cares to admit it or not, knows that in certain situations he prefers to know the Truth. And even if he prefers to know the Truth *only once in his life* he shows himself in this moment to be a spiritual being. For to know Truth and to prefer to know it is a spiritual act. Having known or preferred Truth, even if only once in his life, a man has encountered in himself the spirituality which God breathed into him. He may later find this fact uncomfortable to remember, he may wish he had never experienced this preference for Truth, yet the fact of the experience of this preference he cannot eliminate. By hard, intense effort he may drive it from his waking consciousness, drive it down deep into his unconscious mind, but in this "unconscious" the record of his experience remains as an area of inner psychological disquiet, a hidden zone of anxiety and malaise. We cannot eliminate absolutely from our being the records of our real experiences. Deep down within our heart of hearts we *know* what we have done, *know* what we

have thought and felt, and what our motives have been.

Because of this deep inner knowledge, no man can rest easily in his soul when he has done an unjustifiable act. He knows in the innermost centre of his being that he cannot justify such an act.

Let us consider again the case of a man who attacks another man. If the attacked man reacts to the attack by counter attack, then the attacker may be able to represent himself to himself as justified. But this representation does not actually justify him. He may make a show to himself of self-justification; make a mental image of himself as right to have aggressed, but this mental image is a fabrication that cannot deceive the innermost centre of his being.

Further, let us consider the situation when the aggressive man meets in the man he has attacked, not a man quick to react with counter-aggression, but a man who, though quite unafraid, yet remains calm, quiet in his own soul, observing the aggressor intelligently yet gently, absorbing the energy of the aggression into his being in How does it stand now with the aggressor? Can he justify his attack? The one against whom the attack has been made stands there before him, unafraid, unreactive, calm, gentle, intelligently observant. Manifestly he is not being deliberately non-reactive, just to annoy the aggressor further, or to taunt him into further aggressive acts. He is just standing there, bathed in intelligence, comprehending the aggressor's condition, seeing his difficulties, understanding his human situation and the general causes of man's aggressions against fellow men.

Does the aggressor now feel satisfied with his aggression? Clearly it has not disturbed the recipient of it, and what man likes to fail? In the presence of this calm, intelligent, unafraid, nonreactive man the aggressor is compelled to re-examine his own aggressive action, and not merely his action, but his *motive* for it.

It is this compelled self-examination that is meant by the "coals of fire" which are heaped on the head of the unjustifiable aggressor.

The calm gentle, intelligent, non-reactive receiving of aggressive acts is what is meant by turning the other cheek. What it does to the aggressor is to compel his reconsideration of his position as the aggressor. It makes him face himself *as he is inside himself* It forces the inner self re-examination which will place his foot on the next rung of the ladder of spiritual evolution. It gives him the opportunity to open a doorway into a higher part of his being. It gives him a moment of self-illumination in which he remembers his freedom. And freedom is spirit. It reminds man that he is a spiritual being rooted in God. True, this reminding can be painful, may be so painful that the aggressor feels that he must at once re-attack in order to break down the calm intelligence of the one who stands quietly before him.

This is a reaction we often see in an aggressor whose aggression has failed to produce the response he expected and designed to get. For if by further attack the receiver of it is broken down and reduced to the desired reactivity, if he loses his calm, dignified intelligence and falls into sub-human violence, then the attacker can feel himself relatively superior to his opponent, and so justified in his original aggression.

If the unjustified aggressor is compelled to self re-examination by the intelligent, gentle non-reactivity of the one who stands before him, how is it with this non-reactive one himself, how is it with this one who has understood the recommendation of Jesus, that we turn the other cheek?

Firstly, inside this man of intelligence is operative the spirit that God breathed into man, the spirit that made man into a living soul. This man is not a reactive, mechanical man that any other man can trigger into sub-human reactions. This man is one in whom freedom shows itself, and freedom is spirit. This man stands forth clearly as a spiritual being, a being in whom the divine presence shines.

Secondly, because of the free intelligence in him, this man *understands the plight of the aggressor*. He understands that all aggressiveness, all

violence, is rooted in fear. And he understands the origin of this fear to lie in identification with finiteness, with limitation. The man who believes himself limited, who is identified with the deficiencies that limitation implies, lives in fear. He does not know that perfect Love casts out fear for his fear does not allow him to see clearly what 'perfect love' means. He is in a closed circle, built by his own definition of himself as finite.

Thirdly, understanding the plight of the aggressor, the man of free intelligence, the spiritual man, understands that apart from God's direct action the aggressor can be helped out of his plight only by the demonstration of non-reactivity of the spiritual man. The man of free intelligence thus stands in relation to the aggressor as a mediator of divine Grace. For the function of divine Grace is precisely to liberate a man from the dark circle of self-precipitated limitation.

Jesus Christ is full of Grace. What is Grace? Most simply expressed in a single word, it is *freedom*. But this freedom is not that blind, impulsive, pushing activity that springs from ignorance and lack of control, and represents itself to itself, after the fact, as freedom. The freedom of Jesus Christ is the Grace that comes from perfect intelligence balanced in full self-knowledge and deliberate whole conformity with the Will of God. Only out of this deliberately willed self-conformity with God's will was Jesus filled with the divine Grace which is perfect freedom.

The Spirit which is God Himself, the spirit that, "Blows where it lists", is free absolutely, unconstrained by anything, self-directed from within itself. It is the source of every real freedom that any human being may exhibit. It is the basis of all activities that intelligent individuals hold sacred and essential for their ultimate well-being.

Each minutest moment of time this divine Spirit adjusts its mode of action according to its own infinitely intelligent purpose, so that what is done in time in the world, by man or other beings, shall not be able to impede the development of God's whole plan for the realisation of the ultimate divine goal, which is the perfected whole human being in fellowship with all men,

with Jesus Christ and with God.

The moment-by-moment adjustment of God's spirit to the world situation and to the activities of men cannot be comprehended by ordinary man's mode of thinking and so might seem arbitrary and non-rational. Yet behind this apparent arbitrariness is the Cosmic Plan which God holds within the depths of His Spirit; the plan that embodies itself only in the man who has become able intelligently to turn the other cheek, calmly, lovingly, and unafraid in the presence of the aggressor.

Chapter Twelve

When the question of ‘turning the other cheek’ is raised in conversation it is not unusual to hear someone say, "But what about Jesus driving out the money changers and dove sellers from the temple? This was not an example of turning the other cheek, was it?"

Of course, it was not. But we have not to fall into using this passage from the New Testament to justify our own lack of control when we are under attack from people who treat us unkindly. When Jesus did this act, when He drove out of the Temple the men who were misusing its holy atmosphere and the weight of tradition to do business, He knew that He had the conscience of these same men on His side. He knew that they felt guilty of utilising holy things for their own monetary gain. He knew that when He cried out to them, "It is written that my Father's house shall be a house of prayer, but you have made it a den of thieves!" they would be driven out by their own guilt. He knew that *show* of force He made by His act was not the force that actually compelled them to leave. He knew that their own conscience drove them out of God's house.

