

FOREWARD.

The pamphlet reproduced here was published originally by the International Hermeneutic Society (IHS), as part of a series that also included 'Reflexive Self-Consciousness' and 'The Tacit Conspiracy'.

The IHS was co-founded sometime during the late 1950s, by Eugene Halliday and Ken Ratcliffe, who are listed here (on this pamphlet's 'IHS Enrolment Form' page), as the IHS's 'President', and 'Secretary' respectively.

IHS meetings were held in Liverpool, at the home of Ken and Barbara Ratcliffe, located initially in Edge Lane, and then in Prescott Drive.

Until the early mid-60's, Eugene Halliday gave regular talks at these IHS meetings, and over 150 of these were recorded by various people. Thankfully, due exclusively to the painstaking work of Ken and Barbara's son-in-law, Richard Milligan (who worked on these recordings almost continually for well over a decade), they were subsequently restored and re-mastered.

In my opinion the pamphlet reproduced here was the first one to be published by the IHS, as it is the only one that includes a (brief) résumé of the society's purpose. It also contains many of Eugene Halliday's basic ideas, together with a number of his 'meditative' exercises.

Only a few pamphlets were eventually published by the IHS. However, it would appear from the list of 'Forthcoming Publications' contained at the back this particular pamphlet, that it was the society's intention to publish considerably more.

I have added numbered paragraphs to this edition, for ease of reference.

Appendix 1 contains a scanned facsimile of the original pamphlet.

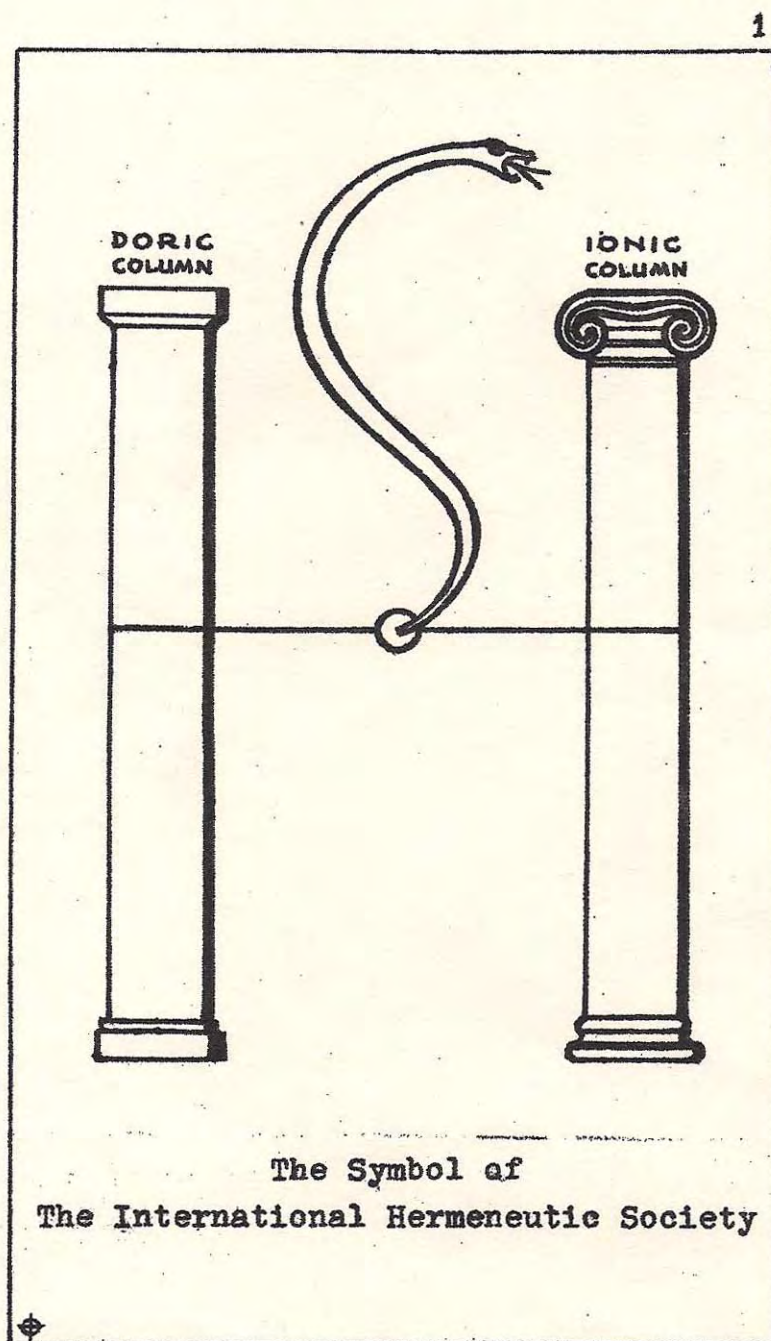
Appendix 2 consists of a scanned facsimile of a later booklet 'Meditations', which contains the material in Appendix 1, plus two additional meditation exercises, and also a selection of short extracts from the writings of Eugene Halliday, presented here as 'meditations'.

Appendix 3 contains a scanned facsimile of a much shorter publication, consisting of a copy of one of the exercises from the original pamphlet, plus a number of short extracts from the writings of Eugene Halliday, presented here as 'meditations'.

BOB HARDY - April 2012

**International
Hermeneutic
Society**





INTRODUCTION

1. The I.H.S. exists in order to make known to its members the results of an organon of thought rooted in the sonic geometry of the universe. This organon is that hinted at in the works of mystical philosophers and in the symbols of the great religions of the world. By its means may be in-built into man a world-view in conformity with total reality.
2. This organon is the only existing or possible instrument whereby the elements of man's thoughts may be brought into correspondence with the elements of phenomenal and noumenal being. Without this correspondence, it is impossible for a man to understand the nature of his own being and that of the universe at large. Without this correspondence, mans mental processes must remain forever out of phase with reality, and in this out-of-phase state man must suffer physically, mentally and psychically.
3. When the elements of man's mental life are out of proper relation to the elements of reality, he is by that fact deprived of the wholeness essential to his perfect integration, without which integration, permanent happiness and well-being are unattainable.
4. All truths, wheresoever found: mythic; religious; philosophic; or scientific, spring necessarily from one Supreme-Truth. This Truth is the Substantial Formal Being and contents of the Macrocosmic Logos, which embraces all temporal and serial possibilities in one Supreme eternal simultaneous actuality.
5. It is said, "Obey, in order to rule." What man has to obey is the law of his being, which is an expression of the law of the universe, the Law of the Macrocosmic Logos itself. To obey this Law one must under-stand the form in which it expresses itself.

6. Let us begin then by considering the individual's position in relation to the universal and see the best manner in which he may relate himself to it.
7. Man is a three-fold being of Feeling, Thought and Action, with a fourth point, or Self from which he may, when he becomes aware of it in himself, observe without identification, and thus in freedom, the other three.
8. Once a man can see the possibility of not being over-ruled by his feeling, his thoughts or his actions, he then becomes aware of the direction in which freedom lies.
9. The greatest error of thought a man may commit is to think that he is merely a material being isolated from all the other beings in the universe.
10. The greatest error of action a man may commit is to act as if his actions could confine themselves and their effects to himself.
11. The greatest error of feeling a man may commit is to harden his heart against his fellow men.
12. These three kinds of error stem from one source: the self-will of the finite being.
13. It is fantastic for an individual being to imagine that it exists from itself. The food which sustains it, the air it breathes, the water which circulates as blood in it - everything it has is derived from outside itself and ultimately from the very Absolute.
14. As long as the three kinds of errors are committed, a man will not find peace within himself, for, as his being is not his own, the attempt to establish it in isolation is doomed to failure. Ultimately, to find peace and happiness, a man must give himself back to the Universal Being from which he has never ceased

to be an integral part.

15. It is very necessary for a man's happiness that he eradicates the errors which bring him into dis-harmony.
16. First of all, however, we must become aware of our errors - otherwise their elimination is impossible. We must watch ourselves on three levels. We must watch our actions, our thoughts and our feelings. At first, of course, we shall be unable to watch ourselves simultaneously upon all three levels. Therefore we should try, simply and calmly, to watch our feelings as they arise in us. Likings and dis-likings should be observed but at first not interfered with. We shall by this means discover that when a thing or idea is presented to us from outside there arises in us a feeling of liking or disliking. Sometimes the feeling may be so weak that we find ourselves indifferent to its presence. At other times the feeling may be so strong that it completely over-rides our determination to watch calmly its progress.
17. When we have gained some benefit from the watching of our feelings, we shall gradually realize that we are not the feelings that we are observing. Essentially, we are separate from them. Thus we learn that the observer of anything is not the thing he observes. This idea is tremendously important. If the watcher of the feelings is not himself the feelings he watches, then there is no real reason why he should be perturbed by them. The Watcher, the Observer, the essential Self is really free from everything he may observe. This fact of the Observer's freedom from whatever he observes is the key to the regaining of the freedom which man lost long ago at the fall of Adam. We must try and keep this great saving thought continually in our minds :
 18. THE OBSERVER IS NOT THE OBSERVED.
19. The watcher is not the thing he watches; the Self is not the phenomena

presented to its eyes.

