

## FIVE THINGS TO DO

by

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1. **Five things to do.** What are they? And why should we do them, and for whom?
2. The first thing to do is to **exist**, for if we do not exist we cannot do the other four. We know that we exist firstly because we have a physical body.
3. The second thing to do is to **feel**, for if we do not feel we cannot use our existence to the best advantage. Feeling is the basis of our awareness that we exist and do whatever we do.
4. By our feeling we become aware that the things we do bring pleasure or pain of some degree. In general, and apart from certain instances with which we shall deal later, when we feel pleasure our body circulation is being helped by a relatively gentle play of energies; and when we feel pain our body circulation is being impeded because of tensions or contractions induced by a too violent action of energies.
5. The third thing to do is to **think** about our existence and our feelings.
6. By thinking about things we can become aware of how they are made; how they are formed; what materials they are made of; what characteristics, and what action tendencies, they have.
7. When we have thought carefully about things, we can see clearly their shapes; materials; quantities; qualities; and ways of acting. In themselves as they are, and separately from other things outside them.
8. It is useful for us to remember that all things that come into contact with each other interact in some way or other, even if their interaction is not very obvious.
9. Everything in the universe is in a state of interaction with everything else.
10. The fourth thing to do is to **understand** the relationships that exist between things we have thought about, their characteristics and ways of action and interaction. The difference between thinking and understanding is that in thinking we can concentrate our consciousness on things in isolation from other things, but in

understanding we hold things together in our mind and make clear to ourselves how their forms are similar or dissimilar, their modes of action similar or dissimilar, and how all these necessarily interact with each other to produce the various effects of things we see in the world around us.

11. The fifth thing to do is to use our **will**. Will is that power in us which can change the direction of our action, which can start a new movement of our body, which can deliberately control our ideas and pattern them in new ways. Will can also deliberately strengthen and reinforce our ways of thinking and feeling and doing, or it can oppose them and bring them to a halt, as when we deliberately concentrate our energies onto an idea that something is unprofitable to us, and so stop the action which would otherwise result,
12. **Five things for us to do: Exist – Feel – Think – Understand – Will.**
13. If we do these, we shall make the best life possible in this world - or any other.
14. Now let us examine these five things in a little more detail.
15. What do we mean when we say that we exist? Firstly we mean that we have a body which is made of a certain amount of matter which is located in space and can move about, or be moved about, from place to place,
16. If we say of anything, "Does it exist?" we verify or prove its existence by seeing if it occupies a certain amount of space. If we cannot locate anything whatever in a certain place in space, we say that there is nothing there. When we locate a thing in space, we say there is something there which we call matter, and that this matter is the body of the thing.
17. In the 19th. Century it was believed that matter was made of little solid particles, which could not be broken into smaller parts. These little solid particles were called 'atoms', which means 'uncut-able substances'.
18. But in our own century, the 20th, we have discovered that matter is not made of unbreakable solid particles, but of energy. And this is no longer a mere theory, but a fact proved by exploding the atom.
19. Now we live, not in an age of solid material bits or particles, but of energies. This is very important for us, and especially important for our view of the universe in which we live. The old world of pure materialism is now proved to be an erroneous idea; the exploding of the atom has blown the old too simple materialism to pieces. The world we live in is an energy-world, and all the bodies in it,

including our own living bodies, are made of energy, not of solid bits of matter.

20. That our bodies are made of energy is so important for our view of the world, that we cannot remind ourselves of it too often. It is especially important for those of us who take religion seriously, for if the old idea of matter as made of solid particles is false, then the old idea of materialism is also wrong. Atheists have always been fond of the idea of solid unbreakable particles of matter, because if such 'solid unbreakables' existed, then there would be no room for God in them, and if this were true, then the statement that, "God is everywhere," would be untrue, for He would not be inside solid material atoms.
21. The atheists, if they could accept the idea of solid matter, had somewhere in which they could hide from the idea of God, For them the 'solid' atom became the proof that God does not exist, for as God had been said to be everywhere, if the atoms were 'solid' and so stopped God being in them, then effectively there was no God at all. A God that was not everywhere, said the atheists, was not effectively a God at all, and so might as well be given up. Saying this, the atheists could then move about in the world and do in it whatever they felt like doing, for if there was no God, then there must be no divine law, no spirituality, nothing but material bodies moving about, sometimes colliding with each other and making temporary patterns, at other times moving at random through space with nothing to govern them, accident being 'Lord of the World'.
22. But with the proof that matter is not made of unbreakable solid particles the atheist's chief stronghold has been destroyed. In a universe made of energy there are no solid particles, no bits of matter where God cannot penetrate. God's 'everywhere-ness', His Omnipresence, is not disproved by a world made of energy. Rather, as we shall see later, because all forms of energy are interchangeable, the presence of God becomes realizable in the **five things** that man can do.
23. If the universe is a great ocean of energy, if matter is only a form of energy, which is now proved scientifically and beyond doubt, then the five things we can do are all forms of energy, or behavior patterns of power.
24. Our physical body is a complex form of energy. Our feeling is a kind of energy experience; our thinking is an energy process; our understanding is an interrelating energy pattern, and our Will is energy itself acting as cause of the appearance of new energy directions or the reinforcing and restatement of old ones.