Thus we see that we cannot legitimately use this passage to justify our own actions which are mainly self-defensive. Jesus drove out of the temple men whose own guilty conscience destroyed the resistance they would otherwise have shown to His action.

What we have to do is to try to reach the level of self-control that Jesus calls for us to attain. We are to gain the power of the tortoise which, when it decides to draw in its head and feet inside its shell, cannot be externally forced to push them out again. We may smash a tortoise to pieces and kill it, yet it will not put out its head and feet under external compulsion. And we are to see in this fact a symbol of the man who has attained to perfect self-control, the man whom no external force can compel to react with violence, the man who has

attained control over the inner forces of his own being, so that these cannot react under external stimuli with his free will's permission.

The inner forces of the human individual are not all consciously known to him. Some of them are energies derived from food, others derive from ancestral experiences recorded in the substance of our bodies; others derive from mental and emotional experiences of the past, stored up in our organisms as tendencies to act in certain ways.

Every act of a living being changes the substance of that being in certain ways and leaves a tendency in the substance to repeat that action. These tendencies when hidden in the unconscious mind, are the secret sources of actions which spring up from inside us, often to our disadvantage as much to our benefit.

It is a very interesting fact that these hidden tendencies rule perhaps ninety five per cent of the actions of the general public. Unless we become aware of these tendencies we cannot control them, and they can act like a secret underground army which may at any moment rise up and take over the government of our being. It is these forces that are symbolised as the 'devils' which entered the Gadarene swine and caused them to rush down into the sea, there to drown.

There are times in the year when the sun's light begins to weaken, when the dark forces of winter approach. The late October and November sky darkens and becomes cold. Life itself seems to hide away from the advancing winds of winter.

In the same way there are times inside our own being when the light of our understanding seems to weaken, and darkness seems to threaten our soul. And just as in the winter the farmer cannot do very much with the cold, hardened ground, so we ourselves cannot do very much with our darkened, cold minds. What are we to do at such times?

Dark forces hidden as tendencies in the unconscious mind do not directly attack the forces of Goodness in us. Rather they work by a gradual undermining

process, subtly inserting their dark suggestions from below into our minds. In this winter of the mind and soul it is an unfavourable time for making major decisions about our lives, and it is better for us to remain like the seeds hidden in the winter cold ground, till the new spring sun of a new understanding appears.

During this winter waiting we can spend our time quietly going about our daily affairs, doing what little things that are good and possible for us to do, confident that this winter time of darkness must pass away, must give way to the spring sun which will re-vivify the earth. And as we quietly watch the inner processes of our being we can choose which ideas to support in our mind, which feelings to nourish, which tendencies to action and to encourage.

"As the twig inclines, so grows the tree." In our inclinations of feeling and thought are the first determinations of the directions in which our life may develop. If we can realise the supreme importance of these inclinations, we can begin to lead our life in a direction determined by our conscious intention, we can take in hand our own destiny, overcome the external forces of fate, and lead ourselves into a new world of possibilities for good before unknown to us.

I have in my possession a thick branch cut from a tree in the garden. This branch is very twisted in a peculiar way. It is twisted because years ago a gardener decided to train it against a wall. To do so he tied the thin twigs and slender branches into certain positions along the wall. As the twigs grew the gardener led them by strings in certain directions, and as the twigs were inclined, so gradually the tree grew, until finally it had a very complex, twisted shape.

So it is with our own selves. The tree of our mind grows in the directions that our finer inclinations lead it into. The little ideas that appear and grow in our mind are the twigs of our mind tree.

The little inclinations that we encourage in our souls set the direction of our development for our future. And as the twigs of a tree thicken in their growing and

become heavy branches, so the inclinations that we allow to our first feelings grow and thicken and become heavily weighted directions which our life force must follow. If we understood how important are the tiny inclinations that we allow our feelings to have, we will understand how true is the proverb, "As the twig inclines, so grows the tree," and we will decide to attend to and incline our feelings only in directions the end results of which we will be able intelligently and happily to affirm.

Wherever inside our mind and soul we find inclinations and tendencies which we can affirm as good for our humanisation, we will become able to nourish and strengthen them, and so to create the acceptable conditions of our future life, in ourselves and with each other.

Let us re-examine the idea that our body, our organism is full of inclinations, of tendencies to act in one direction rather than another. And let us remember at the very beginning of an inclination, when it has still not yet gained much reinforcement from our acquiescence in it, we are in a much better position to control it than we shall be later if we allow it repeated expression. Every time that we give energy to an inclination we strengthen it, and make it more difficult to control. Thus if the inclination is a bad one, that is, if it leads us into greater and greater slavery to the world stimulus situation around us, in the act of reinforcing it we are reducing the possibility of our future freedom.

We may say that the sum total of the inclinations that we have reinforced in us constitutes our 'character'. We make our character by giving energy to the inclinations which we find inside us. If we give this energy to the inclinations inside us deliberately and consciously, then we are responsible for the creation of our character and logically may be held to be so. If we acquiesce to an inclination in full consciousness that we do so then we have chosen to structure our character in a certain way.

This is why so many people would rather not be made conscious of what they are doing when what they are doing is known by them to be wrong. "Men loved darkness rather than light because their ways were evil," means that

when human beings know that they are doing or intend to do is against the furtherance of human life, they prefer to remain unconscious of their intentions. But "Verily they have their reward." Wrong motives, even if well hidden and forced down into the depths of the unconscious, are still wrong. And "As you sow, so shall you reap," says Jesus.

A motive hidden in the unconscious is not lying there in total inactivity. It is working, making connections with whatever other motives will reinforce it or seem to offer justification for it. If the number of hidden wrong motives is greater than the number of consciously held good motives and if the hidden wrong motives have the greater amount of energy, then the hidden wrong motives can carry the whole being wherever they will. This is what is meant when we say, "I was carried away by an impulse, by a strong emotion." In such a situation we are as surely carried away as if a giant suddenly seized us and carried us bodily away with him. And this is no mere figure of speech, for the massed energies of hidden wrong motives, when they act together in a concerted way, are really giant forces of the unconscious mind able to carry a man away and compel him to do actions which in his right mind he would certainly never do. We have all seen the results of bad temper in ourselves and others. Many of us have seen a man in a towering rage. Some novelists describe such a rage as "magnificent", as if it were worth being in, but magnificent only means 'big-making'. Of course, if we want to feel big we can all on occasion work ourselves up to a 'towering rage', hoping thereby to be able to intimidate the ones against whom we decide to direct it. But if the ones against whom we hurl this rage are not intimidated, if they are of those elect who have acquired the power to turn the other cheek, how do we feel? Towering rage faced with the power of Jesus Christ becomes impotent rage. Then there is weeping and wailing and gnashing of teeth.

