

## Difficult Child

We are approaching that day in the cycle of the year when the sun, having descended to its lowest point in the sky, must begin to rise again. Today we are wise enough, or think we are, to be justified in having every confidence that it will do so. We know that the sun's apparent rising and setting is a product of the rotation of the earth upon its axis. We know that the earth orbits around the sun in what we call a year, and in so doing gives us the varied phenomena of our four seasons that we call spring, summer, autumn and winter. We are told that about 2000 years ago there occurred in the depth of winter an event that divided time into two halves, one before this event, and the other after. This event was the birth of a child who was to become the most problematic being ever born, a being who was to bring a "two-edged sword" into the world, a "sword of the mouth", a word that cut both ways, to the right and to the left, and to outer world and the inner.

We know that religious scriptures have four levels of interpretation: a literal level, an allegorical level, a homiletic level, and a mystical level. The literal level takes the characters and events of scripture as actual physical realities; a man is a man, a woman a woman, a dog a dog, the shaking of the earth an earthquake, and so on. The allegorical level sees in man a thinker or rational being; in woman a being able to evaluate by means of her feelings; a dog an embodiment of faith and service; the shaking of the earth the disruption of any previously stable situation. The homiletic interpretation takes persons, relations and events as a basis of recommendation of certain kinds of behaviour. A homily is an exhortation given to a mass of people to raise their morale and confer upon them a beneficial goal. At the mystical level of interpretation, a chosen initiate receives instruction about a mode of life unknown to the other three levels, a life-way difficult to describe in everyday language, yet conveyable through certain symbols specially designed to release the mind from the routine processes of the ordinary round of daily existence.

Because of these four possible modes of interpretation of religious scriptures we may arrive at quite different conclusions about their meaning. We may conclude that the day of the winter solstice, the shortest day of the year, means simply that this day is actually the day of the yearly cycle in which the sun shines for the shortest possible number of hours. On this day the energy level available on earth in the northern hemisphere is at its lowest. This lack of energy tends to produce in man states of relative depression. Most of the trees have lost their leaves. The growth of plants has slowed down or stopped. Food is scarce and life is endangered in ways unknown in summer.

If we move to another level of interpretation we may apply these facts to the life of man. We may think of his individual life cycle in terms of the four seasons, childhood as his spring, maturity as his summer, old age as his autumn, winter as the time in which death comes to him.

If we care to homilise on the seasons, we may recommend that in spring we should sow good seeds of-character in our children so that future mature adults will have a

proper sense of social responsibility and so be equipped to bring up their children in a like manner; and that in autumn we should gather together the fruits of our labours, our knowledge of life and its problems and their solutions, and store these for the use of those who are to come after us; and knowing that death is the final result of all our struggles to live, we should make provision for ourselves and for others to make the passage from this world into the next, if there is a next, in the least distressing manner possible.

As part of a mystical interpretation we may view the four seasons as symbolising the coming to be and growing and maturation and fruiting of the soul, and its final giving up of its physical vehicle in order to return to the primal spirit from which it originally emerged.

All these levels of interpretation have uses, and existentially the ideas derived from them must interweave to make the tapestry of life as we are forced to view it.

When we look at the present state of Christianity, we find that the four levels are generally not clearly demarked. Even Bishops, the leaders of the Church, are not in full agreement about the meanings of traditional doctrines which have been taught to the laity. Only recently a Bishop has shocked church-goers by expressing disbelief in the traditional teachings about the virgin birth, the resurrection of Jesus, His divinity, and other matters. Confusion caused in the minds of the laity is just one of the causes of a possible diminishing church attendance.

Discussions between church leaders about what is to be accepted as unquestionably true have not clarified the issues. Insufficient definition of essential terms leaves the simple believers ever more confused. The sheep do not understand the shepherds and the shepherds' dogs have not been adequately trained to bring the sheep into the safety of the fold.

Is there anything we can do to begin to bring intelligibility to the basic problems of today? Human beings, whatever their race, colour or creed, all seem to need to believe in something. "Man does not live by bread alone." Mere physical food and material possessions, of themselves, cannot satisfy man's soul. Man needs and desires to feel that his existence has a significance beyond that offered to him by matter alone. Even a man who declares himself to be a materialist hopes that his existence is not totally void of value. He may declare that the dead are really dead when they have died, and that there is no soul to survive the disintegration of the physical body; but he still tends to hope that he may survive, even if only as a memory form in the minds of those who live after him. The origin of this hope is unknown, but its force is undeniable. Few human beings would feel at ease if they thought that their existence had been totally meaningless; that their non-existence would have left the world totally unchanged. Few would be able to affirm sincerely that their sojourn amongst mankind might just as well never have occurred.

We are moving towards a consideration of what it means to be significant. To "signify" is to indicate something beyond the object set before us as a sign. The essence of significance is transcendence, the carrying beyond the ordinary gross material fact.