20. Once we understand the value of separability of the Observer and the observed, we are on the way to realizing the perfect freedom in which the worship of the Universal Being consists . . . the freedom which springs from the realization of Universal Truth,
21. The changeability of feelings, the appearance and disappearance of moods in consciousness --- this proves to us the essential freedom of consciousness itself. Something is at the back of every mood, every feeling and every idea that we experience. That which is at the back of all our experiences is the aim of every religious practice in the world—of magic, mysticism, prayer and Yoga. That which stands behind every-thing in the universe is the Supreme Self of the universe, and once contacted, releases us from all the errors of the world. We become illuminated by the light of the second person of the Trinity; we see the Virgin Sophia, the Eternal Wisdom.
22. When we see that we are not our *actions*, not our *thoughts*, and not our *feelings*, then we shall realize that we are essentially free from all constraint.
23. Once we have realized what freedom is, we are ready to fight for it. We shall have to fight for it because it cannot be obtained easily. The human organism is a battlefield of opposing tendencies which are the results of all our previous appetites, wills, ideas and actions.
24. Once established in action, an appetite tends to extend itself. In the memory are all the impressions of all the appetites we have ever allowed to figure into ideas or actions. The memory in the untrained man is a strange house where reality and phantasy inseparably fuse.
25. An established memory of a feeling or idea has quality which may be called

inertia—by which it tends to maintain itself in spite of serious efforts to dislodge it. This inertia is the result of the appetite involved in it. *Inertia is established will.*

26. Appetite has involved itself in will. Will has generated itself as power, and power has established itself as a material motion. Every material motion is merely the manifestation of power—that of will and appetite. When we understand this, we are in possession of the key to the control of every inertia, of every habit. Each desire should be care-fully examined and its object clearly defined — with all the results necessarily arising from it if allowed to pass into action. When the results of a desire are seen to their necessary conclusion, the will is affected by the process of analysis and by the pre-imagined end of the fulfillment of the desire. Then, if the desire leads to a higher desirable and that to a still higher, the will proceeds to release the power to fulfill the desire.
27. Ordinarily, man does not analyse the end result of his desires before acting upon them. He finds that his desires have passed into action before he has time to gather himself together. As long as he is subordinated to the movement of unanalyzed desires in himself, he is little other than an animal; his humanity is only potential. Freedom for him is a meaningless sound - not a word with significance. To climb above this subhuman level into the zone of freedom, it is necessary to gain some measure of power to analyse the end-results of a desire allowed to ex-press itself in action. At first, the attempts to analyse the effects of a desire are not very successful. The desire itself has naturally no tendency in itself to wish to control itself, and if it were not for the memories of pains arising from the activation of previous unanalyzed desires, there would be little possibility of gaining the ability to analyse desire.
28. Thus we see that the pains of experiences arising from the activation of unanalyzed desires themselves give rise to the desire to analyse desire. Here desire turns upon itself like a snake seizing its own tail and strives to assimilate

its own meaning before allowing itself to pass into action.

29. A snake seizing its own tail is a very important symbol and should be seriously meditated upon. When the snake lets go of its own tail and seizes something else, it is in grave danger of swallowing something it will not be able to assimilate; and even if it swallows something assimilable, the sleep which falls upon it during the period of its digestion, places it at the mercy of the hunter who knows its habits.
30. Once the power to inhibit the immediate activation of a desire is gained, the greater efficiency derived becomes the spur to further efforts at desire control.
31. When examined in the mind, the fulfillment of a desire may be seen to be the motive for an action. Motive examination thus becomes very important. We must learn to verbalize our mental processes so accurately that we are able to trap a motive in a net of words. Then we can see clearly whether a given motive is good, that is, ultimately desirable or not. By clear, verbal analysis we thus pin down our appetites, desires and motives. To think to the very end of a problem using words accurately, is to participate in the work of the universal Word, the Logos, the Savior of men.
32. A good motive is one which aims at the ultimate good of the whole universe. An evil motive is one which aims at the temporary pleasure of an individual at the expense of others. To have a good motive is to receive the support of the Universal Being itself. To have an evil motive is to set oneself at variance with oneself. Even when one has a good motive, it does not follow that the inertia of previous evil motions will cease. A battle may be expected while a single center of inertia persists. Only complete control confers freedom from inertia. We should not therefore be depressed when we *feel* the battle of contrary wills within us. Ultimately if we persist in our process of desire analysis and set up good motives, we must come to freedom and peace.

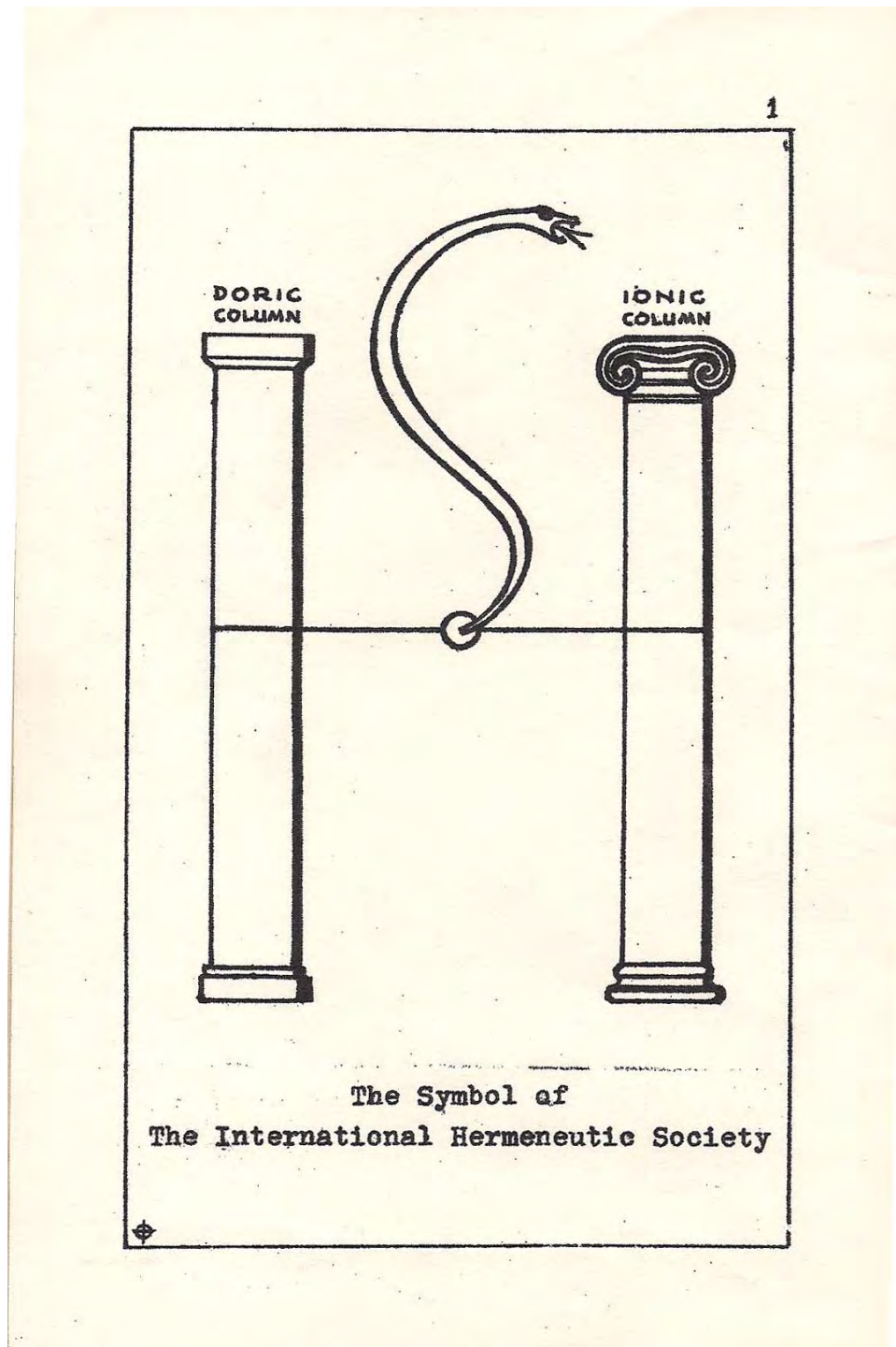
33. "Blessed is he who overcomes," says the Revelation of St. John.
34. To help the process of analysis, it is useful to distinguish between two kinds of stimuli acting upon the desire nature. One kind is of internal, the other of external origin. We may call the inner stimuli memories. In memory we may include not only traces in the mind of things perceived by an individual since birth, but also innumerable traces derived from parents and ancestors, which may be classed generally as hereditary tendencies.
35. We must learn to clearly differentiate between a memory stimulus and one which is external and physical. This is not as easy as would at first appear. The memory stimulus tends to fuse with an external stimulus if it has any point of similarity. This fused compound presented to the mind is the cause of a large part of mental confusion. Confusion itself is really the state where elements which should be quite distinct fuse together as the result of the possession of certain elements in common.
36. The state of mental confusion in a person arising from fusion of similars is parallel with the initial chaos which preceded the creation of the universe. This chaos was conquered and ordered by the Logos, the Word which incarnated itself as the Universal Being, the Lord, the Principle of Order, the Cosmic Savior. The Word, by its ordering power, saves us from chaos - a terrible state of hunger for unknown things. The word, then, is the chief weapon we have in the battle against confusion of mind, heart and body.
37. The vocabulary of an individual consists of two kinds of words: the *active* words and the *passive* words.
38. An active word is one which may be accurately defined and used in its right context. A passive word is one which is understood in a general way on hearing it or reading it, but which may not be defined accurately or used in contexts in