There can be no more painful experience for the human soul than to encounter, at the moment of hiding some dark unpublishable secret, the embodied spirit of Cosmic Truth, the searchlight-focused beam of the divine mind incarnate in Christ Jesus. Yet, "There is nothing that is hidden that shall not be made open," and the divine light shines perpetually in the depths of everyman's soul, radiating the power which alone makes possible that turn-around of the

soul, that reorientation of the mind, heart and will which we call conversion, the turning of our whole being towards that innermost centre wherein dwells the divine eternal love.

Chapter Thirteen

In the twentieth chapter of St. Matthew's Gospel, Christ says that the Kingdom of Heaven is like a man who hired labourers for his vineyard, first going out in the early morning to find men, then going out again about the third hour, then again about the sixth and ninth hours; then about the eleventh hour. And when the evening came the Lord of the vineyard told his steward to call the labourers and pay them for their work, beginning with the last to be hired, then the next and so on. But to all the labourers the same amount of money was paid, and when those who had worked the longest saw this, they complained and asked why those who had worked only one hour should be paid as much as those who had worked the whole day. But the Lord of the vineyard answered those who complained, and said to them that they had agreed to work for the amount that he had paid them. And he told them to take what they had agreed for and go. Then he said, "I will give to the ones who worked least as much as I give to you. Am I not in my legal rights to do what I like with my own property?"

This story is told to explain to us the nature of the Kingdom of Heaven. On the surface of it, it might appear that the workers who had worked the longest time should have received the most pay, and that an injustice had been done by paying the others the same amount. In terms of material work in the everyday world it might appear that those who complained had a case.

But Christ is not talking of the material world, but of the Kingdom of Heaven, and these two worlds have different rules.

The material world is ruled by gravity and inertia. It is a world in which every act costs a certain amount of energy expenditure, a world ruled apparently by an inexorable law of 'so much result for so much effort'. It is a world of arithmetic, of keeping count, of weighing things, of, "An eye for an eye, and a tooth for a tooth." It is a world in which freedom has no place.

But the Kingdom of Heaven is a spiritual world, a world in which a small

expenditure of energy might produce very big results, in which the law, "So much for so much," is suspended, a world in which things are done for reasons other than business, other than to balance the books. It is a world in which freedom is at home, a world in which spirit can make spontaneous gestures, a world in which generosity displaces all petty considerations of shop-keeping justice.

There is another point to make about the parable in St. Matthew's Gospel. Even if workers were to work exactly the same hours per day, they cannot work in exactly the same way nor with exactly the same degree of efficiency. Each human being is an individual, unique in various ways, unique physically, unique mentally, unique spiritually. And to this fact, however the material world of commerce and industry would like to disregard it, we are under the necessity of bending the knee. We must accept fact, for if we do not, then we are out of phase with reality and must accordingly fail in anything we undertake.

When human beings first come into the world, they are not able to take care of themselves. A new baby, left to its own devices would perish in a very short time. And when human beings become old, and approach to the time of their departure from the world, they, too, often find it very hard to care for themselves, and if they are not helped, they, too, perish, in a shorter time than they might.

And in between being born and approaching the tomb, human beings show themselves to be variously gifted in body and mind and soul. Some are born physically or mentally deficient, from a number of causes over which mankind has little or no control. And we cannot tell to which parents such deficient will be born. Deficiencies like talents, may appear at any social level. They are no respectors of persons, they do not strike only at the poor and avoid millionaire families. Mental incapacities and marks of genius are like the spirit; they, "Blow where they list."

There is a moral in this. It is that individual men cannot by their own individual

will control their own individual destinies. Behind all the separate schemes of individualists there is at work the power of the Great Leveller. The, "Mountains can be laid low, and the valleys exalted," by earthquakes, and the supremacy of one group over another can be inverted by an idea working in the depths of the human soul.

This idea is the idea of human community, the idea that it is possible and good for men to enter into fellowship with each other. And not only some men, but all men.

History has shown us how groups of men have been formed for defence against common enemies. It has shown how a number of men, too weak to deal individually with a survival problem in the presence of antagonistic forces of nature, have bound together in a co-operative effort to overcome the enemy.

History has also shown us that groups of human beings, when they have grown too big for the food supplies of their environment have parted, have split into separate groups. We know the story of Abram's and Lot's parting given in the thirteenth chapter of Genesis. Abram and Lot had gone out of Egypt, towards the South. Abram was very rich in cattle, silver and gold, and Lot also had flocks and herds and tents. But the land's pasture were not enough to support them. And strife arose between the herdsmen of Abram's cattle and those of Lot. Then Abram said to Lot that they should not have strife between them, for they were brothers. And he said that he and Lot should separate. And Lot chose the well-watered plain of Jordan. So they separated.

This kind of situation recurred many times in the ancient world and by it the original unity of the human race was broken. Century after century groups became too large to stay together and separated themselves to seek new pastures. And from these repeated separations of human groups arose gradually the numerous divisions of peoples which we see today. And in the place of the one language which the human race once shared arose many languages, called into expression by many different environments.

The human race had now become many races, and if one group, alienated from another by its history and language met another group, there tended to be little or no remembrance of their common origin, and the situation that had arisen between the herdsmen of Abram and of Lot tended to repeat itself.

Today we live in a world in which different groups and sub-groups, speaking different languages, find it hard to remember their common ancestry. Stock-piles of nuclear weapons bear witness to the alienation of nation from nation, industrial conflicts sharpen the divisions between one union and another. Governments are alienated from the electorate. Oligarchs make decisions in the name of masses of people without consulting them. The division of Abram and Lot seems to spread itself everywhere throughout the modern world.

Yet it is possible for men to find union again. Christ does not recommend us to seek the impossible. For in spite of the uniqueness of individuals, there is still the same original humanity in us all. The violin of Yehudi Menuhin is not just a Jewish violin, but a human violin expressing the essential humanity which sounds through all his music, and the works of the composers of many nations which he loves.

Humanity's basic goals are for all men, not just for private individuals. Where genius exists it knows this fact. "What joy would you have O sun," said Nietzsche, "if you had not me to shine for?" The world's greatest men have always known this. All power, all glory, all greatness, is nothing, unless it is gazed upon with love by those who see it. The power, the glory, the greatness that merely terrifies and breeds hatred in those who see it is self-defeating; it rings its own death-knell, sooner or later.

But God is Love, and Jesus embodies that love, and recommends us to do so, if we desire to survive, if we desire to live rather than perish under the gaze of our fellow men.