Man is not flattered if he is told that he is "but a reed". He prefers to be at least "a thinking reed". He would like to conceive himself rather as an intelligently thinking being, of exquisite sensitivity if possible, and certainly not duller minded than most of mankind.

When we said earlier that a child was born, about 2000 years ago, that was the most problematic of all children; we were indicating that this child was a very significant one indeed. His birth divided time into two parts, which Christians call B.C. and A.D. His significance is precisely this, that he transcended all our ordinary ideas of what it means to be a child. Whether we believe what religious dogmas have declared about him or not, this child's arrival on earth has factually presented the human race with the seed of innumerable controversies. At the very idea that such a child was to be born Herod ordered the slaughter of *all* children who might possibly be the *one* child who was to grow up and threaten the very principle of Herodianism

We might take the lowest level of interpretation of this story and say that it referred to an actual physical man, named Herod, who being of superstitious mind was deeply disturbed at the words of some ancient prophet who foretold by means of astrological data, that a child was to be born who would later grow up and become a man of power enough to overthrow Herod's Kingdom. We shall not spend further time on this level, but rather pass over this and the two other following levels, and leap at once to the mystical meaning passed from initiate to initiate down the chain of years.

The name "Herod", at the mystical level, signifies any being whose aim is to subject all other beings to his Will, to impose a hierarchy of powers on them, to divide them from their true spiritual heritage. "Herod" mystically is an archetypal principle of hierarchical dominion, which might reincarnate in any being, at any time or place, in order to destroy the true spiritual freedom which is the essential character of the human soul. "Herod" means all that is meant by the deliberate suppression of free spirits. A "Herod" is a tyrannosaurus, a monstrous power whose sole delight lies in his self-elevation at the expense of other beings.

This Herod-power is not a mere intellectual abstraction fabricated by the mind of man. It is a real, actual power, operative in the universe, striving ever to reduce all other powers to everlasting servitude.

When this Herod-power operates in an individual man, this man believes that he himself has a will to rule over all other men, to rule over all creatures, to become the one and only lord of the world. This man does not know that he has been deceived, trapped and enslaved by the power of the Herod archetype. He believes that his will is his very own, and he gladly serves this power, believing unswervingly that this power has no other purpose than his own self-elevation.

It is a strange fact that when a man finds a current of ideas running through his mind, he believes that he himself is thinking these ideas, that he himself is the author of these ideas. He does not remember that he is indebted for these ideas to processes over which he has basically little or no control. What runs through his mind, he thinks is *his*, the stream of ideas, feelings, emotions, action-tendencies, all to him are his. He does

not see himself as the slave of sensations, perceptions, conceptions, and activation tendencies originating in processes belonging to the infinite field of force which is the real origin of all things.

When a man feels in himself an urge to power, he thinks this urge is his own, that it is his very own will operating him by his permission. It is very uncomfortable for him to conceive that he may be a mere tool of an archetypal power which has in it no concern whatever for his personal welfare. He does not see his power pursuit as the expression of a super-personal power that is determined to use him for a scapegoat.

Alexander the Great, bringing East and West together, apparently under his control, did not see himself as a sacrificial figure subserving the purposes of the Hero archetype. At the height of his fame "he sighed for fresh worlds to conquer", then died an early death.

Napoleon at the height of his power did not see himself as a scapegoat serving the archetypal Herod-power; and destined to be deserted by this power and left to rot on a tiny insignificant island.

We could go on and on indicating examples called by historians "great", who were mere tools of the Herod-power-principle; but perhaps we have said enough to illustrate our point. What we must stress again is that the Herod-principle is no mere man-made intellectual abstraction. It is a real, operative power in the universe, aiming at the total subjection of all beings to its will.

Now there is something inherently wrong with the Herod mode of thinking. It essays to rule over all things by its will, and it does not believe in a power infinitely superior to itself, a power that might gain entrance to the Herod world. But although it does not believe in such a power, it is not *absolutely* sure of its non-existence. Somewhere in the depths of the Herod mind is an uneasiness, a disquiet that will not be stilled, and it is this disquiet that forces the Herod power to make its greatest mistake, the "slaughter of the innocents", a mistake that will move in all men's minds for evermore, and will declare Herod guilty.

No man can house in himself a will to enslave others without feeling in his soul's depths the same uneasiness that compelled Herod to commit his greatest error. No man can will to enslave others without generating in himself the fear that others may house a like ambition in *their* souls. The Herod mind, terrified of its own evil intent, must take steps to attempt to murder all opposition, and in doing so, must create the conditions of his own overthrow

Now, precisely what is it that the Herod mind is afraid of? To answer this is to define the nature of the Christ-child. Herod is afraid of *the incarnation and activation of pure universal reason*. Universal reason works against the attempts of any reparative individual to rule total reality. Universal Reason is Cosmic Logic, which we call "Logos". Logos is the Infinite Mind of God engaged in its creative activity. Every good, true and beautiful thing in the whole infinite reality is a product of the creative activity of the universally operative mind of God. God is infinite sentient power, the sole source of all

things, the very root and origin of all manifestation. "God" is a shorthand expression for the infinite, intelligent, self-operating energy that has brought into being all that is known to us or may become known. It is not economic to use the longer expression, so we use instead the shorter form, "God".