25. The law that all forms of energy are interchangeable is of the utmost importance for us, for by this law is explained how miracles are possible, how body can give rise to feeling, how feeling can interact with body and the thinking process, how the thinking process can be related to the understanding and how the will can interact with all levels of our being so that we may change our energy processes on all levels, affect our health, and create our destiny.
26. What we are now able to recognize is that the destruction of the erroneous idea of 'solid' matter has released our understanding and will from many other wrong ideas of material atheists.
27. Five things for us to do. And Jesus said that, "Two fight against three in one house." That 'house' is our body. The 'two' are our will and understanding, the 'three' are our thinking, feeling, and body, divorced from our understanding and will.
28. With our will and understanding we can fight against wrong thinking processes, against slavery to feelings of pleasure and pain, against the unwillingness and inertness and habit bondage of our body.
29. As the battle goes our way and our will and understanding overthrow our wrong thinking, we begin to see pleasure and pain in a new way, and then we become able to bring our body into a truer way of functioning, brought into service of the will and understanding, not only of ourselves, but of our Creator Then we shall know why we should do Five Things, and for whom.
30. Feeling is the basis of all our knowledge, of ourselves and everything in the universe in which we exist.
31. Our word 'feeling' comes from an old English word meaning 'to touch' or 'to pluck'. Another word we use to convey a similar meaning is 'sensation' which is taken from the Latin word 'sentire', which means 'to feel', and 'to know'.
32. If we touch one of our fingers with our thumb we feel it as offering a certain amount of resistance to the pressure of our thumb; we say we have a sensation of resistance. We may also have a sensation of the texture of the skin of the finger, smooth or rough in some degree, or we can feel the finger to be warm or cold, hard or soft, and so on. We can also look at the finger, see its shape and colour etc. And we can smell it and, if we like, put it in our mouth and taste it. And we can tap it on the table and listen to the noise that results from the tapping. All these things we can do give us some kind of information about the finger and the ways we can use it. By using it in different ways we gain different sensations, or feelings, or knowledge.

33. But there is one special thing we have to note about our feelings. We not only get information about the way things are shaped, or are textured, rough or smooth, or hard or soft, or warm or cold - we also experience in our feelings something we call like and dislike, or pleasure and displeasure.
34. This is one of the most important facts of which we can become conscious.
35. If we knock our finger hard on the corner of the table, we can feel pain.
36. Pain means something we would rather refuse than accept.
37. If we gently stroke the painful finger we can reduce its pain, and feel pleased to do so. Pleasure is something we tend to accept rather than refuse.
38. This simple division of feelings into pleasurable ones and painful ones is of tremendous importance; importance far beyond what is immediately obvious.
39. Some philosophers and psychologists are so impressed by the power of pleasures and pains to condition human behavior that they believe that human beings, like animals, have no freedom of will, and must move towards pleasurable things and away from painful ones, They say that 'free will' is nonsense, that human beings, in a simple situation, will always move towards a pleasurable thing and away from an unpleasurable or painful one, and that in a complicated situation there is a rapid reaction to all its pleasures and pains and resultant movement towards the least painful action-solution within the whole situation.
40. By this kind of argument, when Christ allowed himself to be arrested and taken away to be crucified, he did so because it would have been more painful for Him to have remained free and to have continued to teach the people. By this kind of argument no human being has ever done anything except on the basis of a reaction to a complicated pleasure-pain situation.
41. Here there is no freedom whatever.
42. The pleasures of a situation pull us towards them, the displeasures and pains push us away, and we finally move in the direction of most pleasure and least displeasure. If this were true, then our life would be nothing but a wandering process between pleasant and unpleasant situations, and as all situations are complex and contain

both pleasure and unpleasure, we would never be able to attain any ultimate satisfaction.