Yet, though humanity's goals are not private, they must be wide enough to be

able to embrace all essential individual differences of talent and character. The Great Leveller is not one who reduces everything to one flat, monotonous plain. He is simply the One who brings down the excessively high, the too arrogant, the overbearing egotist, and who lifts up the too low, the too impoverished, the miserable and the disheartened. He does not destroy the great thinker, nor the genius, for these know the roots of their genius to rest in the Father of all beings.

Humanity's goals are for all men. But it is not given to all men to attain them with the same degree of ease. From whatever historic or other causes, men are born with different capacities. Thus it is necessary for those of talent to help the others. Not that helping is easy; for often it is not. We have too many generations of misunderstandings behind us. Nationally, socially and by family we are all inheritors, and have the habits of those from whom we derive. Thus when we seek to help and heal the breach that exists between people we are not to expect too easy success. Our good intentions are not enough on their own to give us the results we seek.

Humanity's goals cannot be attained merely by the mingling together of individuals in a massive gathering together. Organisation of some kind is a necessity, though this must never become rigid. There must be intelligent adaptability. The basic principles must remain and be applicable to all human beings equally. Wherever this is not so, and wherever secret agreements are entered into by separate groups to attain private purposes, there distrust will be created, not only in other groups, but within the group which itself made the secret agreement amongst its members.

For once private purpose is allowed as a principle, then every individual comes under suspicion. Unity of purpose cannot be created by one group separating itself from another in the name of group purposes. It can come only if the whole of humanity is seen as one family. All work towards unity of purpose can succeed only if it bases itself on what is common to all humanity. Then, once this basis has been accepted, allowances can be made for unavoidable differences of gifts, temperament, intelligence, and so on.

Ultimately, all members of mankind will have to acknowledge their common origin and final common goal, for this origin and goal are of the very essence of humanity, an essence known to us by certain qualities, most clearly seen operating in an act that beings lower than human do not exhibit, the act of worshipping the Creator of the World.

Domesticated animals go to their owners for food and affection and show affection in return; but their owners are visible to them. We human beings worship the invisible. We reach beyond our physical sense and beyond the reason which bases itself on evidence from these senses. And we do this because our origin and goal is not the material world, but the world of Spirit, the world from which Jesus Christ came.

Chapter Fourteen

Christianity is a religion which is characterised essentially by sacrifice of the highest for the lowest. God, the Supreme Power and Intelligence of the universe, brings His spirit down from eternity into time to help the weakest and least knowledgeable of mankind, the poor, the sick and the confused and misled.

The material world as material cannot help itself. Matter in itself has no freedom of choice; inertia rules it. The falling stone cannot halt its downward rush; the howling storm-wind cannot suddenly bring itself to quietness; the ocean wave cannot stop itself smashing itself against the rocky cliff. Everywhere in the merely material world rigid law rules, gravity holds it down, or momentum hurls it along its established course. If there were no reality other than that of matter, the whole universe would be void of intelligence and will. Every event would be meaningless, for there would be no mind to interpret it. Matter left to itself is mindless, insensitive, purposeless.

But matter is not left to itself. The stone that under gravity falls to the ground can be picked up by a small boy and thrown through the air to fall again; the swift wind can be used by a yachtsman to push his yacht through the sea, the ocean's waves can be harnessed by skilled technicians to generate electricity. From where comes the intelligence and will of the technician, the yachtsman and the small boy? Not from the world of matter.

Will and intelligence come from above, from a plane of being beyond that of the material world. During the nineteenth century the attempt to explain intelligence as function of matter had its supporters. But matter was to be proved nothing but a function of energy. The material world is known in our day to be merely a behaviour pattern of forces of unknown origin. When these forces rotate they establish what we call "bodies", whether simple bodies like those of the primary particles within the atom, or complex bodies like those of the molecules and larger masses that constitute the visible world of things.

The originating energy of the world shows itself as operating in three basic ways: it brings forms into existence; it preserves such form for a time, and it disintegrates such forms so that they vanish from view again. We can say that this originating energy creates, preserves and destroys.

If we interpret preservation as mere continuance of inertias, and destruction as mere falling apart, we can view these two processes as unintelligent. The rolling stone continues to roll until stopped either by friction or some obstacle; the house that crumbles to dust with age we can explain without attributing its fall to intelligence. But when we come to contemplate an act of creation, we find that we cannot do without the ideas of intelligence and will. The bricks and wood and metal and other materials in the house did not assemble themselves. Intelligence and will gathered these together, drew a plan for the mode of assembling them, and then put the plan into action. Although we can explain to our own satisfaction, without using the ideas of intelligence and will, all the natural persistence of material things and the breaking and crumbling of these things; we cannot so explain the building of a single house, and our great cities are inconceivable unless we attribute them to some kind of intelligence and will.

From what mysterious source comes this intelligence and this will? Matter left to itself tends to fall under the force of gravity onto some centre, there to coagulate into an unorganised mass. If we call this movement of matter towards a gravity centre, a "downward" movement, as we do when we say a jet plane comes "down" to earth to land, then we may say that the contrary movement is "upward". We may talk about matter as naturally being below, and the originating force as being above. And as we cannot conceive a coagulated mass of matter picking itself up and structuralising itself into a sky-scraper block of flats or offices, then it is permissible for us to think of the energy that raises this sky-scraper as coming from "above".

Let us think for a moment of what the earth would be like if no raising or structuralising forces had come to it from above. It would be a senseless mass of coagulated matter, void of life and void of meaning. But some energy has come

down to the earth from above and has raised the earth's substance to create the plant world, with its grass and trees and fruits of all kinds, and has raised the animal world through countless ages from primarily simple forms up to the higher animals, the anthropoid apes; and finally has raised man through the generations till he has culminated in our own human kind, as we find ourselves. All this raising and structuralising and organising has been accomplished by forces from 'above', by forces that we can only describe as intelligent and willing. For we cannot say that the intelligence and will which we find in ourselves as human beings is our own invention. Rather we are the invention of these higher forces.

Human intelligence and will are from above, that is from the originating energy which created, structured and organised the universe. This energy is that which we call God, a short, convenient word for an infinitely incomprehensible mystery.

We should not be afraid of using this short word. Scientists have no better word for the universal power which, though they see some of its workings, they cannot explain. God is as incomprehensible to us as the origin of universal energy is to the scientist. But incomprehensibility does not mean non-existence.

Let us then admit that the incomprehensible, originating power of the universe has somehow in ways unknown to us, come down to the mass of coagulated matter we call our earth, and has mysteriously raised, structured and organised upon this earth, using the earth's materials, all kinds of organisms, vegetable animal and human.

And let us recognise that this incomprehensible, originating power, which we call 'God', has brought us up, we human beings, to our present high level of organisation, individually and socially. Let us admit that we have received help from above. Then when we have admitted this, perhaps we shall feel something of the gratitude which is naturally felt by any living being when it recognises the source of its own being and life. The dog lying in the warming sun expresses its

gratitude for the comforting rays in its own doggy way by stretching itself out and enjoying them. We can put our appreciation into words and thank the Giver of all Life for all the joys that we experience.