But although we may use the shorter form "God", we are not to let ourselves forget what the word really means. We are not to forget the longer form when we use the shorter form. When we say "God" we are to remember always that it means "infinite, intelligent, self-operating energy", the generative power that is the eternal source of all things whatever, the power that is the creator, sustainer and developer of the whole universe of things.

Many people today, when they hear the word "God", immediately translate the word into "that which does not exist". They do not realise that the expression "that which does not exist" has *no meaning*. "That which does not exist" refers to nothing at all. It has no *positive* meaning whatever. It is simply an intellectual expression for pure negativity, and "pure negativity" has absolutely no existence. Only the fool has said in his heart "There is no God".

The universe is a product of the creative operation of infinite energy focusing in on itself to constitute of itself an objective representation of itself. It is a real work of real energy, the only reality there is. We may believe in this energy or not, as we wish, but both our belief in it, and our disbelief, are but *modes of this very energy*. Without this energy, we would be able neither to believe nor disbelieve anything whatever. "Belief" is an activity of this energy tending to produce that which it believes in. "Disbelief" is an activity of this same energy striving vainly to cause the non-existence of some form of energy that it prefers *not* to exist. "Belief" tends to project its energy into desired forms. "Disbelief" struggles to disperse some energy form that it dislikes. "Belief" is self-affirming creative power, the energy that establishes whatever it sets out to establish. "Disbelief" is a self-destructive energy that strives to disestablish something that it prefers not to exist, and which is held in existence by the very attempt of the energy to eliminate its form of undesired expression. "Belief" is an energy engaged in self-affirmation. "Disbelief" is energy engaged in self-contradiction. Contradiction is not elimination or annihilation. It is energy working against itself. There are no absolutely non-existent energies.

When we remember the true meaning of the word "God", we know at once that the statement "There is no God", is the product of a total misunderstanding of the word. God is infinite creative energy. Energy cannot cease to be what it is. Energy is eternal. There is no possible way of annihilating energy. We can change its mode of activation, change its form of expression, but we cannot reduce energy to nothing at all.

Energy is infinite. There is nowhere where it is not. Everywhere throughout infinite space there is energy. Energy is the Great Mystery itself, riddle of the Sphinx, and its answer. Energy can form itself in innumerable ways, change itself gradually or suddenly, express itself subtly or grossly, as spirit or matter, but always it remains eternally what it has always been, the Great Mystery behind all

operations, all creations and dissolutions of form. To create is to bring a form to be. "To be" is to be circumscribed, ensphered, encapsulated. The circumscriber is energy itself, energy making rings round itself with itself. Energy is the great creator, sustainer and destroyer. What is created is energy; what is sustained is energy; what is destroyed is energy.

"Destruction" does not mean annihilation of energy. It means the undoing by energy of some form of its own operation. A "structure" of energy is a restriction of energy to some form of activity. Destruction is the cessation of *a form of* expression and a return of energy into a non-restricted state. All structures are strictures. Construction is *constriction*, constraint of energy. When the energy ceases to construct or constrain itself, the form of construction ceases. What has appeared disappears, gives up its appearance mode and returns to its pre-structured state.

"Herod" is the name of the power that seeks to constrict all energy forms within its domain. Of what is Herod afraid? He is afraid of the energy that destroys what Herod has structured. The energy that destroys structures is the free energy of the infinite eternal spirit. Spirit is intelligent sentient power transcending all restrictions even in the moment of positing them. "Herod" is the name of a zone of structured power, of constricted power, seeking to hold on to itself as a zone of constriction and striving to submit to its will all the energies within its constriction zone, and seeking also to engulf any free energies that operate beyond its realm of authority. "Herod" has defined as his enemy all energies that avoid his domination intent. This means that he has defined the infinite spirit of eternity as his enemy. "Herod" is the fool that has said, "There is no God." For Herod, if the word God is permitted at all, it can refer only to Herod himself. We know in history many such "Herods", men who have placed a crown with their own hands on their own head, and declared themselves divine. "If there is a God, I am that God." So they have announced.

To Herod there is always a danger that there may arise in his realm a form of energy that might oppose his authority. As a zone of restraint, every structured zone may give rise in itself to an energy form which may say to itself, "I have had enough of this restraint. I have learned the lesson that this restraint had to teach me. I have reached the very nadir of possible descent. Below me is nothing further to learn of the nature of restraint. I am living in a pigsty with pigs. I am eating empty husks. I am the Prodigal Son now self-realised. I will arise now and go to my original free state. I will go to my free power Father, the true eternal source of my being."