43. If it were true that pleasures and pains were the only determinants of our life-actions, then we would be in no sense essentially different from the animals, and we would have no more control over our lives than they have. Then all our 'superiority' over the animal world, and all our 'human dignity' would be an illusion. There would be no free choice. All would depend on the accidental pleasures and pains that we had suffered, If the stimulus that acted upon us caused pleasure we would be compelled to move towards it. If it caused displeasure or pain we would be compelled to move away from it. And the degree of pleasure or pain would determine the speed or our motion towards or away from it,
44. But if we feel very carefully inside ourselves when we are in a complicated situation (and all situations have some degree of complexity) we find that there is a calculation process going on inside our mind, a process in which, though pleasures and pains may be under consideration, these are not the only facts that we think about. Here is where those who believe in the pleasure-pain theory of human action have to refine their definitions of what constitutes pleasure and pain.
45. If we knock our knuckles hard on the table we feel (if we are normal in our response) a pain of some degree of intensity. Because the occasion of the pain was a physical knock, we call the pain a physical pain. If we gently stroke the painful place till pain subsides we experience the diminishing of the pain and say the physical pain has been reduced. If we gently stroke different parts of our physical body we experience a degree of pleasure and call it physical pleasure. If we stroke a cat it tends to purr; if we tickle behind a dog's ear it tends to lean upon our fingers to increase the pleasure. All these pleasures we call physical. And we do not often expect animals to react in any other way; we expect them to move towards what is physically pleasurable, and away from what is physically painful.
46. But we human beings react not only to physical situations, which are the causes of pleasures and pains, which we call physical, We react also to mental situations, that is to thoughts and to groups of ideas. And we react to inner feelings and emotions, to urges and impulses, all of which affect our thoughts.
47. Long ago, Socrates said that, "The unexamined life is not worth living." He meant, of course, not worth living for human beings. He did not expect animals to examine their lives, to think about their relations with each other, to construct philosophies to govern their relations.

48. When we human beings react to our inner processes of thought and feeling and urge, we do so in a way that the animals do not. We react to our inner pleasures and pains in a very complex way. Even when we are in a physical situation which gives us no pain at all, we can feel pain at the mere memory of things we have done, or, even more surprisingly, at the mere thought of things we have no intention of doing, but which we think we ought not to do, ought not even to think of. Why is this?
49. There is something very strange about we human beings. Even when we have no physical pains we can feel mental pain. Even when we are experiencing physical pleasures we can feel mentally ill at ease. And whenever we feel this mental lack of ease, it causes us a different kind of problem to the kind we have when we have a merely physical pain. This is very important.
50. When we have a merely physically pain, we can consider its cause to be outside our own essential inner self. If we have a toothache we can think to ourselves, "This toothache is the result of decay in the tooth." We do not think to ourselves, "I am bad," but, "The tooth is bad." If we have appendicitis, we don't say, "I am inflamed," but, "My appendix is inflamed."
51. We think that our tooth (or our appendix) is something outside our essential self.
52. But if we have mental pain, say from a thought or a feeling that we believe it is wrong for us to have, this mental pain seems somehow more intimately related to our own inner self, more deeply inside our being. We feel that somehow a mental pain has more to do with us as responsible human beings than any external pain of physical origin. If mental pain becomes intense we tend to believe that there is something wrong, not merely with our physical body, but with our own inner being, our own real self, our soul, we tend to feel guilty, that is, to feel that we have ourselves done something wrong.
53. What is the origin of this feeling?
54. What do we mean when we say we have done something wrong?
55. We can mean that we have done something inefficiently, as when we try to perform some act of skill and do it less than perfectly. For example we might try to play a piece of music and fail to give it the feeling or interpretation we think would do it justice. Or we can mean that we have made a mistake, as when we add up a column of figures and get a result which on checking we find is incorrect.