In a certain sense we can say that, when higher power comes down to earth to organise the forms of Life that we see around us, this down-coming is a sacrificial act. That which is free and intelligent brings itself down into that which is bound and unintelligent, in order to raise the bound senseless earth-matter into life. This free, intelligent power, that has come down to earth and raised its matter through stages of organic existence, of vegetable, animal and human form, is the God to whom we owe our intelligence and will to raise ourselves even further.

The higher the intelligence operating in a living being, the more evidence it gives of its origin from above. And the Highest intelligence is not afraid to use the word 'God' to name the originating power of his being. Jesus Christ was not afraid to say 'God'; to address this originating power as, "My God", and "My Father." 'Father' means 'generating power' of being. To say, "God is my Father," is to say that my being derives from the all-originating power that has structured, organised and raised the universe to its present state. And this same power can raise this same universe even further, can raise the earth's life-form to new levels of activity, and can raise humanity to new levels of comprehension and co-operation with the All-Father.

If we think of Intelligence and Will as originating above and the earth's matter as unable of itself to raise itself up into organised structured forms, then we can think of the highest forms of living beings on earth as having a special function in the universe.

This special function is mediation. The highest living being on earth is a mediator between the originating intelligent power that we call 'God', and the inert substance on which we stand, that we call the 'earth'. Man is the mediator between the intelligent God and the unintelligent earth. As mediator in this position it is man's proper function to work on the earth to fulfil God's purpose here.

The most conscious human being the earth has seen to be aware of, and dedicated to the realisation of God's purpose on earth, is Jesus Christ. And Jesus Christ is the first human being to declare Himself in this capacity, the first man to stand up and claim God as His Father, and as our Father, and to state clearly His position as mediator between God and ordinary man. "I and my Father are One," He says, and, "I am the Door; no man comes to the Father but by me." These are tremendous words, words of amazing courage, words shocking to the ordinary mind, and to the minds of those men who think they need no mediator. But they are words of enormous significance for those who can receive them.

If we can accept these words, and feel their truth, we can receive from them a tremendous impetus towards freedom. We can be lifted up from the dominion of the material laws that would otherwise rule our life on earth. For if we can accept these words, feel their truth and let this truth work in us, then we can believe that we also, like Christ, have a mediating role on earth. We also can mediate God's will for the earth's development, we also can do God's Will. We also can become Sons of God as Christ is.

To understand that man's role on earth is a role of mediation between God's Will and the earth's matter, is to enter into real significance. It is to become a co-creator with God and with His Son Jesus Christ. Once we have firmly grasped this fact, we can go forward to establish ourselves in our mediating function. We can begin to define what can make us ever better and better mediators. We can discover where we are in the hierarchy of living beings who mediate between inert matter and the Spirit of God.

And once we have seen that there are beings above us we can decide to carry the truths that come to us from above to those beings who are yet below us. We can walk in the middle, between the higher and the lower and pass down to those below whatever good things we receive from above.

From our earthly nature we could never have raised ourselves to the level

where we could mediate between the spiritual and material worlds. But Jesus Christ, King and first of all spiritual mediators, has presented us to God, and all those of us who have accepted and striven to live in accord with His word have become able to join with him in the mystical marriage of spirit and matter which can take place only within the soul of man. If we live in the power and light of this mystical marriage we shall by the inevitable law of spirit, be enabled by our example to mediate God's purpose to all those of mankind not yet aware of it.

Chapter Fifteen

The 'Mystical Marriage' of spirit and matter is a real possibility for us all, if we will to believe in that possibility. For to as many of us as will to receive Him, Christ will give power to become sons of God. Let us examine, then, the idea of the Mystical Marriage more fully.

When we consider anything whatever, we can do so in different ways, or under different aspects. For example, let us consider an earthenware jug. We may think about the substance of which it is made, that is, of clay, a kind of earth, and we can call this its 'substantial aspect'. We can also think of its shape or form, by which we recognise it to be a jug and not some other vessel made of clay. We can call this its 'formal aspect'. We can think also of its function or use, by which we mean, what we can do with it, how we can use it to hold liquids, and so on.

From consideration of these three aspects we can gain a further understanding of it. We can talk about its substantial, formal and functional aspects as related together in certain ways. We can see that the three aspects are so intimately related that if we alter the substantial and the formal aspect we necessarily alter the functional aspect.

For example, if we alter the substantial aspect, that is, if we make the jug shape of something other than clay fired and glazed in a kiln, say of unvarnished papier-mache, then, if we fill it with water, as the water soaks into the papier-mache, the jug will fall apart. From this we see that if the jug-form is to be retained in use, the substance of which it is made must be durable in the situation and condition in which it is used.

Also, if the substance of which the jug is made is durable under all the conditions of its use, yet, if its form or shape is not exactly right, it cannot function or be used properly. We all know that a jug with a badly designed lip at its pouring point will not pour out efficiently the water or the milk into the cup ready to receive it, but will let it run down the side of the jug and drip on to the table or floor,

thus making it necessary to clean the one or the other, a job that a properly designed lip on the jug would have made unnecessary.

We see then, that an intimate relationship exists between the substance and the form of a thing, and that this relationship is the precondition of its proper function or use. This intimate relationship we call a 'marriage'. We can say that in the perfectly designed jug there is a true marriage of substance and form and that from this true marriage arises the jug's perfect function, if we use it properly.

Without the right form of the right substance we cannot have perfect function. Function cannot manifest itself without existing in a substantial form. We cannot actually pour water from an imaginary jug of no form and no substance. Perfect actual function comes only where there is proper use of an actual substantial form, properly designed and made durable, that is, where there is a perfect marriage of substance and form, and this substantial form is properly used.

The idea of the proper use of a perfectly designed substantial form is very important, for it is possible to have a thing perfectly formed and made of the right substance and yet not use that thing properly. Abuse of well designed things made of the right material is possible.

In the perfect marriage of substance, form and function there is efficiency, that is, the greatest effect for the least energy expenditure.

Let us now apply this to the Mystical Marriage. We know today that all matter is a form of energy, that there is no material thing that is not made of certain forces, or, in the widest sense, of power. That the universe and everything in it is made of power is today a thoroughly accepted idea. The things in the universe are just ways in which power behaves, ways in which energy is actualised. This is why we say that things are actually what they are.

But, if everything in the universe is made of power, we must say that power is the

substance of the universe. We must get rid of the 19th century idea of material unbreakable atoms and bring ourselves up to date. So called 'material' atoms are nothing but behaviours of energy, systems of forces, forms of power.

Power, then, is the substance of the universe, the substance of all reality. Any forms that exist must therefore be forms of power.