which it has not previously been met.

39. It is very important to change one's passive words into active words as soon as possible. Every passive word is a potential danger to its hearer or user. Political propaganda and religious evangelism frequently triumph by means of the passive words in the listener's vocabulary. Millions of people have fought in causes they would not have identified with if they had been able to convert all their words to the active kind.
40. We cannot begin to think accurately about anything until our fundamental words, the words signifying our governing ideas, are raised to the active level. Words like Truth, Beauty and Goodness, used at the passive level, may be very dangerous. They have certainly caused suffering to millions of people during the last two thousand years.
41. We should be very wary of words and never fight for them until we are quite sure what they mean and that what they mean is worth fighting for. Then we should fight only with the word - the 'two-edged sword' going out of the mouth of the Savior in the Revelation.
42. No Mantra Yogi would use a word without understanding it in its very root, for he knows that power is hidden in words rightly used.
43. *A word is a modality of power, an intention of will, an objectification of appetite.*
44. To realize this is to develop a health respect for words. Words are stimuli which release feelings, ideas and actions. They control the peoples of the world. The rulers of the world are so because they have fewer passive words in their vocabularies than the people they govern. To bring words together in the mind brings powers into conjunction, produces new patterns for action and transforms one's own nature and that of the world.

45. Certain words control other words. The words which signify general ideas control all the particulars which come under those generals.
46. Of words referring to *intellect*, the word TRUTH is most important. Of words referring to *feeling*, the aesthetic nature, the word BEAUTY is most important. Of words referring to the body, to the material world of *action*, the word GOOD is most important.
47. That is why Plato attached so much importance to them.
48. Jesus Christ is called the Word, the Lord. The Word is Lord of the Universe. A word is not a mere sound arising from the vocal organs of a man. A word is part of the *Word*, part of the universal, formal Being.
49. Every human individual is a unique configuration of forces, physical, mental, psychical and spiritual and requires for its evolution and proper development a graded series of exercises and meditation guides in accordance with this fact. Members are therefore required to return records of the results of their meditations and other exercises so that appropriate symbolic diagrams and exercises may be presented for their further work.

INTERPRETATION OF THE I.H.S. SYMBOL SHOWN IN THE FRONTISPIECE
(FIGURE 1.)

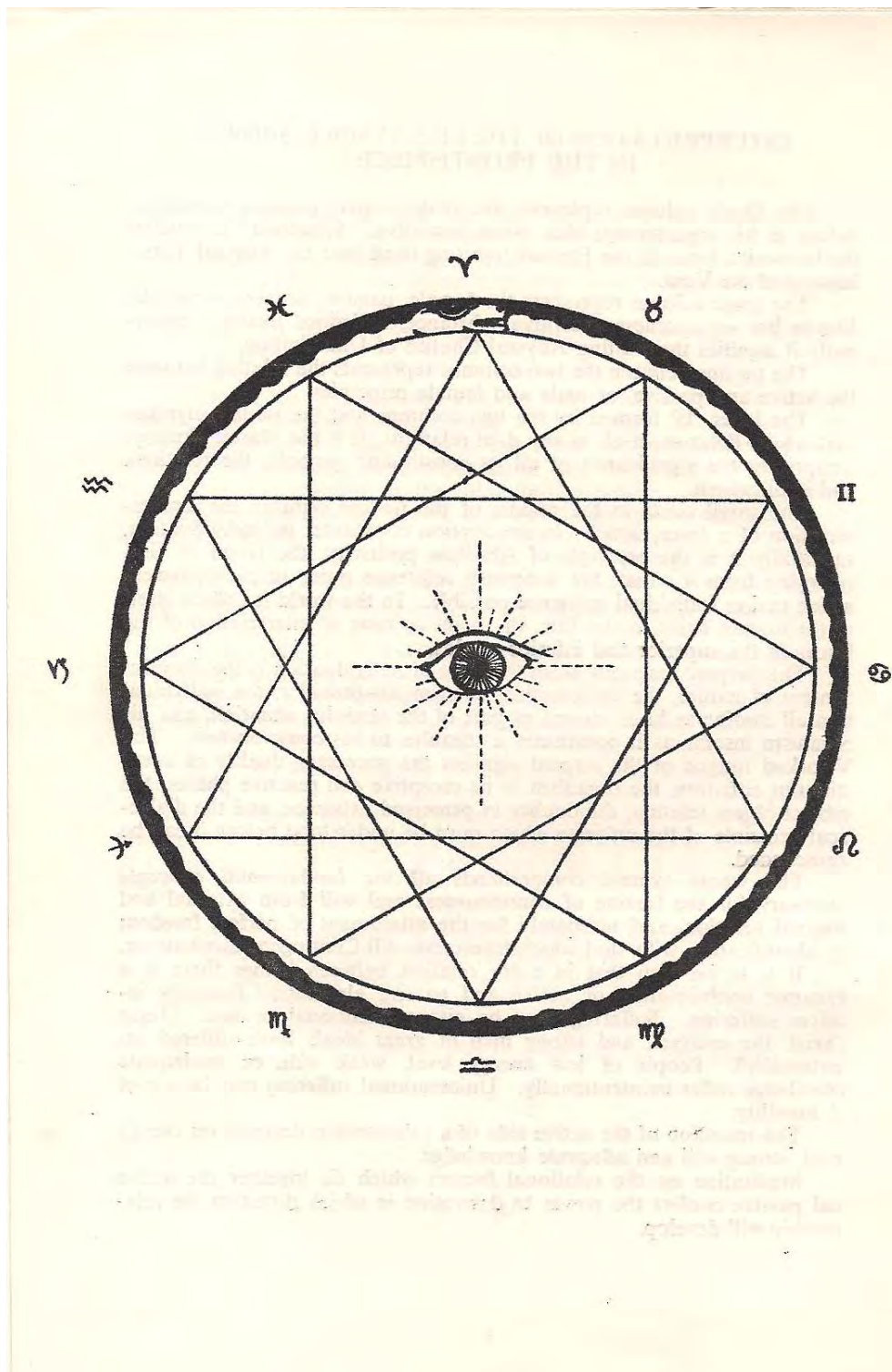


50. The Doric column represents the male, active, positive principle : Adam in his separativity, idea, form, initiative. Supernally it signifies the formative force of the Eternal injecting itself into the Abyssal Timelessness of the Void.
51. The Ionic column represents the female, passive, negative principle, Eve in her separateness, receptive substance, undefined feeling. Supernally it signifies the waiting Abyssal Chalice of Undefinedness.
52. The tie-line between the two columns represents the relation between the active and passive, or male and female principles.
53. The letter formed by the two columns and the tie-line signifies that-which-Polarizes-itself in any dual relation. It is the Master Concept comprising the significance of all its constituent symbols, the relations and implications.
54. The small circle in the middle of the tie-line signifies the circumscription of a force, which circumscription constitutes its individuation. Supernally it is the principle of Absolute positivity, the Hand of God emerging from a cloud, the necessary reference point in consciousness which makes Individual existence possible. In the world it reflects itself in the human being as the Ego, the point or zone of interrelation of the forces of the superior and inferior worlds.
55. The Serpent emerging from the zone of individuation is the stimulus content of nature, the environment as stimulus-provider, the individual himself insofar as he is viewed as part of the stimulus situation, and his organism insofar as it constitutes a stimulus to his consciousness. The V-forked tongue of the serpent signifies the necessary duality of every stimulus situation, the organism in its receptive and reactive phases, the subject-object relation, the duality in perceived existence, and the dialectical principle of the universe which must be

understood before it can be transcended.