56. Or we can mean that we have done something that has put us out of relation with other Human beings. And this for us is the most important meaning of the word 'wrong', because whatever mistakes we may make, or however inefficiently we may do the things we have to do, it is only if these mistakes and inefficiencies put us out of relation with each other that they make us feel guilty.
57. Guilt is the feeling we have when we believe that we have done something that has broken our relation with other human beings, with our family or friends or others who might be necessary for our welfare, Guilt is the feeling that we have, by our own will, placed ourselves in a position where we are no longer acceptable to the people with whom we have to live.
58. Behind guilt there is a process of feeling and thought having its origin in we think, the communal relationships of human beings over many thousands of years
59. Let us now consider the third thing we have to do, to think about our existence and our feelings.
60. To think is to examine in our mind the shape of things, the materials they are made of, their characteristics, ways of action and the relations of all these. When we are examining things in our mind. The word 'think' and 'thing' are closely related. When we get an image of a thing in our mind we have 'a think about it'. This 'think' we call an 'idea'. An idea is a mental image of a thing. 'idea' means shape or form.
61. Children and primitive people tend to think in images and to play with these images in their Imagination. Imagination is that mental activity in which we manipulate images. We can play with the images in our minds, "Toy with ideas," as we say. Sometimes the ideas we play with give us pleasure, at other times certain games we play in our imagination give us unpleasure or displeasure, We can even frighten ourselves with our mental images of what might happen to us. This is part of the way we have of controlling ourselves, by imagining unpleasant things that might happen to us if we allow ourselves to do certain things.
62. As we become older we tend to substitute words for mental images. The reason for this substitution is one of economy, that is, we save time and energy by using the name of something instead of making a complete mental image of that thing. Obviously to use the name of a friend in conversation is very much more convenient than having to make a fully detailed mental image of him before we can talk about him. So also with the things that we use in our daily lives, and not only the things that we use, but also the relations between

these things and ourselves, and between ourselves and other persons.

63. We can see that relations between things are rather more difficult to describe than the things themselves. And relations between persons are even more difficult to describe. And relations between relations are even more difficult to describe. And the most difficult of all to describe are relations between the relations between persons.
64. To see how a glass is related to the drink it holds is fairly easy, and how a cup is related to a saucer, or a knife to a fork, these are also easy to see.
65. But if we take a more abstract relation, say that of the relation between Conservatism and Socialism, or either of these and liberalism, it is less easy to say precisely what we mean by it.
66. Then if we decide to examine the relation between the mental image we have of a public figure and the way this public figure pictures himself to himself, we are in deep water.
67. It is, of course, very convenient to use names of things and persons, and names of relations between things and persons, instead of making complicated mental images of them. But as with all conveniences there are also inconveniences. It is all right to economize on our time and energy by using words instead of images only if our words correspond with facts of reality. And often they do not. If they did then innumerable misunderstandings that are in the world of human relations would not exist, and would not cause us so much distress.
68. To think clearly we must first see clearly. We must perceive the things of the world as they really are, in their shapes, their materials, their properties, their qualities and ways of acting, and the relations between all these things. We must use our sense organs, our sight, our hearing, our smelling, tasting and touching. And we must see how things interact, how one affects another.
69. When we are thinking we are manipulating ideas in our mind, either images of things and persons and the relations between these, or words which represent to us these things and persons and relations. If we manipulate these ideas correctly, that is, in ways corresponding to the true nature of things, and persons, and relations; then we have a good chance of being able to relate in a good way to the real things, persons, and relations, which our ideas represent. But if we mishandle our ideas of things and persons and relations, as they exist in our mind, then there is a high probability that we will also mishandle the reality of the things these ideas represent.

70. We cannot do ourselves a better service than make ourselves very clear about this fact.
71. Only if our ideas correspond with facts and we handle our ideas correctly will we be able to handle the facts themselves.
72. Clear thinking, the third thing we have to do, is essential for happy, efficient living. Thinking about things is not so difficult as thinking about the relations between things. Thinking about persons is very different to thinking about things; and thinking about the relations between persons requires a high degree of sensitivity.
73. Human beings are persons, that is, essentially intelligent beings, with consciousness and feeling and will, all of which are involved in their responses to each other and to the things of the world in which they live and move. To disregard these three functions in human beings is to be out of contact with reality and so to fail to make allowances for the highly complex patterns of action that exist amongst them.
74. How is it that these three functions that we all share in common should show in us so many differences of character and action? It is because these three functions, so similar in all of us, register in our beings the differences of the environments in which we live and develop. Though our faculties of thought and feeling and will are very similar, yet the environments in which we gain our experience are not identical and cannot be.
75. Thus our experiences cannot be identical. Even in the same environment we cannot see the same things from the same viewpoints simultaneously. In order that our experiences should be identical in all respects we should have to see the same things from the same viewpoints and in the same order throughout our whole life, which is obviously impossible.
76. As the basis of all our thinking is in the experiences we undergo in life, if our experiences differ, which they must do, then the content of our thinking must differ also.
77. Because of these facts, we shall find it helpful if we make allowances for each other's differences of response to the different things and events of the world. If we make insufficient allowance for each other's different responses we shall not be able to maintain harmonious relations with each other, and we shall find that we have become estranged from each other.