But power in the last analysis is of God; that is, God Himself is the supreme and fundamental power, which alone truly is. Here we can agree with Spinoza, that, "God is substance." By translating 'substance' as 'infinite power', and eliminating any of the out-dated notions of material atoms, we can see that the ultimate source and cause of all things is the infinite power which is God.

If we accept that God is Infinite Power, we will see that wherever men worship power they are worshipping, wittingly or unwittingly, God. If power-worshippers knew this, they would have more respect for what they worship than we usually see. For if power is God and God is conscious of Himself as God, knows Himself as Infinite Power, then power is not manipulable by other than God. "Man proposes, God disposes," has here a new meaning. If all things that exist are but actualisations of power, then they are actualisations of God, actualised by His will. If man as one of God's actualisations is given certain characteristics, that is, if he is formed in a certain way, then this form has certain functional possibilities which have been conferred upon it by God.

Now, let us accept that ultimately all power is of God, that power is the substance of reality, and that therefore our substance is God. As local actualisations of God's power we can then see a new meaning in the words "In Him we live, move and have our being". We are local actualisations of God's power, living, moving and being what we are within the Infinite Power which is God. What God is infinitely and everywhere, that we are finitely and locally.

Now to this let us add the idea that it is God's will for us that we shall become as He is, that as He is free to exercise His power, so He wills us to exercise freely the power He gives us. God does not wish us to be mere puppets dangling on strings from His fingers. He wills that we become as He is, free to exercise the power He has conferred upon us.

But insofar as we are creatures, that is, are limited in our physical bodies, we cannot use our power infinitely. If we use our God-given power at all, we must use it finitely, that is, in some limited situation, for some particular project or purpose. God, then, if He wills that we use freely the power He has given us, must will that we use it in the particular situations in which we find ourselves.

But as God is not only all-powerful but allintelligent, omniscient as well as omnipotent, He wills not only that we freely use our power, but that we use it intelligently. But God is also absolute Love. Therefore He wills that we intelligently use the power that He has given us with love as our guide.

Now when we talk of marriage we are talking of fittingness, of functional interrelatedness, of bringing together of actions into harmonious interplay, of interweaving of energies in such a manner that there arise patterns of delight.

Such patterns of delight can arise only if all the energies involved in a relationship are in perfect harmonious interfunction.

In order to make us like He Himself is, God has given us freedom of actions within the world in which He has placed us. But freedom means that we are in a position to be able to choose from inside ourselves what course of action we shall take in any particular situation. Here is at once the greatness of Man's potentiality and his greatest danger.

If God had played the Grand Puppeteer and kept man dangling on strings from His fingers, man could have made no error, and would also have had no potential of greatness. But as God has breathed into man the spirit of

freedom, man stands in the position of greatest value and greatest danger. Here is where the Mystical Marriage attains its significance.

As a finite, limited creature, incarnate in a physical body, man is subjected to innumerable external stimuli. He is exposed to the action of physical forces, to the touch of other physical bodies upon his. Cold and heat may assail him, other living beings may attack him. Being in a physical body implies exposure to influences of the so-called material world and to the processes of Time, and because materiality is implied in Time, we call all the forces that act upon us from outside 'temptations' that is, 'presentations of Time'. To be tempted is to be exposed to conditions found in Time.

Man is composed of forces of Time (which implies matter), and of free spirit, given by God. Man thus stands between two worlds, an infinite world of eternal free spirit, and a finite world of temporal, bound energies called matter. Man can choose to which of these worlds he will tie himself, to the material world of Time-driven forces, or to the spiritual world of eternal intelligent power. If he ties himself to the Time-matter world he limits his understanding to the things of Time and of matter, and he is married to Mammon, the God of all materialists. If he ties himself to the eternal world of free spirit, his understanding is opened to infinite possibilities, unknown to the Mammon worshippers, and he stands now in the relation of the Mystical Marriage.

In the Mystical Marriage man is conjoined with the infinite intelligence, power and Love of God. Whatever good things are do-able in the Time-matter process he can still do, but with the infinite power and Grace of God to aid him. Whatever evil suggestions may come to him he can easily withstand, for the divine intelligence shines through him and shows to him beforehand the end results of all such slaveries. In the Mystical Marriage of man's will with the Will of God is man's salvation from the limiting effects of Time and Matter, and his entrance into relation with Eternal Love.

The Mystical Marriage expressed in Christ's words to God, "Not My will, but Thine," implies the re-uniting of man's soul with the Divine Spirit in such a

way that whatever in a given situation God would will, that man will also, with no difference of motive. God's motive is always love and the increase of Love to infinity. God wills always that action which will increase interfunction, which will deepen, heighten and widen the interrelational possibilities of *all* living beings, because truth and goodness and beauty are not for man alone, but for all Gods creatures.

Chapter Sixteen

God's motive is always love, so man's will, united with God's will, also will always love. God wills always that action which will increase love, which will deepen, heighten and widen the inter-relational possibilities of all living beings, for truth, beauty and goodness are not for man alone, but for the enjoyment of all creatures.

Love is absolutely basic to reality. Love is reality's coherence force, the power that holds all things in working inter-relations. If love were to vanish completely from the world, the world would disintegrate; all things in it would fall apart, every living organism would corrupt and crumble to dust.

What is basic to reality is independent of all superficial structures. In the ancient world a community would be built round a well, the water of which was the essential of survival for each and every member of the community. The superficial behaviour patterns of members of the community might change from time to time, but the need for water remained constant.

But just as man does not live by bread alone, but by every word that proceeds out of the mouth of God, so the human community does not live only on the water taken from the well, but also by the love of the community's leader.

The 'water of Life' which Christ offers to mankind is His love. His active compassion for all living creatures. This water of Life sprang up in His being as spring water in a well, fresh and clear. But even when the water in the well is there, and is available, it must still be brought up in order to be drunk. The same water of life which Christ found inside His being, springing forth, is in all of us. But to reach down to this water of life we need a long rope so that our bucket can sink into the water and be filled. This means that we must have a deep inner intention to reach down into the very depths of our feeling, for we must, in order to sink ourselves in the water of life have a deeply sincere intent to do so. Only depth sincerity can reach down to the water of life.

And in our deep search of Love, there is no room for carelessness. We will not find the water of life which wells up in the deepest depths of our being if we do not reach down into those depths.

Our mind has many levels of function, the most superficial one of which is that which we call ordinary, external sense-organ activity. We use our eyes to tell us the shape and shade and colour of things, but this information tells us only something of the outermost characteristics of things. It does not tell us of the innermost structure of things. It cannot tell us of the innermost function of living beings, and it can tell us nothing whatever about the innermost motivations of the human soul. The eye is the very type organ of superficiality, if it is used in the ordinary way. It gives nothing but information about the most superficial appearances of things, and no insight whatever into the innermost processes of the human psyche.