56. The whole symbol comprehends all the fundamental concepts necessary for the freeing of consciousness and will from external and internal reaction, and ultimately for the attainment of perfect freedom by identification with 'That Which Transcends All Contingencies Whatever'.
57. It is to be seen that in every relation between beings there is a dynamic confrontation of active and passive elements. Passivity involves suffering. Suffering may be either intentional or not. (Jesus Christ, the martyrs, and strong men of great ideals have suffered intentionally). People of low energy level, weak will, or inadequate knowledge suffer unintentionally. Unintentional suffering may be a root of humility.
58. The retention of the active side of a relationship depends on energy level, strong will, and adequate knowledge.
59. Meditation on the relational factors which tie together the active and passive confers the power to determine in which direction the relationship will develop.

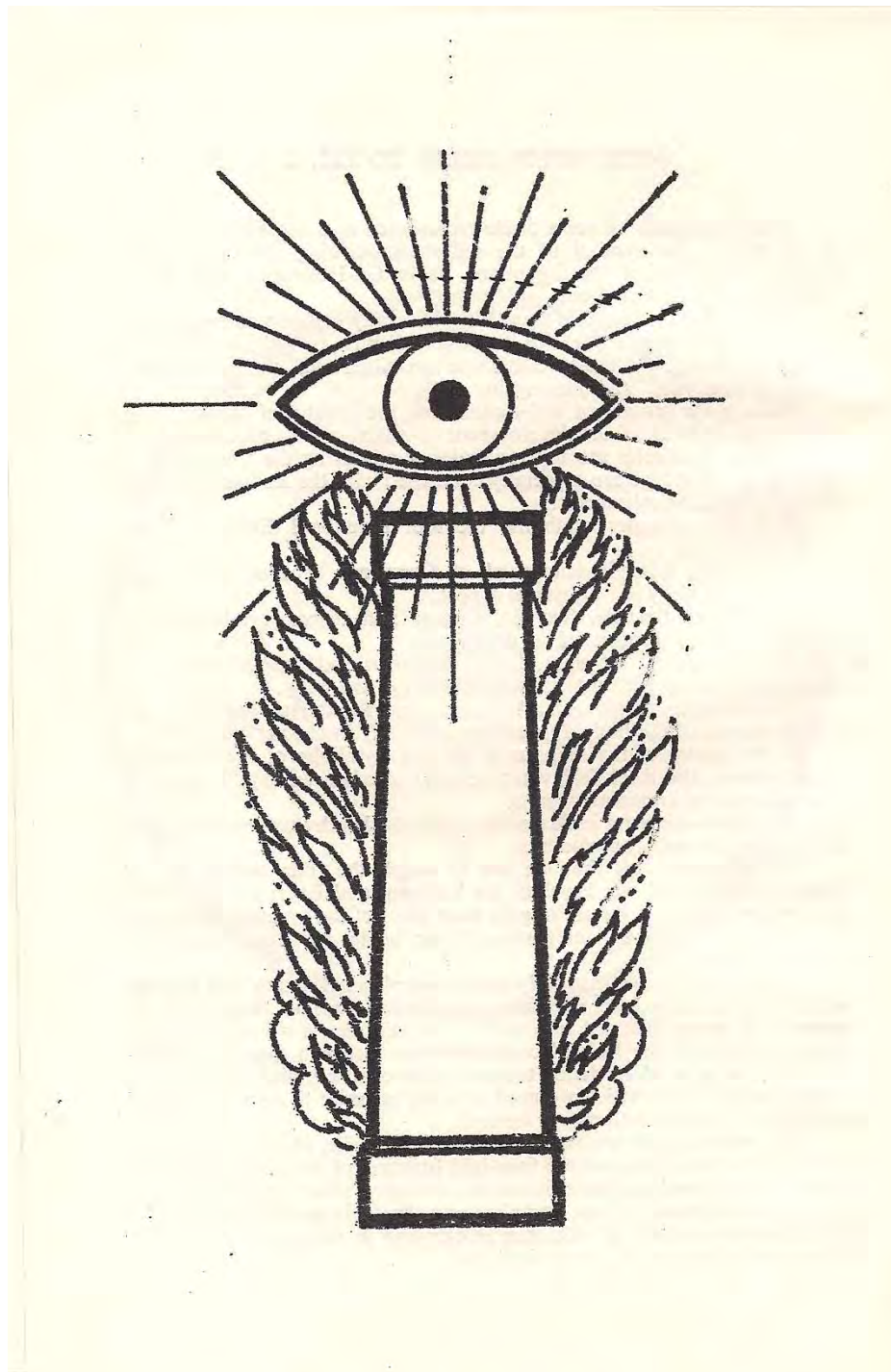
MEDITATION GUIDE TO FIG. 2



60. In this diagram we see a circle represented as a serpent with its tail in its mouth, the symbol of the self-circumscribing life force. This Serpent is the On of the Egyptians, as in On-Heliopolis, and of the Babylonians, as in Babyl-on.
61. The Serpent-with-tail-in-mouth signifies any self-stimulating energy system. The Serpent's tail is in its mouth; it bites its tail; from the tail a message goes to the head, "Someone has bitten me," the head replies, "I will protect you," and bites again.
62. Here is the ground of self-stimulation, the ground of egotism, and, at the highest level, of the development of reflexive-self-consciousness.
63. Within the circles are four triangles, symbolizing the four triads of the Zodiac. Here we are especially concerned with the Zodiacal symbols in their psychological aspects.
64. The four triangles symbolize the four functional divisions of the human organism.
65. The Earth triangle composed of Capricorn, Taurus and Virgo, symbolizes the body in its physical aspect.
66. The Water triangle, Scorpio, Cancer and Pisces, symbolizes the psychic, or feeling aspects, of the organism.
67. The triangle of Air signs, Libra, Aquarius and Gemini, represents the perceptive, memory and rational aspects of the body.
68. The triangle of Fire signs, Aries, Leo and Sagittarius, represents the energy aspects of the body appearing specifically in the nervous system.

69. In the center of the diagram is an Eye, symbolic of the observing consciousness, the Real Self, what we refer to when we say, "I, myself." 'The Subject that knows all objects'.
70. The whole diagram indicates the method whereby we may gain self-knowledge through consciousness.
71. The diagram says that we are to watch the four aspects of our being - the Physical, the Psychic, the Rational and Energic. Whenever we perform an act, if we are to gain from this act the greatest value, and by it, move towards the integration of our being, we are to watch our four-fold function.
72. We are to observe our body processes, physical action, the feelings accompanying these, the reasons pretending to explain them, and the amount of energy inserted into them. By this means we shall become aware initially of the lack of correspondence between these four functions, of our general tendency towards disintegration, and of the zones of our being, within which we need to work in order to gain the control and reflexive-self-consciousness we seek.
73. The more clearly we can verbally articulate, i.e. say to ourselves in words, what we observe of the four-fold function of our being, the more consciousness pervades these functions, the more power we will have to control the responses of our organism and thus gain greater control with the necessary increase of efficiency in carrying us through the processes of our evolution towards our desired goal.