78. When we find ourselves estranged or alienated from each other we often tend to try to 'justify' ourselves; to find some explanation of our alienation which will relieve us of responsibility for it.
79. To justify is to balance. The 'justification' we seek is the balance of all the energies which make up our being, and especially the balance of our mental energies, because as human beings we tend to live a large part of our lives within our minds, in our thinking processes.
80. If two human beings disagree about something and the disagreement reaches high intensity, it is usual for each to try to prove the other wrong. By this means each one tries to price the responsibility for their estrangement from each other on to the other one. If one proves the other 'wrong' (or appears to do so), then the one proved 'wrong' feels uncomfortable.
81. The imposed feeling of 'wrongness' carries with it a feeling of guilt. Guilt, as we have seen, is the feeling that we have done something 'wrong', and especially that we have alienated or estranged ourselves from other human beings, that we have made ourselves unacceptable to them.
82. Here is where we must think very clearly. If we have made ourselves unacceptable to our fellow human beings, what will happen to us?
83. Our life is meaningful only if we are able to function properly, to use all the parts of our beings in actual relationships and for this we need other than our own isolated self. We cannot actualize all our possibilities of life and action except in relationship with other human beings, and this fact is of very great importance.
84. We all know what it means to be deliberately ignored by our fellows, to be 'sent to Coventry' for some real or imaginary wrong. And we know that this can make us very uncomfortable, because we need relationships with our fellows in order to be able to live our lives to the full.
85. But we also know that in history there have been many men and women who have been cast out from the society of their day only to appear later in the history books as heroes and martyrs. We know therefore that to be rejected by our fellows is no absolute proof that we are 'wrong' in our thoughts, feelings, words or deeds.
86. Because of this it is very necessary for us to teach ourselves to be clear in our thoughts, to be strictly truthful with ourselves about our relationships with each other. And if we begin to differ with others in our views about things, instead of leaping immediately to 'self-justification' and vigorous proving of our opponent's 'wrongness', it

is our first duty to remember that the different views of other people are not necessarily a proof of their wrongheadedness, or stupidity, or ill-will, but possibly a proof merely of their basically different experiences of life, of education, of temperament or origin.

87. What we need above all things in our relationships with each other is the clear understanding of the origins of our differences of viewpoint, of temperament, character and action. And this understanding we cannot get unless we make ourselves think clearly.
88. To think clearly we must first perceive things as they really are, in themselves and in their relationships with each other. Then we must make ourselves aware of our feeling bias, and of the feeling bias of others, our likings and dislikings, and the likings and dislikings of others. Then we must make allowances for the differences in our viewpoints and feeling biases, and then we must recognize that we are all somehow involved together in the lives that we live, for in this recognition we will find the key to the mutual forgiveness which will lead us on into the realm of the fourth thing that we have to do, that is, to understand, and to understand so fully that all our thinking will become lit with a new kind of light that will enable us to see the whole reality as it is and to show us our real place and purpose within it.
89. When we have carefully examined anything and counted and described all its parts, noted their shapes, colours, textures and qualities, then we are ready to study their relationships with each other, and finally to arrive at an understanding of the thing as a whole.
90. So also with any situation in which we find ourselves. First we examine carefully everything in the situation, enumerating all its parts and their characteristics, then we study their relationships, see how everything fits in with or inter-acts with everything else. Then we comprehend or grasp together all the situation parts as a unity, a whole.
91. So also with any relation, whether of things or persons. First we find out how many things or persons there are in the relation, and then study their possibilities and characteristics of interaction. Then we hold all these together in our mind and make a whole picture of them.
92. With this whole picture in mind we can adapt our activity to whatever changes may occur within the relation, providing we have understood how one part of it is related to all the others.
93. What is understanding?