What sight does give us, if our eyes are in good health, is a high degree of certainty of the shapes of things. What it does not give us is depth information of the hidden movements of the innermost soul of living beings.

But it is this innermost soul that is most important. It is this that determines whether our life is worth living or not. It is this that is absolutely basic to the problems of human suffering. If we do not understand this, then try as we will to find happiness we shall not find it.

The human soul is of such a substance that it cannot allow itself to be superficialised without losing the basis of its well-being. The well-being of the human soul is God's love. There is no other well-being possible for mankind. The lives of animals are adjusted to their environmental demands by unconscious instincts. The lives of human beings cannot be lived merely on an instinctive animal basis. The human being can and must be in some degree conscious of his own motivations, his own purposes and plans, in a way not possible for the animal.

The evolutionists have more or less agreed that nature has evolved animal forms and carried them up to a certain level of development through a more or less accidental series of events, as a result of which chance variations of living forms have been some less and some more fitted to survive. But at the level of mankind this more or less accidental series of events is not good enough to be able to guarantee man's ascent through his next levels. Man today is in a position in which he can determine consciously his own next direction of development. He is no longer ruled merely by instinctive impulsive reactions to uncontrolled accidental outer events. He is now in a position where he has a sufficiently developed consciousness of his own being to be able to assume a degree of conscious control over certain elements in his environment, and even over his own instinctive re-actions to outer and inner conditions.

We can today say that man is now in a position where he can look himself in the eye, where he can investigate his own inner motives, disclose to himself his private purpose. Whatever deficiencies modern psychology may have, it has made modern man aware that he has a subconscious as well as a conscious mind. And it has made him aware of the importance of self-knowledge, self-examination in a way never before seen to be so important.

Nearly two-and-a-half thousand years ago Socrates knew that for man, "The unexamined life is not worth living." And in the Old Testament the man of no self-examination is described in the words, "His breath goes down to the earth, even as that of the beast." The man who does not examine his own life and innermost motivations is not functioning at human level, however his superficially shown behaviour patterns may appear human.

There are millions of people inhabiting the earth-globe today who need help in order that they will become able to realise more fully their human potentialities. The problem of how to become more conscious of one's humanness is a problem more of those who have already gained sufficient consciousness of the meaning of human consciousness to be able to realise that mankind's next evolutionary step must be taken consciously by man

himself.

We can no longer rely on instinctive impulsive reactions to guide us in our vastly expanded new world. Instincts are for responding to known environmental demands. Man today cannot rest on his animal instincts. He has created a new world, where animal instincts have very little to say, and he will create more new worlds, where instinct will say even less about what mankind is to do.

In every age some men are more and some men less advanced than their fellows, and it has been the natural response of the more advanced to assume leadership of the others, and the natural response of the less advanced to wish to be led. Where the leaders have been intelligent and dedicated men with a sense of human responsibility, the results of the relations between the leaders and the led have not been too unprofitable. But even intelligent leaders, if they have lacked true human dedication have led their followers into situations which later have proved undesirable. Not to go too far back in history, the leading members of the Nazi Party in Germany had high I.Qs. but their lack of dedication to the true ideals of human-kind brought a great nation to miserable defeat.

The trouble with intelligent men (using 'intelligent' as meaning 'knowing how to fulfill a purpose') is that their clarity of mind tends to reduce their sensitivity to the finer feelings which are really basic to human nature. Such 'intelligent' men tend often to think that fine feelings are mere sentimentality. "What are all the sufferings of these little men dying on the battle field?" said a famous philosopher, "Each one feels only his own hurt." Certainly, each dying or wounded soldier (or civilian) feels his own hurt, unless he is made anaesthetic by shock or nerve damage, but he feels also the hurt of all the others. For the human soul has a peculiar power of empathy, a capacity to feel into and share the feelings of others. A mother feels the shock on her own organism as her baby falls and strikes its head on the ground; a lover feels the suffering of his parted beloved; Christ felt the pains of the whole human race: "O Jerusalem; how often would I have gathered you, as a hen her chickens, and You

would not."

The man who attains to great clarity in his thinking, in his manipulation of ideas, may become highly efficient in solving problems which are in principle mechanical. For ideas are mental forms, and operate under the same laws that govern all formal situations, and all formed situations can be subjected to mechanical analysis.

But human beings are not merely thinking beings, in spite of definitions of philosophers of the past. Human beings are beings also of feelings and of will. The stress on thinking as the chief characteristic of human beings arose at a certain period of history in which men were beginning to see an advantage in attaining mechanical knowledge of how things work. The man of "know how" could use a lever to move a heavy rock, could make and use a rope to tether an animal, or to harness it to a cart. He could make a catapult to hurl stones at his enemies, play David to every Goliath.

But there was a danger in such clever thinking which man did not at first realise; the danger that he would become conceited, that is, the danger that he would shift the centre of gravity of his soul away from his feeling sensitivity into his acquired clever ideas. As this happened, ideas or 'conceits' or 'concepts' began to take over the direction of man's behaviour. Man had taken his first step towards self-automation and as this first step became his second and third, he moved more and more into the realm of clear ideas, and found himself at last in the position of certain philosophers who came to think that the study of reality must rest only on ideas that are clearly definable. Reality became confused with clarity, and man was set towards a goal in which he would, if not diverted, have become a programmed computer. Science-fiction is full of this threat, but scientists themselves are not always free from the inertias of the thinking process.

But reality is not merely a construct of clearly definable forms. Reality includes whatever is, and part of what is includes vast areas of forces which by their very nature are not clearly defined nor definable. There are not only things

with clearly defined edges in the world.

Chapter Seventeen

As we have said, not everything in the world is clearly defined. There are invisible forces with no determinable boundaries, forces called by scientists 'field forces'. But not only are there innumerable forces moving in the universe which we cannot define in physical terms, there are also subtle forces, psychic forces, feelings, emotions, impulses, volitions, which we experience, but cannot clearly define. We cannot give a clear definition of what happens inside us when we listen to a great symphony, yet never-the-less, in reality it happens.

In the same way, when we experience the presence of love within us, we do not find ourselves able to give a clear definition of its operation. We have no clear idea of which we could say for certain that it would allow us to say definitely, "Love is this shape, or that shape, or the other shape."

Love is a real power, yet even the most intelligent man cannot define its shape, its mode of operation in precise terms. The essence of love is its infinite flexibility, by which it is able to adjust its action to an infinity of quite diverse situations. There is no situation definable or indefinable where love's power cannot reach. "Nothing can separate us from the Love of God."

What is the difference between the Love that God has for His creatures, and that which man calls love? The absolute difference is that God does not love us in order to get something out of us for Himself that He does not already possess, for He is infinite Love, infinite Power, infinite Presence, infinite Wisdom. We could not give Him anything unless He already has given to us this very same thing. We cannot give Him anything of our talents, our thoughts, our feelings, our actions, except those which He has given us the power to conceive and express.