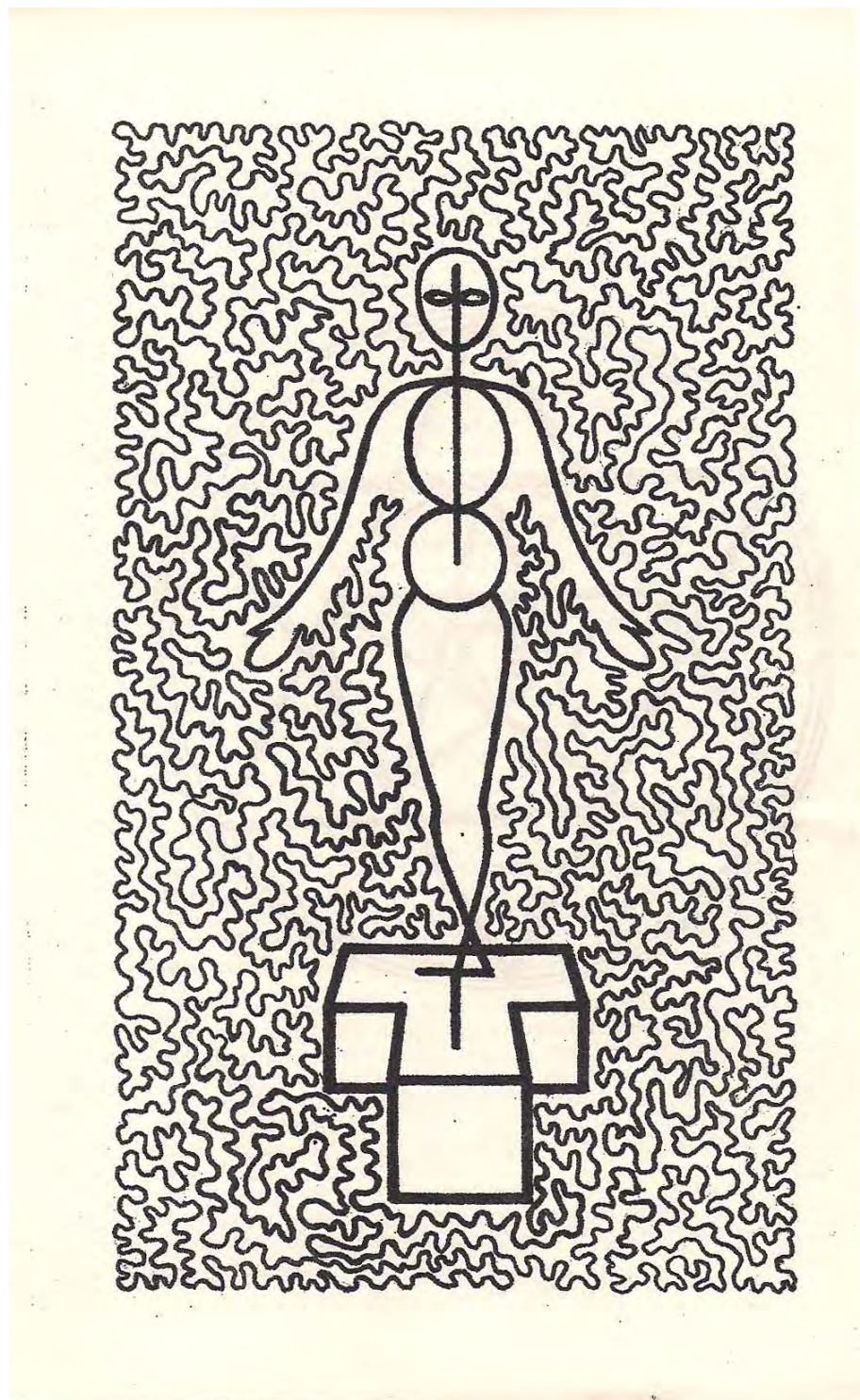
MEDITATION GUIDE TO FIG. 3



74. This symbol contains the original significance of the letter 'I.' This letter stands for the first person singular, the knowing subject of all knowledge, the acting subject of all action, the supreme 'I am', the 'I will', 'Eye-will' or Conscious Intelligent Power which creates, maintains and develops the Universe.
75. Because this Intelligent Power is Infinite, there is nowhere where it is not. Wherever Intelligent Power operates it is this same intelligent Power. Wherever there is a sufficiently sensitive organism this Intelligent Power may manifest as an individuated observer, a watcher and director of world events.
76. To increase the sensitivity of one's organism is to be able to manifest more and more of the original Intelligence-Power, more of Intelligence and Will. To decrease one's sensitivity is to decrease one's power to manifest Intelligent Will.
77. Every conscious being can think or feel in some degree 'I will'. If a being cannot in actual practice think or feel 'I will', that being may be placed in the category of non-conscious, mechanical beings. For only in the consciousness of the 'I will', 'Eye-will', is mechanicality transcended. Only if one can actually think and feel the meaning of the words 'I will' and actualize this meaning, can one free oneself from the laws governing the merely material processes of the world.
78. Conscious Will is the only non-mechanical force in the universe. Not to be conscious, not to be able consciously to will, is to be a mere machine. To become conscious of oneself as an 'I', an 'Eye', a World-Watcher, is the first prerequisite of freedom, of self-determination.
79. In this symbol we have represented the 'I' as a vertical column over which is suspended an Eye. This Eye is represented when we print or write by the dot over the small 'I'.

80. The Vertical column represents that aspect of the 'I' which appears as unified Will, the anti-gravity force in our being, the force which stretches upwards against the downward pull of the earth, against the dead weight of matter as such. It is by this will to oppose the down-ward pull of the earth, the inertia of dead matter, that we may conquer the tendencies of the physical body and the mechanical association processes occurring in the brain. Only by actually conquering these tendencies can we gain the freedom which is potentially ours.
81. The flames issuing from the columns signify the fire of aspiration, the desire for freedom, from which is generated the light of consciousness in the 'I'. Without this aspiration nothing worthwhile can be attained in any field in any world. Aspiration is the spearhead of evolving spirit.
82. The Eye over the vertical column represents that Aspect of the 'I' which we term the Observer, the World-Watcher. Consciousness is itself a catalyst and has power by its mere presence to change things. This is signified by the radiating lines proceeding from the Eye.
83. The Eye thus represents the Seer of All things, the World-Watcher with which every conscious being is essentially one. Only when a man becomes aware of himself as such a Watcher, such an Eye, can he begin consciously to direct his life towards its proper goal.

MEDITATION GUIDE TO FIG. 4



84. Look at this illustration. Fix your gaze on the maze-line and try to follow it with your eye. You will find that this requires considerable attention. It is not easy to keep one's consciousness on the maze-line; there is a tendency for the eye to leap across the inter-spaces and to try to find some completely enclosed space where the line meets itself. if such an enclosed space could be discovered consciousness would then be able to rest within it, as in a zone of security.
85. Once a totally enclosed space had been found it would then be possible to recognize it as such. (Recognition is possible only if a form has already been seen). Recognition is a most important factor in creating a feeling of security and freedom from fear. Recognition is the first requirement if we are to adapt our action to our environment, whether we are to fly from a situation, to oppose it, or to co-operate with it.
86. If we follow the maze-line to its ends we will find that they terminate in the hands of the figure of the man.
87. There is something in the human being which enables him to gather into himself the chaotic forces symbolized by the maze-line and to impose upon them some recognizable form. What is this something in man which enables him to gather into himself the forces of chaos and to impose order upon them? It is his already established form.
88. Look at the position of the man's feet in the illustration. They are placed together to form a letter 'T'. This 'T' form is repeated in the block shape upon which the man is standing. In the midst of all the meandering movement of the maze-line, the rigid lines of the block letter 'T' stand out as a symbol of security.
89. We use the letter 'T' to symbolize the established form of a thing, or whatever is fixed or identifiable in an event or situation. The 'T' is made of two lines

crossing each other at right angles and so arranged that they present a symmetrical figure. In lines placed at right angles to each other we see illustrated two directions having nothing in common with each other, except that they are directions. The fact that the two lines have no common direction is the chief virtue of the letter 'T'. For when two things or events have nothing in common we are enabled to place them in separate categories of thought, and it is by the process of categorizing things and events that we are able to bring our lives into order and thus provide ourselves with a firm basis on which to build a realistic world-view.

90. When our worldview corresponds with the world as it is in reality, we are in possession of an eternally valid form, a key with which we can unlock all the mysteries of time and eternity.
91. The aimlessly meandering maze-line symbolizes all chaotic force outside any formalized, ordered systems. The form symbolizes all that is fixed, established, formed or ordered. The maze-line and the 'T' form are exactly contrary to each other. It is by the understanding of the principle of contraries that man may maintain his being and position in the universe.

MEDITATION GUIDE TO FIG. 5



92. In this diagram we see a triple circle in which is inscribed the six-pointed star, or double triangle, internal to which is another circle containing a five-pointed star, internal to which is another circle containing another six-pointed star.
93. The three lines circumscribing the large circle symbolize the three-fold nature of all beings, the Power, Form and Function which appear in Christian symbology as the Father, Son and Holy Ghost. This large circle represents the bound of Macrocosmos, the Order or Law of the Great Universe.
94. The Six-pointed star, or double triangle, inscribed within this large circle, symbolizes the primary polarity of Universal Being. This polarity is that referred to in the book of Genesis, where it is said, "Man is made in God's image, male and female," thus indicating the primary polarity in the source of creation, which polarity appears in organic life, at the individual level as sexuality.
95. This Universal polarity presents itself to us under the dual aspect of force and matter, the principle of **change-initiator** and **mass-inertia**.
96. Within the hexagon of the large six-pointed star is a circle containing a five-pointed star. A five-pointed star symbolizes man as the being informed through his five senses, empirical man standing upon the earth, his arms outstretched to receive the data of natural stimuli upon which his mind must feed in order to bring himself into relation with the objective world.
97. It is to be observed that only one point of the five-pointed star may correspond with the point of the six-pointed star and that the other four points are out of phase with the rest of the Macrocosmic star. On the one point of correspondence it would be in order for us to write the word, 'Hearing', for, "**Hear!** Oh Israel,"

is the first commandment.