94. If a small child had never before seen blue-bells growing in a wood, and had been in that wood before the bluebells had grown, that child might not be able to account for their presence, and might even be prepared to believe that the 'blue-bell' fairies had put them there.
95. On the surface of things there would be nothing to account for them. But if we were to dig down below the surface of the soil, we would reveal that standing underneath the visible bluebells were some bulbs from which the flowers had grown. To understand is to know what is standing underneath the visible things we see. It is to comprehend the relation between visible effects and invisible causes.
96. An effect is a fact that is visible to us, or that we can know about through our sense organs. We know about effects, that is, external facts, by seeing or hearing them, by touching or tasting or smelling them. To know external facts we use our five physical sense organs. But to understand these facts we must stand underneath these sense organs. We must go beneath our sense organs, which are exposed to the outer world, and we must descend into our brains and study the deeply stored records of our previous relevant experiences. This is why, when we try to understand things, we often turn our attention away from the outer world and use whatever we can find in our memories that is related to what we want to understand.
97. When we try to understand things, we are really looking for causal relationships.
98. What is a cause?
99. Quite simply a cause is a power the action of which brings some effect, which in the absence of this power would be absent.
100. The word 'cause' comes from a Latin word meaning 'to strike'; 'to beat'; 'to knock'.
101. The whole visible, tangible universe is an effect of invisible power. We do not see this causal power; we see only its effects. "From the things visible, we know the things invisible," says St. Paul.
102. Some people think that we can see causes. For example, if a car knocks down a man and injures him, they think they have seen the cause of the man being knocked down. But in fact what they have seen is not the cause, for all that they see is the light reflected from the car, not the power of the car. If a black eye follows from the blow of a fist, the reflected light from the fist by which we see the fist, is not the cause of the black eye.

103. Scientists who are very busy seeking the causes of things are really seeking to know the power that brings things into being. Scientists know that all matter is energy, that physical bodies are energy masses. But scientists, when they try to measure energy or power cannot measure it directly. They have to use instruments with dials and 'fingers' that move across them. They cannot see the power going through their instruments, their volt-meters etc. They can only see the effects of that power in so far as it induces a movement of the 'finger' or 'needle' over the dial of the instrument.
104. Power itself, that is, real cause, is invisible. The experimental scientist does not bother himself much about this fact. After all he is only concerned with the manipulation of effects, and as long as he is able to do this he will be content to carry on with his experimental approach to the world in which he lives.
105. But experimental science, by its mode of approach to the world, debars itself from the examination of the finer facts, which lie in principle beyond the reach of his instruments. A scientist may examine material facts, including the movements of needles on his electrical instruments; he might even be able to examine a portion of his own brain by removing, or having a brother scientist remove for him, a portion of it. He might test its reactions to various kinds of stimuli, electric or electro- magnetic. But however interesting his results he cannot examine in this way his own self, his own soul.
106. Because of this fact many scientists ignore man's innermost self or soul, and prefer to think of man as simply a complicated kind of machine.
107. But a true scientist does not prefer to believe anything. A true scientist has no preferences. He simply follows a trail of facts, without bias, wherever they may lead him . And it finally he comes up against a fact, which he cannot explain he does not deny it to be a fact. He simply accepts it and hopes that somewhere, at some time, understanding of it will come to him.
108. There is nothing on earth more complex than a human being. His body alone has a complexity so great that science is only now beginning to touch some of its most important problems, for example, the problem of the transmission of characteristics of individuals from one generation to another. It is easy to say 'heredity'; it is easy to say 'DNA', but what this means in terms of actual energy processes and their subtlest interrelations is still unknown. The 20th Century is no nearer the solution of the problem of the origin of man's intelligence than was the 19th Century.
109. It is no good ignoring man's consciousness, his intelligence, his will, as do the mechanistic behaviorists, who like to think of man as a

rather complex organism which reacts to stimuli in certain unavoidable ways.

110. Man's intelligence is that by which he designs and conducts his experiments on the things of the world, including his own body and brain. But man's intelligence, his consciousness and will, has never yet been directly observed by any of his external instruments. His consciousness and will can be examined directly only in one way - that is, by turning them upon themselves in an act of self-examination.
111. Increasing recognition of this fact in our century has led to the growth of interest in the art of meditation, of Yoga and so forth.
112. But although 'Yoga' as a term derives from India, the art of meditation has been practiced by intelligent men all over the world, and in all ages. True enough Indian Yoga reached a very high degree of development in certain schools and recorded its findings in detail. But the generality of people in India were no more expert in the art than the generality of people in the rest of the world.
113. Yoga, which has the same meaning as our word 'religion', means the joining of the consciousness of man back to his source, which philosophers call the 'Absolute', and religious people call 'God'. The only difference in believing in the Absolute and believing in God, is that those who believe in the Absolute think of it as a non-personal force, and those who believe in God think of Him as a person, that is, a power which knows that it is a power. A power that is not only productive of the universe, but is intelligently so, by act of His Will.
114. Compared with God the Absolute is a cold proposition, an abstraction. Compared with this abstraction, God is a warm, living, intelligent personal power, whose creativity aims at the ultimate good of all His creatures.
115. We can know intellectually what we mean by the Absolute, but we cannot love it as such, but we can know God in our heart, and Him we can love, as He loves us.
116. Some people, who call themselves rationalists, think that it is silly or sentimental to believe that the cause of the universe is intelligent and has regard and consideration for its creatures, but such people are not so rational as they like to pretend. The life principle in them shows a very strong determination to preserve the forms it uses, and it is this life principle that has brought into being all the living forms that evolutionists like to study. And it is this same life principle which is referred to in the Gospel of St. John, where it is clearly stated that life is in God, and that this life in God is the light of men.