What then does God will for us? He wills for us our highest good. But what is our highest good? It is for us to be able to activate our being in such a way

that we will be able to achieve the highest joy possible for us. "God wills our highest good," means, "God wills our highest joy."

But highest joy is possible for any being only when this being is in fullest activity in all its functions. Now we must remind ourselves that no being can fully activate itself without entering into relation with other beings, because all function is inter-function.

Let us examine this notion a little more closely. The idea of the use of a thing necessarily involves the idea of bringing this thing into relation with another thing. To use a saw we bring it into relation with the wood or other material we intend to saw. To use an idea we bring it into relation with the thing it represents or into relation with some situation in which it has an application.

We can see that each thing or idea we use has what we may call a 'zone of application' and a level to which it belongs. For example a hammer has a zone of application, which contains all hammerable things, nails, metals, etc. It also has its own level; in the case of a material hammer, at the level of material things. But we talk also in figures of speech, such as, "He hammered home his point," when we mean that a man presented his view on some matter in a forceful way. 'To hammer' here means that, at the level of ideas, force was used to try to compel acceptance.

Just as we can use the idea of levels of application of uses of things and ideas, so we can use the idea of levels of relationships between beings. Two men of approximately the same educational level may talk together about something with a fair probability that they will be able to keep the words they use within the same zone of application. Two mathematicians may discuss mathematical ideas at a mathematical level using the basic concept of unity in an agreed way. A non-mathematician might use this same word in a quite different way, for example, a bishop might talk of the 'unity' of the Church, and a politician might talk of the 'unity' of his party. There are different levels of use, and different zones of application for the same words.

A human being has many levels of application of his energy. He can apply it at the physical body level, at the emotional level, at the level of ideas derived from the experiences gained in time, at the level of higher ideas which derive from the inner intuitions of spirit, at the level of freely willed act, and so on

It is possible for two people to use the same word, but at different levels of application or in different zones. When this happens without awareness of the fact there may arise a misunderstanding, more or less serious, according to the actual importance of the occasion. When this occurs there is a failure of inter-function of the different parts of the persons involved in the discussion. We can say that most of the world's troubles and disharmonies arise from such failure of inter-function amongst human beings.

God wills for us our highest joy; but we cannot attain this joy unless we become able to function properly, and we cannot do this without coming into actual relations with other beings.

For harmonious interaction there are certain preconditions which must be fulfilled. Firstly, there must be a will towards harmonious interaction, for without this will, whatever else we may do will not be able to fulfill its real purpose. A grudging will does not freely release the energy needed to bring an idea into full operation.

Secondly, there must be a sufficient comprehension of the situation, so that we are able to confine ourselves to the chosen field of interaction.

Thirdly, there must be a moment-by-moment awareness of the way the situation may be changing, either in its general direction, or in the levels of application of our ideas.

Fourthly, there must be a sensitivity to the mood or feelings or changes of emotional attitude as the interaction intent proceeds, so that we can vary the stress we place on each part of our intention, so that we do not ride rough-

shod over the other's feelings or preferences.

Fifthly, we need to keep an eye on the real physical facts each moment, the materials of the situation, so that if these change in any important way, we can make allowances for them and adjust to them, or bring in whatever else may be needed.

If we make this five-fold survey while we are relating to other beings there is a high possibility of attaining a harmonious relationship. If we do not, there is an equally high probability that we will fail.

Human interrelationship is the most complex interrelationship we know of, and as such is also the most difficult. But if it is intelligently and sensitively entered, it is also the most rewarding. Naturally we would expect that the most valuable things would require from us the most intense application. High attainments require great effort. The summit of Everest was not reached without some unusual expenditure of energy. So with the highest relationships of the highest beings on earth. And the highest of all relationships is that of Love.

Love is a state of being in which one's whole will, feeling, thought and action are directed towards the raising of the level of interaction of all parts of the being one loves. For Love is not fully satisfied until it has involved itself in every part and activity of the beloved one. If we love someone we will that one to be whole, to be wholly able to receive our love. But love does not just stand there gazing at the beloved. Love works for the development of the loved one, so that the relation with that one can become more and more intimate.

"God loves us," means that the Creative Intelligence that permeates the universe is working for our development, working to awaken in us the capacity to realise ourselves as co-creators with His intelligence, His will and His love. God does not sit back and smile lovingly upon us from a distance. He is omni-present, everywhere with us. His is the All-Power which is the very basis of universal manifestation. There is nowhere where He is not, and where He is, there He works for the raising of His creatures to the level where they will be able to

understand Who it is who has been working for them, and why He has and is so working.

Apart from the working of God there would be only a chaos of clashing energies. Energy itself is indestructible. If it is not ordered in some way, then it is like a tumultuous sea, restless, self-disturbing, unquiet, void of peace, happiness or joy. To bring it forth from its condition of disquiet and self-contradiction, there must be the introduction into it of some intelligent purpose. This purpose is the Divine Will's creation of the complete human person who shall fully represent the Divine Will on earth.

The problem for God was a logical one. He is eternal spirit, full of power, intelligence and sensitivity. Either He wills to create a harmoniously ordered universe, or He does not. If He does not then He inhibits His own Creativity and leaves the infinity of energies implied in His omnipotence in a state of non-ordered disquiet or even of mere latency. If He does create, then He creates either perfectly ordered beings with perfect functions and no freedom to go wrong, which would be a mere machine universe, or He creates within His relatively ordered universe some beings to whom He gives the gift of free choice, with all the implications of the possibility of error that free choice presupposes.

God chose to create not a mere machine universe, but a universe in which some beings had free choice. We are of the free beings that God chose to create. We have a possibility of free choice, and this is at once our most noble quality and also our most dangerous capacity. Given this freedom, so that we are not mere machines, we can use it intelligently and sensitively, or we can abuse it, unintelligently and insensitively. We can use our free will to discover and to invent all kinds of scientific devices, and we can use it insensitively to pollute the atmosphere, the world's oceans, lakes and rivers, to make the earth unfit for us to live on. And similarly we can abuse our mental gifts to destroy our mental environment, to produce the conditions of an ever-mounting list of psychological disorders.

We human beings have free will, because God's alternatives were to create either

free-willed beings, or mere machine-beings, or not to create at all. He created free-willed beings. We are here on earth, or above it. We have been to the moon. We shall go to other planets. We shall go all through the solar system and beyond it. But all this kind of travel is but at the physical level, and there are other levels as yet unsuspected by scientists, waiting to be discovered.

But wherever we may go and whatever other levels we may discover, all will be where everything is within God. For in His infinity we will always, "Live, move and have our being." And always the problem for us as free beings will be the same. Shall we co-operate with our Creator or not?

End of Book One