98. Only by **hearing** the Truth, Torah or Law of Cosmic Being can one begin to grow the necessary organ, the sixth-sense, which will bring our five-sense man into harmony with the Macrocosmic Being.
99. Fortunately for us, inscribed in the center of the five-pointed star is a circle containing the internally projected image of the Macrocosmic six-pointed star. This image symbolizes that in us, of which we may become aware, and by means of which we may attain Macrocosmic Consciousness.
100. To attain this consciousness we must bring ourselves to understand the basic polarity of our being appearing as **initiative-force** and **mass-inertia** the basic polarity of which, the Freudians were led, by nineteenth century naive materialism, to misinterpret as indicating physiological sexual processes, or specifically the genitalia, which processes, are in fact, merely the physiological objectification at the individual level of micro-cosmic polarized forces, themselves deriving from, and projected within, the Macrocosmic Polarized Power Field.
101. Only by realizing the Macrocosmic source of the microcosmic polarized forces can we release ourselves from the dictatorship of non-individuated impulses within our being, and thus gain the freedom of body, mind, soul, and spirit we pursue.

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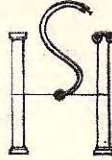
Parable and Paradox.

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International Hermeneutic Society

BCM/IHSV LONDON W. C. 1



Research :
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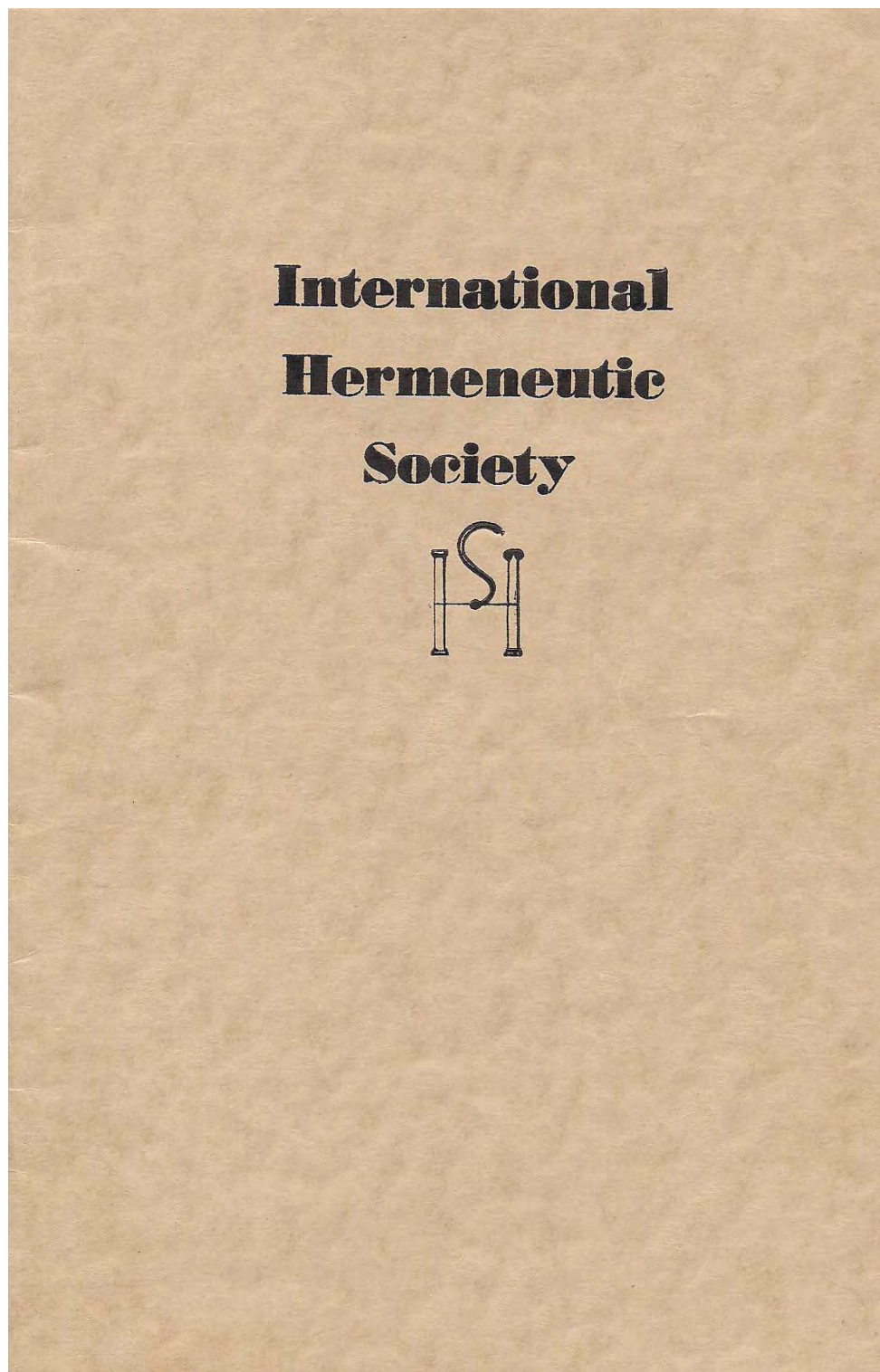
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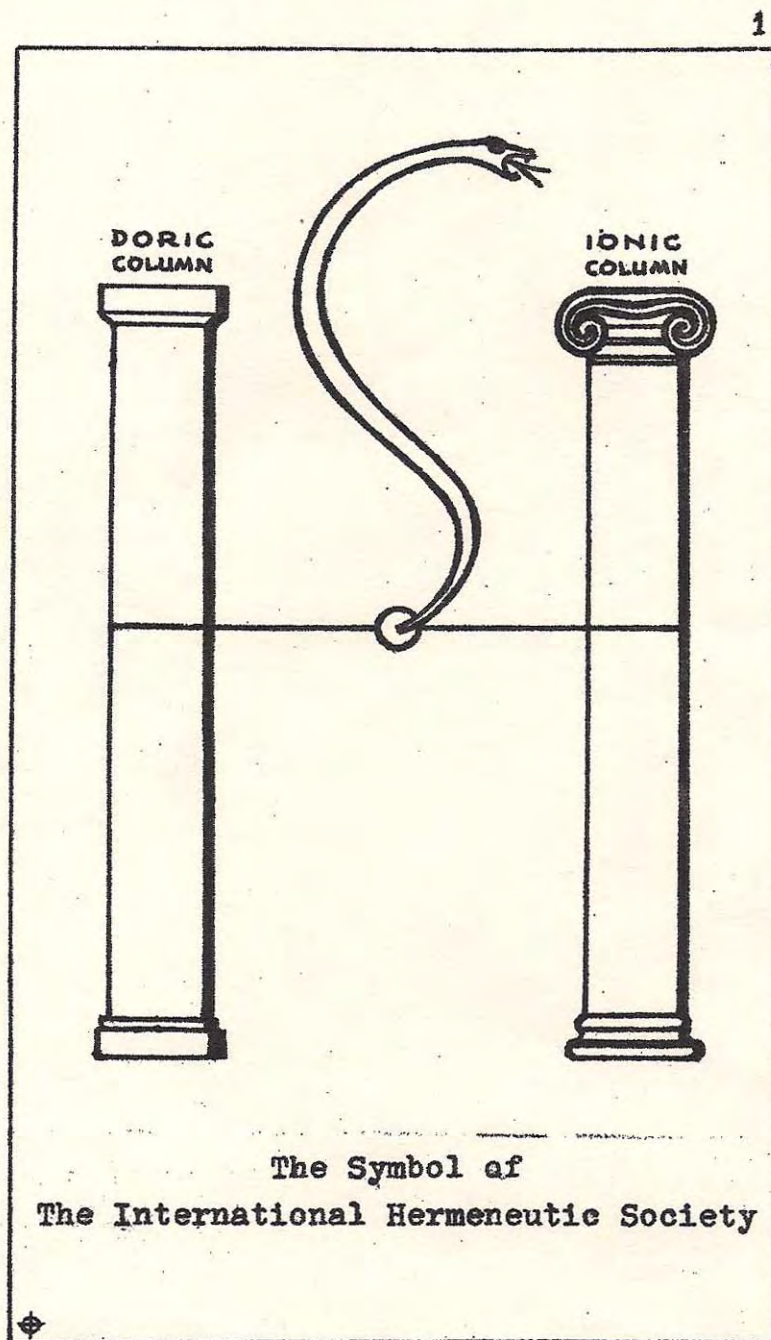
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APPENDIX 1 – SCANNED FACSIMILE OF IHS PAMPHLET





INTRODUCTION

The I.H.S. exists in order to make known to its members the results of an organon of thought rooted in the sonic geometry of the universe. This organon is that hinted at in the works of mystical philosophers and in the symbols of the great religions of the world. By its means may be in-built into man a world-view in conformity with total reality.