The pigsty is Herod's realm. The pigs are the most obstinate forms of down-gone energies. The husks are the uttermost external forms of reality. The "Prodigal Son" is he who drove forth from his original, free, spiritual state, and descended with his allotted portion of energy to the greatest possible depth of stupidity and ignorance, to the level of least possible freedom, until he has convinced himself absolutely that there is no possible lower level. The Prodigal is he who, having realised the uttermost degradation, at the bottom of his descent turns round and flies upward to his true home in the infinite free spirit of eternity.

Having completed his descent and ascent, having realised every step of the way down and up, the returned prodigal is received by the eternal, infinite, free spirit with great rejoicing.

What is the relation between this fully realised prodigal and the child of whom Herod is so afraid? The two are at one in the identity of their wisdom. The two differ only in this: that the Original One, the first one to descend and ascend, the "first of many brothers", *is* the First. Before any created being of the human order can make the whole descent and ascent, the infinite, uncreated spirit had to make it. The Infinite Uncreated Spirit had to create the very steps of the descent and ascent Himself. The steps of descent were made by the original sentient power by the self-imposition of restraints, or restrictions upon itself. At the very bottom of the descent, when further restraint was impossible, the original power, by progressive step by step removals of its self-imposed restraints, gave rise to the steps of ascent.

Every soul, to attain its full self-revelation and development of its unique characteristics, must descend and ascend the steps of this Jacob's Ladder, must tread the very same steps trodden by the First One, who Himself conceived this mystical ladder, this *scala perfectionis*, and descended and ascended its steps, missing none, for the missed step is non-forgiving.

It is said of this First One, this Prince of all men, that His descent into our world, and His ascent from it, was made by His will, at the will of the Infinite Power that begat Him. "It is my will", He said, "to do the will of Him that sent me."

This Prince of Men is the Universal Logos Mind of the infinite spiritual power that we call God, the sentient power continuum, the Partless One, who by a process of self-ensphering, created the first Being and Universal Life in which we creatures all participate. His intelligence operates in us as our intellect. It is through Him that we can come to understanding of ourselves. Our life is His life, operative in us. His soul precipitates our souls. His body creates our bodies. Our being is His being, *in the place where we are*. Our presence in this world is His presence in this world in our form:

It is this Prince of Men who was cosmic before He was terrestrial. He it was, that when he descended, became the Child of whom Herod was afraid.

Why was Herod afraid? Because in the very deepest depths of the substance of all creatures is the memory of their origin. All beings are nothing but modalities, modifications, constructs of the infinite originating power that has created all things. No creature is, or can be, cut off from its source. Reality is a continuum of sentient power. A continuum has no parts. What has no parts cannot be estranged from itself. Every creature is eternally inseparable from its source. An effect is only its cause masquerading as its effect.. Cause and effect are two names for two different sides of one coin, two aspects of one primal fact, the fact of eternal sentient power.

The Child that terrified Herod was the Prince of all men, who before His descent was the original cosmic man, the Logos-Mind of God, by whom everything was made. This Child is a very difficult child for created, terrestrial man to understand. His

own mother on earth did not understand Him, except insofar as He internally informed and enlightened her. To her He caused great concern. She had no control over Him. When, frightened for His welfare, she sought Him and found Him in the temple discussing with wise men, elders of the community, He was busy with His heavenly father's business, busy with what the Infinite Generating Power had sent Him down to earth to accomplish.

Let us not think that the ideas in our mind are, as we say, "merely ideas". Ideas are powers, energies, forces that may make or break us, forces that may confer upon us health or disease, sanity or insanity. Let us have proper respect for these forces. True ideas can save us. False ideas can lose us in a morass of incorrect definitions. But there are no absolutely false ideas. A false idea is but a true idea fallen from its proper place, fallen out of its true context. "Context" is that which is built together.

Ideas are formed powers, zones of modification of the infinite originating power which is the source of all things. Ideas are particular functions of the one supreme idea that we call the Logos. As ideas are powers, so is their source. The Logos is Power. This Power, viewed as the originating cause of all things, is called "God the Father". But "cause" and "effect" are not separate. They are two aspects of one original power fact. As the causal aspect is called "God the Father", so the first of its effects is called "God-the Son". When the co-operative interplay of the Father and the Son are considered, we call its activities the works of the Holy Spirit, or Holy Ghost; "Ghost" because it is a semblance of the Father, Generative Power, and the Son, Logos or formative power. It is the Ghost that is the "Zeitgeist", the Time Spirit which allots to each historic period its defining characteristics.

There are no non-powers. The Father is power; the Son is power in universal logical guise. The Holy Spirit is power in its evolutionary aspect in the human process. The "Difficult Child" is the first historic embodiment or incarnation of these three. No wonder that in the depths of his soul Herod trembled.