117. We often use the word light in ordinary conversation to refer to our understanding. We say, "In the light of our understanding." Rationalists might say that this is only a figure of speech, and that our understanding has nothing or at least very little to do with light. But they would be quite wrong, for a large part of human understanding is derived from the action of light on our eyes. And when we are thinking about things that we have seen and make mental images of them, we are using the same light energy stored up in our memory that we used to see those things in the first place.
118. It is a commonplace for scientists to say that all the forms of energy that we know can be converted into each other; molecular energy, chemical energy, mechanical energy, electrical energy, radiational energy, and field energy. If we want to see the first beginnings of all these we have to look our into the night sky at the stars. Starlight is the star-t of our existence.
119. It is not surprising that in the pursuit of understanding the most intelligent of men are still looking in the same direction. If our scientists can find out exactly what substance the stars are made of, they will have found out the first substance of man.
120. Substance is what stands underneath all the phenomena of the universe. To gain real understanding we must go down below all appearances, even below star-light, into the great unknown mystery of the boundlessness of God. "With all your getting, get understanding," said Solomon. And when we have got it, there is only one more thing for us to do.
121. When we have gained understanding, there is only one thing more for us to do, and that is, to 'will'. But what is 'will'? We use the word often enough, but we don't often use it in the same sense, nor do we often define exactly what we mean by it. Sometimes by 'will' we mean 'wish' or 'want', as when we say, "I will go to the theatre tonight," or, "I'll watch TV after I've finished my meal." Here we use 'will' to mean our future intention, that is, our wish or want for some time ahead of us.
122. But by 'will' we also mean that power in us with which we choose a course of action, and by which, once we have chosen that course, can compel ourselves to stick to it.
123. By 'will' then, we mean the power in us that enables us to choose a course of action, to reinforce our choice, to change our mind, to oppose our natural tendencies, to control our mental and emotional processes, to halt our actions at a given point, to concentrate our energies upon some goal, and to keep them concentrated in the face of all opposition till the goal is attained.

124. 'Will' then, must be a very mysterious force, for it is able to act upon all our processes, physical, mental and emotional. It is therefore not very surprising that philosophers and psychologists find the will a very difficult thing to deal with. Some psychologists even deny that man has any free will at all, which is strange, because if there is no such power, then the psychologist who writes a book to prove that there is no free will, should believe that he is not free to refuse to write it. In effect he is saying that his book is written under an uncontrollable natural compulsion.
125. If we test ourselves to see if we have any power to choose, or to select a course of action, we shall find that for all practical purposes we can do so. For example: if we read this sentence and then ask ourselves if we can choose to read it again, or to refuse to read it again, we can do so. Before I, the writer, write the sentence after this one, I will re-read the one I have just written. You, the reader, if you will join me in this experiment, can choose to do the same, or you can refuse to do so, for any reason you care to invent. In either case you will experience a process inside you which we call the process of willing, either to co-operate with me, or to refuse to do so, either to say, "Yes," to my request, or to say, "No," to it.
126. 'Yes' or 'No'. These two short words, mere monosyllables, are the two most important words in the whole of our vocabularies. By saying, "Yes," or, "No," to whatever we are asked to do, we steer our life course.
127. To will is to choose to say either 'Yes' or 'No' to any situation in which we may find ourselves, to any request made to us, to any demand made upon us, to any suggestion we may receive.
128. To will is to choose to react to some stimulus in some particular way, to say, "Yes," to one course of action and, "No," to another, Christ tells us to let our, "Yea be yea, and our Nay, nay." Not to be able to do this is to be in danger of that uncomfortable error we call 'indecision', it is to waver between alternative courses of action, to vacillate, to fail to move, either towards our own good, or away from evil.
129. No one has ever seen the **will** itself. We see its effects in actions of the body; we feel its effects in the way it acts upon our emotional nature; we detect its action in the changes of direction in our thoughts, or in the persistence of some chosen central idea. But we never see the Will itself. The Will is an Invisible, intangible power which determines our destiny.
130. For will is our power of choice.