This organon is the only existing or possible instrument whereby the elements of man's thoughts may be brought into correspondence with the elements of phenomenal and noumenal being. Without this correspondence, it is impossible for a man to understand the nature of his own being and that of the universe at large. Without this correspondence, man's mental processes must remain forever out of phase with reality, and in this out-of-phase state man must suffer physically, mentally and psychically. When the elements of man's mental life are out of proper relation to the elements of reality, he is by that fact deprived of the wholeness essential to his perfect integration, without which integration permanent happiness and well-being are unattainable.

All truths, wheresoever found, mythic, religious, philosophic or scientific, spring necessarily from one Supreme Truth. This Truth is the Substantial formal Being and contents of the Macrocosmic Logos, which embraces all temporal and serial possibilities in one Supreme eternal simultaneous actuality.

It is said, 'Obey, in order to rule.' What man has to obey is the law of his being, which is an expression of the law of the universe, the Law of the Macrocosmic Logos itself. To obey this Law one must understand the form in which it expresses itself.

Let us begin then by considering the individual's position in relation to the universal and see the best manner in which he may relate himself to it.

Man is a three-fold being of Feeling, Thought and Action, with a fourth point, or Self from which he may, when he becomes aware of it in himself, observe without identification, and thus in freedom, the other three.

Once a man can see the possibility of not being over-ruled by his feeling, his thoughts or his actions, he then becomes aware of the direction in which freedom lies.

The greatest error of thought a man may commit is to think that he is merely a material being isolated from all the other beings in the universe.

The greatest error of action a man may commit is to act as if his actions could confine themselves and their effects to himself.

The greatest error of feeling a man may commit is to harden his heart against his fellow men.

These three kinds of error stem from one source : the self-will of the finite being.

It is fantastic for an individual being to imagine that it exists from itself. The food which sustains it, the air it breathes, the water which circulates as blood in it—everything it has is derived from outside itself and ultimately from the very Absolute.

As long as the three kinds of errors are committed, a man will not find peace within himself, for, as his being is not his own, the attempt to establish it in isolation is doomed to failure. Ultimately, to find peace and happiness, a man must give himself back to the Universal Being from which he has never ceased to be an integral part.

It is very necessary for a man's happiness that he eradicates the errors which bring him into dis-harmony.

First of all, however, we must become *aware* of our errors—otherwise their elimination is impossible. We must watch ourselves on three levels. We must watch our actions, our thoughts and our feelings. At first, of course, we shall be unable to watch ourselves simultaneously on all three levels. Therefore we should try, simply and calmly, to watch our feelings as they arise in us. Likings and dislikings should be observed but at first not interfered with. We shall by this means discover that when a thing or idea is presented to us from outside there arises in us a feeling of liking or disliking. Sometimes the feeling may be so weak that we find ourselves indifferent to its presence. At other times the feeling may be so strong that it completely over-rides our determination to watch calmly its progress.

When we have gained some benefit from the watching of our feelings, we shall gradually realise that *we are not the feelings that we are observing*. Essentially, we are separate from them. Thus we learn that *the observer of anything is not the thing he observes*. This idea is tremendously important. If the watcher of the feelings is not himself the feelings he watches, then there is no real reason why he should be perturbed by them. The Watcher, the Observer, the essential Self is really free from everything he may observe. This fact of the Observer's freedom from whatever he observes is the key to the regaining of the freedom which man lost long ago at the fall of Adam. We must try and keep this great saving thought continually in our minds :

THE OBSERVER IS NOT THE OBSERVED.

The Watcher is not the thing he watches ; the Self is not the phenomena

presented to its eyes.

Once we understand the value of separability of the Observer and the observed, we are on the way to realising the perfect freedom in which the worship of the Universal Being consists . . . the freedom which springs from the realisation of Universal Truth.

The changeability of feelings, the appearance and disappearance of moods in consciousness — this proves to us the essential freedom of consciousness itself. Something is at the back of every mood, every feeling and every idea that we experience. That which is at the back of all our experiences is the aim of every religious practice in the world—of magic, mysticism, prayer and Yoga. That which stands behind everything in the universe is the Supreme Self of the universe, and once contacted, releases us from all the errors of the world. We become illuminated by the light of the second person of the Trinity ; we see the Virgin Sophia, the Eternal Wisdom.

When we see that we are not our *actions*, not our *thoughts*, and not our *feelings*, then we shall realise that we are essentially free from all constraint.

Once we have realised what freedom is, we are ready to fight for it. We shall have to fight for it because it cannot be obtained easily. The human organism is a battle-field of opposing tendencies which are the results of all our previous appetites, wills, ideas and actions.

Once established in action, an appetite tends to extend itself. In the memory are all the impressions of all the appetites we have ever allowed to figure into ideas or actions. The memory in the untrained man is a strange house where reality and phantasy inseparably fuse.

An established memory of a feeling or idea has quality which may be called inertia—by which it tends to maintain itself in spite of serious efforts to dislodge it. This inertia is the result of the appetite involved in it. *Inertia is established will.*

Appetite has involved itself in will. Will has generated itself as power, and power has established itself as a material motion. Every material motion is merely the manifestation of power—that of will and appetite. When we understand this, we are in possession of the key to the control of every inertia, of every habit. Each desire should be carefully examined and its object clearly defined — with all the results necessarily arising from it if allowed to pass into action. When the results of a desire are seen to their necessary conclusion, the will is affected by the process of analysis and by the pre-imagined end of the fulfilment of the desire. Then, if the desire leads to a higher desirable and that to a still higher, the will proceeds to release the power to fulfil the desire.

Ordinarily, man does not analyse the end result of his desires before acting upon them. He finds that his desires have passed into action before he has time to gather himself together. As long as he is subordinated to the movement of unanalysed desires in himself, he is little other than an animal; his humanity is only potential. Freedom for him is a meaningless sound—not a word with significance. To climb above this subhuman level into the zone of freedom, it is necessary to gain some measure of power to analyse the end-results of a desire allowed to express itself in action. At first, the attempts to analyse the effects of a desire are not very successful. The desire itself has naturally no tendency in itself to wish to control itself, and if it were not for the memories of pains arising from the activation of previous unanalysed desires, there would be little possibility of gaining the ability to analyse desire.

Thus we see that the pains of experiences arising from the activation of unanalysed desires themselves give rise to the desire to analyse desire. Here desire turns upon itself like a snake seizing its own tail and strives to assimilate its own meaning before allowing itself to pass into action.

A snake seizing its own tail is a very important symbol and should be seriously meditated upon. When the snake lets go of its own tail and seizes something else, it is in grave danger of swallowing something it will not be able to assimilate; and even if it swallows something assimilable, the sleep which falls upon it during the period of its digestion, places it at the mercy of the hunter who knows its habits.

Once the power to inhibit the immediate activation of a desire is gained, the greater efficiency derived becomes the spur to further efforts at desire control.

When examined in the mind, the fulfilment of a desire may be seen to be the motive for an action. Motive examination thus becomes very important. We must learn to verbalise our mental processes so accurately that we are able to trap a motive in a net of words. Then we can see clearly whether a given motive is good, that is, ultimately desirable or not. By clear, verbal analysis we thus pin down our appetites, desires and motives. To think to the very end of a problem, using words accurately, is to participate in the work of the universal Word, the Logos, the Saviour of men.

A good motive is one which aims at the ultimate good of the whole universe. An evil motive is one which aims at the temporary pleasure of an individual at the expense of others. To have a good motive is to receive the support of the Universal Being itself. To have an evil motive is to set oneself at variance with oneself. Even when one has a good motive, it does not follow that the inertia of previous evil motions will cease. A battle may be expected while a single centre of inertia persists. Only complete control confers freedom from inertia. We should not therefore be depressed when we feel the battle of contrary wills within

us. Ultimately, if we persist in our process of desire analysis and set up good motives, we must come to freedom and peace.

"Blessed is he who overcomes" says the Revelation of St. John.

To help the process of analysis, it is useful to distinguish between two kinds of stimuli acting upon the desire nature. One kind is of internal, the other of external origin. We may call the inner stimuli memories. In memory we may include not only traces in the mind of things perceived by an individual since birth, but also innumerable traces derived from parents and ancestors, which may be classed generally as hereditary tendencies.

We must learn to clearly differentiate between a memory stimulus and one which is external and physical. This is not as easy as would at first appear. The memory stimulus tends to fuse with an external stimulus if it has any point of similarity. This fused compound presented to the mind is the cause of a large part of mental confusion. Confusion itself is really the state where elements which should be quite distinct fuse together as the result of the possession of certain elements in common.

The state of mental confusion in a person arising from fusion of similars is parallel with the initial chaos which preceded the creation of the universe. This chaos was conquered and ordered by the Logos, the Word which incarnated itself as the Universal Being, the Lord, the Principle of Order, the Cosmic Saviour. The Word, by its ordering power, saves us from chaos—a terrible state of hunger for unknown things. The word, then, is the chief weapon we have in the battle against confusion of mind, heart and body.