When one is terrified, one tends to do stupid, irrational things. When Herod heard of the coming birth of this child, he did stupid, irrational things. In a panic he ordered the slaughter of the innocents. If he had thought more clearly, more logo-logically, he would have realised the futility of his act. He would have known that the Trine Holy Child would not be left at his mercy. Cosmic Logic is not ruled by its own derivative ideas.

The slaughter of the innocents was the most stupid act that Herod could have done. All that did for Herod was to define him as a fool. For all time, Herod became the very symbol of senseless power striving by violence to defend itself against new truth. By his action he became the type of all tyrants, all idiotic despots. His action did not merely fail to kill the difficult child. In succeeding in killing the innocent babes, he engraved in the souls of their grieving mothers the image of the Herodian archetype. From that time on, no human soul would fail to recognise the type of power-mad dictator, who, in his fear of loss of power, would stamp out of existence even the very smallest babe. When human beings think of Herod, their very flesh trembles with *his* fear, and with the inhuman horror of *his* act. Now, when men secretly or openly seek to dominate or suppress others, the Herod archetype reverberates in their tissues and exposes them to an irremediable

anxiety. Repression of this anxiety does not annihilate it. Anxiety, like everything else, is energy, and destructive energy being denied overt expression, secretly carves holes in the inner organs of the body. If we could see all the destructive effects of repressed anxiety in our bodies, we would give up all attempts to emulate Herod.

The problem for man is very great. Because ultimate reality is a continuum, and a continuum is partless, and so everywhere equipped with the same qualities and powers, we have in us every type of energy, even Herod-energy, energy willing to dominate everything, energy willing to murder even little babies who might grow up into mature men able to oppose us.

We have also three wise men energies who are ready to worship the difficult logos-child, three kings from the Mystic East which is the very centre of our soul; a wise king of the head, a wise king of the heart, and a wise king knowledgeable in all modes of willed self-activation, able to execute whatever the wise head and heart may see as of ultimate profit to the soul and of service to the Logos-God.

Let us think about this in another way. We know that Jesus is called the "Pantherion", All-animals, and "all things to all men". Tradition tells us of His dancing a round solar dance with his twelve disciples, He representing the Sun, the twelve disciples the twelve houses of the Zodiac.

This round dance represents the passage of the sun around the year and through the twelve zodiacal divisions; and, at the mystical level, the passage of the human soul through twelve archetypal situations, correspondent with the Labours of Hercules. The soul, to attain its full development, must pass through all twelve experiences; and all their elements, in principle, are contained within the human being together as a complete developmental, necessary pattern.

In the field of Eternity, all twelve archetypes are held simultaneously in being. In the Time-process the twelve are played out serially or sequentially, one at a time.

In the simultaneity of Eternity, the human soul at once cannot comprehend the total significance of the whole pattern. Only serialisation can help us to grasp the elements of the logo-logical structure and significance of the entire evolutionary plan. Thus the human soul, for its perfect development, must descend into the Time-Matter process.

But to enter the Time-Matter process is to go into a very dangerous situation. In principle it is possible to descend without loss of memory of our original situation. In practice it is probable that our descent in Matter and Time will lead us into identifications with the body vehicle we need to make our descent possible. Constant stimulus of our body in the Time-Matter process tends to focus our consciousness progressively more and more on the physical aspect of our being, so that we are led to believe that, after all, we are nothing but physical bodies, with merely material processes constituting our being and perceptions. Today, millions of people believe more in physical facts than in spiritual possibilities. Most of us have forgotten our true eternal origin, and believe ourselves to be creatures only of time and matter. We have drunk of the waters

of Lethe. Life has carried us away from our true eternal home into identification with the matter and processes of time. We have let life lead us from the noumenal to the phenomenal world.

In Eternity, the souls of all beings are in equilibrium with each other. On entering the Time-Matter process they lose their original state of balance. The fact that things in Time move proves that their constituent energies are disequibrated. Forces in perfect balance do not move. It is precisely the perfect equilibrium of forces that constitutes the character of eternality. At the moment of entering a disequibrated condition, forces move, and so generate the processes of Time. Re-entrance into a state of perfect balance is return into Eternity.

In Time our unbalanced forces keep us continually in a condition of danger. We are assailed on all sides with stimuli from innumerable energies. A stimulus is an energy input. In-put energies cannot have no effects on organisms, for organisms are energy-constructs, and energies that meet each other interact and so change the form of the interacting constructs.

As we have seen, the apparent passage of the sun around the cycle of the year, through the star-patterns of the Zodiac, exposes us to various kinds of experience. In each second, hour, day, month, and season the balance of the cosmic forces of which we are constituted changes, so that never in two different moments do we feel exactly the same. Each Time-moment is unique.