131. In every situation in which we make a free choice we use our Will, our most mysterious power, to select from presented alternatives some course of thought, feeling or action.
132. What usually happens before we choose? We refer to our understanding of the situation in which we find ourselves. We consult consciously or unconsciously the memories of all our experiences as we believe them to be relevant to our situation and purpose. Our 'unconscious' consultation with these experience-memories result in what we call 'instinctive' choices.
133. 'Instincts' are really 'reasons-for-acting-in-particular-ways', many of them inherited from our ancestors, a fact most important for the fulfillment of our real life purpose. Because our ancestors have not always willed the best course for the development of life, and where their will has chosen a wrong course; has begun a march in a wrong direction, we, their descendants, may find that our instinctive reactions to certain situations are not always those most profitable to us, physically, mentally or spiritually, We all know the Biblical statement; "The sins of the fathers are upon the children. "
134. Because of this fact of our possible acquiescence in a wrong choice, made originally by some ancestor, and later reinforced by others, we need a more reliable basis of choice than that offered to us by our instinctive reactions. This basis of choice must be absolute in its truth, beyond any possibility of error, a supreme primary eternal fact; yet it must also be able to manifest in a world, where untruth and error are frequently seen struggling to rule, in a world where time imposes its character, where fashions strive to dictate what attitudes people shall take to the great questions of life. What is this absolutely true, unshakeable eternal basis of choice?
135. Simply this basis is love.
136. But 'love', for the last few thousand years, has been the most misused word in our vocabularies. For it has been used in so many different senses. It has been used to stand for desire for material possessions. It has been used to mean desire for pleasurable stimuli. It has stood for a desire to have a mind well-stocked with interesting ideas (as when you say, "I love reading good books about intelligent subjects." 'Love' has been used in all these ways and many more.
137. But there is another sense in which we can use the word 'love', the sense in which Jesus Christ used it. This meaning is seldom used, because it is seldom understood. For Christ, 'love' means, not 'desire', not 'wish', not 'want', but 'will' - a specially directed 'will'; the will to work for the development of the best potentialities of all living beings.

138. The work of Christ's Father, God, is the work of creation. Everything God does in the mysterious, unseen operation of his Will, that Christ manifested openly in His life . The eternal will to create, the infinitely productive power which we call God, works invisibly in ways unknown to the lower mind of earth-bent man. But the spirit of Christ penetrates to the center of this eternal power, sees its creative Will to bring ever more abundant life into the world.
139. Here, in this oneness with the Creativity of God's Will, and the duplication of this Will in the will of Christ, we have our eternal basis of choice for our will.
140. **Now we have reached the final meaning of the 'Five Things' we have to do. First we must exist, then we must feel, then think through all that we have done and felt, then, understanding the relationships between all parts of our experience, we come finally to exercising our will, our power of choice.**
141. Understanding all that we do, we find ourselves in a position where we cannot do other than select some course of action, or refuse to act.
142. Christ says, "It is my will to do the Will of my Father, who sent me." and, "Not my will, but Thine, Father."
143. The natural earth-bound part of us, our physical body and its fixed patterns of behavior, our likings and dislikings, our love of comfort and hatred of pain, our habitual thinking processes, tied to the ideas of material gain and loss, all these stand in opposition both to our understanding and to our will. There is a real battle here, the battle for the Soul of Man.
144. And this battle is fought inside our body, inside our mind and heart; our whole being is the battlefield on which we must 'Fight the Good Fight'. Here we must take our stand within our very own beings, for here we unavoidably find ourselves in the world.
145. We have no alternative but to **will**, either as Christ did, to do the Will of God, our Father, or to refuse to do so. Between these two we have no middle course.
146. Once having understood this 'Law of the excluded middle course' we cannot help seeing that at every moment of our lives we have chosen to agree or to disagree with Christ, and so with God.
147. Then we stand where we can say and mean the Lord's Prayer's most important words, "Thy Will be done on earth as it is in heaven. "
148. **Then we shall have done the five things we have to do.**