It is customary for us to divide the year roughly into twelve different phases, and to allot special characteristics to each. In each phase the forces are operative in definably different ways. In Zodiacal symbology they may be grouped as functions of the four different seasons which we call "spring", "summer", "autumn" and "winter". We may also group them under characteristics that we may call "fire", "air", "water" and "earth" elements. Psychologically we may use the twelve zodiacal signs to represent forces operative in our being which give rise to intuition, will, introspection, perception, memory, reason, feeling, devotion, emotion, food absorption, secretion and circulation, etc. All these forces are simultaneously co-present inside us, but not perfectly balanced. Thus at any moment of time a certain characteristic force may operate more strongly than another.

At one moment we may be super-stressed on the intuition; at another moment super-stressed on the will; at another moment on the introspective function. During the super-stress time, the other forces may become non-operative. We may even forget that we have certain capacities for thought, feeling, will or co-ordination. Capacities may lapse or vanish from consciousness.

"The things that we would, we do not", says Paul. "And the things we would not, we do". It is as if there is a war inside us. "Flesh lusts against spirit, and spirit against flesh." Internal self-contradiction is the most obvious factor in us, and as long as the forces inside us contradict each other, harmony of being in ourselves cannot be attained.

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To eliminate inner self-contradiction we must balance our inner forces. For this we must first arrange our constituent forces in pairs of opposites, and then equalize them so that they cancel each other out. To put our constituent forces in perfect equilibrium is to re-enter the state of eternity, to return to our original home, and to be at peace with our own souls. It was to re-attain this state of perfect balance that the ritual of the solar round dance was designed. First of all the different capacities must be defined; then arranged in pairs of opposites; then experienced in a definite order; then all co-ordinated to restate the condition of the original pattern in the soul.

All this work is very difficult and requires long periods of time to make possible its assimilation and integration into the substance of the soul and so into the substance of eternal reality. Becoming perfect is a long-term business. There are no short cuts that will allow us to avoid having to tread on each step.

Many people today think that there *are* short cuts, or that there are tricks that we can do on ourselves to enable us to accelerate our spiritual development. It is true that development may be hastened in some degree, but for this hastening we need a higher and faster energy input, and to make this possible we have to spend time to learn how to locate and release this energy.

Jesus said, "If thine eye be single, thy whole body is full of light". What the "single eye" means is the devotion of the observing consciousness to one only thing, that is, the supreme goal. "Light" signifies consciousness. The whole consciousness is to be directed to the One Supreme Goal, the Stillness of Eternity. Here is where the difficult child's example comes into its own rightful position.

"Heaven" means perfect balance of sentient power. Unless we can re-become as a little child, we cannot re-enter the perfect power-balance which is Heaven.

What are the characteristics of a little child? Firstly, it is innocent, which means non-poisonous; it has no deliberate ill-will towards other beings. The little child relates to other little children without regard to differences of race, colour or creed. White, yellow, brown and black will play with each other. Discrimination of such phenomena begins only when children suffer imposition on them of their fallen parents or other adults. Innocence is destroyed by the forces of erroneous ideas.

The innocent eye of the new-born child sees things as they are, not as their educators will later condition them to see them. The child's perceptions are purely what they are, and not other. The world of appearances is seen as it *is*. Not until adult conception have been imposed on it will the appearances be over-layed with interpretation and opinions and biases of "grown-ups".

Civilised people, over thousands of years, have been conditioned to interpret their experiences in accord with social requirements. They do not simply see what is, but what is as conditioned and interpreted by the members of society. Gradually, over the years, they have lost awareness of things as they really are. They have over-layed their true original percepts with socially biased interpretations which are not identical with things as they really are in themselves.

A child that opposes what adult society seeks to impose on it is called "a difficult child". Such a child is pressurised in various ways to bring its behaviour into line with that which is socially required. All this is understandable if we believe in the "rightness" of social living. But unfortunately not every social demand has remained in phase with the real conditions of life itself. Some behaviour patterns of thousands of years ago still exist, and continue unintelligently by mere inertia. It is in reference to these inertia-impelled behaviour components that Jesus declared that we are to rediscover the true child within us.

The sensorium of a new baby is *open* to all energies that come to it. The sensorium of a socially conditioned adult is closed to all energies other than those which have received social sanction, those which have in the past been believed to have been profitable to those who employed them. But times and requirements change, and activities once of survival value are now no longer so.

The no-longer profitable activity, if it persists, not only gives no useful result, but it also consumes energy that might be profitably employed in other ways, in other places. And the useless persistent action pattern also blocks other energy pathways, the use of which could open up innumerable alternative paths to possibilities that could greatly enrich life.

Man has in him all possibilities, all capacities for all life-enhancing activities, but the conditioning effects of social concepts and behaviours have greatly reduced the actualities of life to a very meager number. To expand this number and to continue the march of evolution, we must teach ourselves to think clearly, to feel more sensitively, to will more strongly, to co-ordinate our mental, aesthetic and volitional capacities, and to embody them in the world of gross physicality.

Because within us, co-existent in us, but unbalanced, we have the forces of an evolutionary necessity to return to the original state of perfect balance that we had in the eternal field of infinite sentient power, we have been forced to descend into the time-matter world, and to strive to re-ascend into our noumenal, spiritual form.

These inner forces of necessity drive us to complete the whole cycle of experiential possibilities, and they drive us in an unbalanced manner so that, if we do not fix our minds firmly and continually on our ultimate goal, we may miss the mark and fall into a chaotic condition most unpleasant to suffer, and spiritually most unprofitable.

Because of our unbalanced condition, one moment we feel without thinking, the next think without feeling, the next act impulsively without either feeling or thought. The solar dance of Jesus and His disciples tells us that we are to set up our inner forces or capacities in pairs of opposites. We are to oppose intuition with perception, feeling with material body forces and absorption, will with memory, devotion with passive receptivity, introspective contemplation with intellectual analysis, emotion with solid material computations.

This balancing process is the esoteric significance of the cross. We must crucify ourselves on the cross produced by all the opposing forces of our being. Only by this self-crucifying process can we attain that perfect balance of powers which will allow us to re-enter the original eternal balance that we call Heaven, in which only we can have perfect freedom and serve the true will of the eternal spirit. Only in the perfect, free, universal service can we incarnate the conditions of eternal bliss.

When we believe that we have intuitively arrived at a truth, we are to use our perceptions, gained through our eyes and other sense-organs, to check and verify our intuition. When we *feel* that we have arrived at a truth without use of any of our physical body capacities, we are to refer to our physical body to see if our feeling-finding is contradicted by any physical facts. When we believe that we have freely willed any act, we are to refer to our memory of our previous experiences to see if we have re-activated a memory record of a previous experience and merely reacted to this record, instead of freely willing a free, unconditioned response. When we believe that we have disclosed a previously unknown truth by introvert contemplation of the innermost self, we are to see if this truth is not really the product of a process of very careful reasoning. When we do or think or feel anything whatever, we are to find its opposite, and use this opposing force to equilibrate our being. When we have attained perfect balance of all our forces, we shall be still. When we are perfectly still in all parts of our being, we are in the state we were in before our descent into Time and Matter, and we have taken with us all that Time and Matter have taught us, and we are returned prodigals, fully knowledgeable in all things of Time and Eternity, and worthy by grace to be received again by the infinite, eternal, intelligent power that is our God. We have ourselves been difficult children, have repented, that is, re-thought through our experiences and comprehended their meaning. We have been "dead in our sins" and are alive again. We have been deemed or judged by the Time-Matter mind, and redeemed, re-judged in the light of eternity. We have been misled by the time process, and put back again by the power of the eternal onto the true path. We have been killed and buried by our identification with the grossest of earth's processes, and we have been raised again to the true life of eternity's free spirit.

Our model for the descent and ascent is the life of the Logos, the unavoidable process of leaving the eternal consciousness and returning to it.

Difficulty" means "doing two things at once", down-going and up-going, entering the phenomenalising Time-process by leaving the consciousness of the simultaneity of innumerable eternal forms, and leaving the Time process by re-entering the co-presence of the eternal noumenal realities.

The difficult child is trying to live two lives at once, the life of the eternal, all-compassionate spirit, and the lower half-life of the temporal, competitive world. Jesus, the all-understanding incarnation of the infinite spirit, has to flog the money-changers and dove-sellers out of the Temple, which is the place of prayer, so that it shall not be used as a den of thieves.

Every child, for a while, stands at the mid-point between two worlds, where he feels the presence of the eternal free spirit and the pressure of the ever-urgetful march of Time. But soon the Time-pressures distort his perceptions and veil his vision of the

eternal verities. As the time-veils thicken, so his awareness of the eternal spiritual presence diminishes. He must go through the whole process of self-discovery, the whole cycle, down-going and up-going. Only thus can he "fulfill all righteousness", know every capacity of his soul for good and evil, pluck and eat the forbidden fruit, and become *like* God, as he willed to be, in all respects but one, and this one that he is still what he was, *a creature* made in the image and likeness of God, to do the will of his eternal heavenly Father.

Every child, as standing at the mid-point of the two worlds, is a difficult child. But the First Difficult Child is the Cosmic Logos of God, a stumbling block to the Herodians, and a sign of irrational foolishness to intellectuals. In the presence of the incomprehensible unity of Eternity and Time, of Spirit and Matter, of Infinity and Finitude, we become silent.

There are things that we know, things that we do not yet know, but may come to know, and there is the eternal, non-dual mystery that is for ever unknowable, precisely because "to know" means "to lock up in a now", and beyond the locked up there is that which is unlockable. Beyond every circumscription is the ever uncircumscribed. Beyond every circle is boundless space, the space that is Itself Infinite Sentient Power, which is yet the binder of all within it.

If we accept the mystical-level interpretation of the expression "Only begotten Son of God" as the Cosmic Logos, then we are considering the most difficult child that ever was, is, or will be, who is "the same yesterday, today and forever". This is the child that says, "It is my will to do the will of Him that sent me."

Here is the supreme difficult question for all philosophers and religious thinkers. How can the Infinite appear as a finite; how can Spirit appear as matter; how can the Invisible appear visibly, the Intangible appear tangibly, the Incorporeal become a body? The only answer to this is: by *intention*.

The origin of all things is Infinite Sentient Power. *Sentient* power feels itself to be what it is; Power, able to feel Itself and any modifications of Itself that It may introduce into Itself. Whatever It introduces into Itself, or posits in Itself, it does by *intention*, which means "inner tension". Whatever in psychology we call "intention"; in dynamics we call *in-tension*. To posit anything, the Infinite Sentient Power-field simply tenses Itself in Itself. To "tense" is to "hold". The Sentient Power "holds" Itself, and where it does so, there is posited a power zone, simple point, or compound.

A human being may clench deliberately a fist. That he can do so is a derivative of the infinite power field's ability to do so. All creaturely capacities are derivatives of the originating sentient power of the Infinite, which is a partless continuum, the capacities of which are everywhere identical. If any creature can accomplish anything whatever, it is because the Infinite Sentient Power can do this very thing, *in the place where is this creature*. What is done by a creature is done by the sentient power field which is the positor of the creature. Here is where the difficult logos-child can say, "I and My Father (My Generative Field) are One."

What the Logos can say, *any other being of the Infinite Power can say*, if he recognises the mystical meaning of the statement. Where a human being can say truthfully, "My will is to do in me whatever God does in Him", there that human can truthfully say, "In will my Father and I are One".

To be able to say, in full understanding, "I and my Father are One" is to be in non-dual relation with God, and this is to *be* God in the place where one is. A man can hold a conversation with himself, put questions to himself, like Socrates, and like Socrates, elicit answers. Man can do this because God can do this. A man may divide his mind into two personalities in order to give himself good advice, or to "tell himself off" for some foolish error. What *man* can do, *God* cannot be incapable of doing.

To create the universe of things and events and relationships, God divided His power into two aspects, one which he conditioned with inertia, which we call "matter", and the other in which He retained His initiative, which we call "spirit". Then He let His initiative spirit act *and* His inertic matter, and the result of the interrelation of these two aspects is what we call "the world".

What is difficult for us as creatures is to understand how this primary aspectual division first occurs. The "how" of it, we have already indicated. It is by the creation of inner tension, inner self-holding, induced by freely-willed spiritual intension. To realise the significance of this, a human being must first realise the internal self-contradiction of his or her own nature.

Every human being is thoroughly self-contradictory in all his or her parts. It is not peculiar to Hamlet only that he had trouble with the question, "To be, or not to be". This is the problem of everyman, a problem which God presented to Himself on the very point of precipitating cosmic creation, and which God solved by doing both simultaneously, by generating the Time-process within the infinite, eternal, sentient power field. Time in and of Eternity. "Time is the moving image of Eternity", says Platonic philosophy, an idea derived from the secret mystical religious systems of the most ancient priesthoods of the Oriental world. "Out of the East, light"; out of the centre of infinity arises pure intelligence; out of what we must call no *Thing* appears the *Some-Thing* that we call the universe, and all that is in it.

Here is the very root of all problems that we call "difficult". The entire cosmos, considered as One, viewed as a unity, is a multiplicity originating in a non-multiplicity, which we call the generating power or Father of all things. It thus appears that the One we call the First Difficult Child can be such *only* because he is the Son of an even more difficult Father. We say "more difficult" because the Son became incarnate, so that we humans could, for a time, see and touch Him, and so could learn from His demonstration at least some of His character and qualities and powers at our level of being. The Father, however, has not ever shown Himself as He is in Himself to and for and with Himself.

As the Father has never shown Himself, so we are indebted for what knowledge we have of Him to His Only Begotten Son, who has shown of Him whatever has been

possible to show. This Supreme Paradigm has been given to us for our contemplation and as the example of the perfect way of eternal spiritual life.

If we wish to know to which we shall give the highest honour and glory and worship, let us remember that the Son is only the Father garmented as His Son: "Who has seen me has seen the Father", said Jesus. Who has seen this effect has seen the Cause self-garbed as the effect. Let us then honour and glorify the Father as the Son, the Son as the Father self-manifest.

Let us bend our knee before the very difficult Father-Child, for before the name "Emanuel", every knee shall bow. Let us honour the child, for He is the Father self-expressed.