The vocabulary of an individual consists of two kinds of words : the *active* words and the *passive* words.

An active word is one which may be accurately defined and used in its right context. A passive word is one which is understood in a general way on hearing it or reading it, but which may not be defined accurately or used in contexts in which it has not previously been met.

It is very important to change one's passive words into active words as soon as possible. Every passive word is a potential danger to its hearer or user. Political propaganda and religious evangelism frequently triumph by means of the passive words in the listener's vocabulary. Millions of people have fought in causes they would not have identified with if they had been able to convert all their words to the active kind.

We cannot begin to think accurately about anything until our fundamental words, the words signifying our governing ideas, are raised to the active level. Words like Truth, Beauty and Goodness, used at the passive level, may be very dangerous. They have certainly caused suffering to millions of people during the last two thousand years.

We should be very wary of words and never fight for them until we are quite sure what they mean and that what they mean is worth fighting

for. Then we should fight only with the word—the “two-edged sword” going out of the mouth of the Saviour in the Revelation.

No Mantra Yogi would use a word without understanding it in its very root, for he knows that power is hidden in words rightly used.

A word is a modality of power, an intention of will, an objectification of appetite.

To realise this is to develop a health respect for words. Words are stimuli which release feelings, ideas and actions. They control the peoples of the world. The rulers of the world are so because they have fewer passive words in their vocabularies than the people they govern. To bring words together in the mind brings powers into conjunction, produces new patterns for action and transforms one's own nature and that of the world.

Certain words control other words. The words which signify general ideas control all the particulars which come under those generals.

Of words referring to *intellect*, the word TRUTH is most important. Of words referring to *feeling*, the aesthetic nature, the word BEAUTY is most important. Of words referring to the body, to the material world of *action*, the word GOOD is most important.

That is why Plato attached so much importance to them.

Jesus Christ is called the Word, the Lord. The Word is Lord of the Universe. A word is not a mere sound arising from the vocal organs of a man. A word is part of *the Word*, part of the universal, formal Being.

Every human individual is a unique configuration of forces, physical, mental, psychical and spiritual and requires for its evolution and proper development a graded series of exercises and meditation guides in accordance with this fact. Members are therefore required to return records of the results of their meditations and other exercises so that appropriate symbolic diagrams and exercises may be presented for their further work.

INTERPRETATION OF THE I.H.S. SYMBOL SHOWN IN THE FRONTISPIECE

The Doric column represents the male, active, positive principle : Adam in his separativity, idea, form, initiative. Supernally it signifies the formative force of the Eternal injecting itself into the Abyssal Timelessness of the Void.

The Ionic column represents the female, passive, negative principle, Eve in her separateness, receptive substance, undefined feeling. Supernally it signifies the waiting Abyssal Chalice of Undefinedness.

The tie-line between the two columns represents the relation between the active and passive, or male and female principles.

The letter 'H' formed by the two columns and the tie-line signifies that-which-Polarises-itself in any dual relation. It is the Master Concept comprising the significance of all its constituent symbols, the relations and implications.

The small circle in the middle of the tie-line signifies the circumscription of a force, which circumscription constitutes its individuation, supernally it is the principle of Absolute positivity, the Hand of God emerging from a cloud, the necessary reference point in consciousness which makes Individual existence possible. In the world it reflects itself in the human being as the Ego, the point or zone of interrelation of the forces of the superior and inferior worlds.

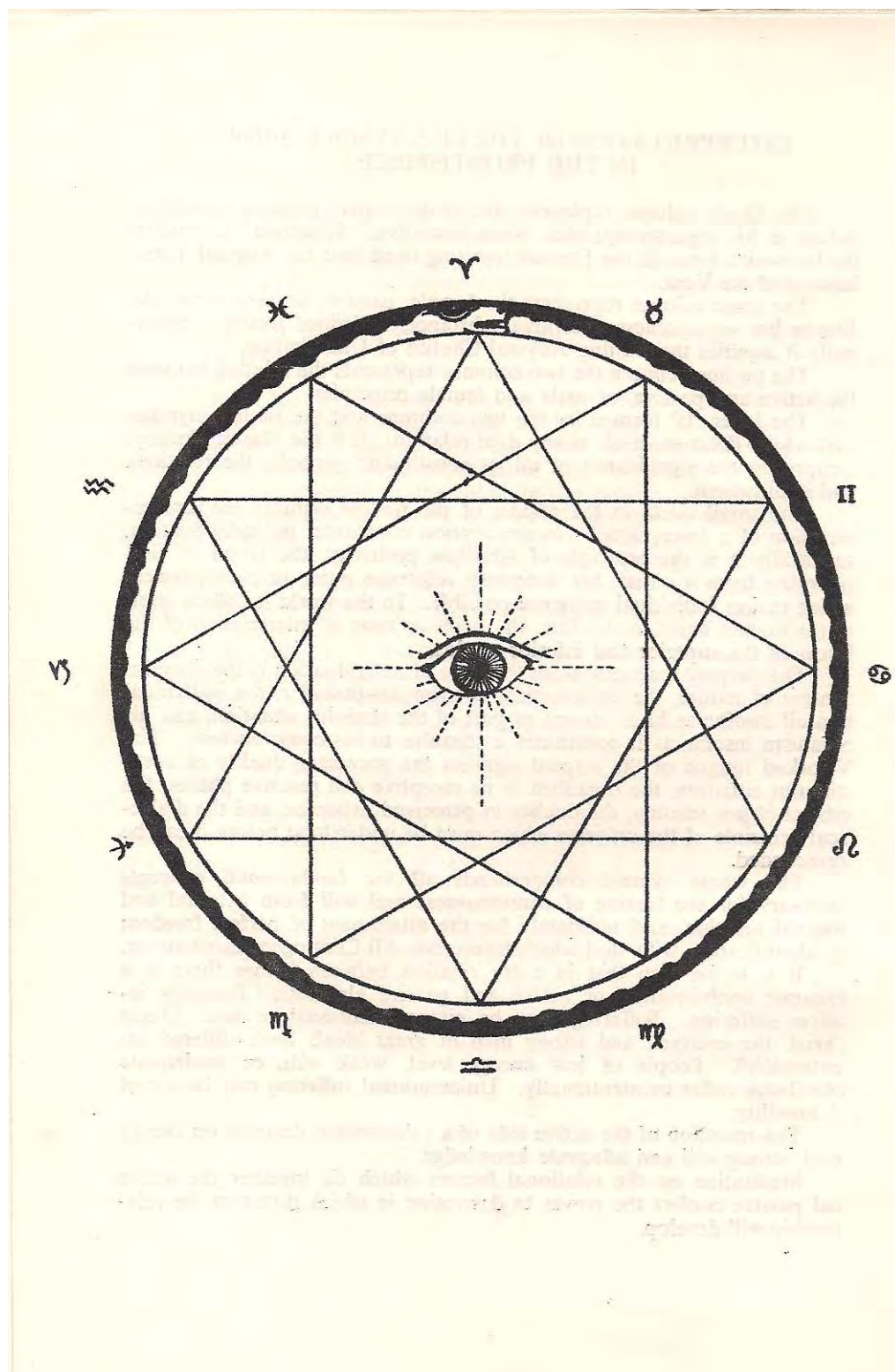
The Serpent emerging from the zone of individuation is the stimulus content of nature, the environment as stimulus-provider, the individual himself insofar as he is viewed as part of the stimulus situation, and his organism insofar as it constitutes a stimulus to his consciousness. The V-forked tongue of the serpent signifies the necessary duality of every stimulus situation, the organism in its receptive and reactive phases, the subject-object relation, the duality in perceived existence, and the dialectical principle of the universe which must be understood before it can be transcended.

The whole symbol comprehends all the fundamental concepts necessary for the freeing of consciousness and will from external and internal reaction, and ultimately for the attainment of perfect freedom by identification with that-which-transcends-All-Contingencies-whatever.

It is to be seen that in every relation between beings there is a dynamic confrontation of active and passive elements. Passivity involves suffering. Suffering may be either intentional or not. (Jesus Christ, the martyrs, and strong men of great ideals have suffered intentionally). People of low energy level, weak will, or inadequate knowledge suffer unintentionally. Unintentional suffering may be a root of humility.

The retention of the active side of a relationship depends on energy level, strong will and adequate knowledge.

Meditation on the relational factors which tie together the active and passive confers the power to determine in which direction the relationship will develop.



MEDITATION GUIDE TO FIG. 2

In this diagram we see a circle represented as a serpent with its tail in its mouth, the symbol of the self-circumscribing life force. This Serpent is the On of the Egyptians, as in On-Heliopolis, and of the Babylonians, as in Babyl-on.

The Serpent-with-tail-in-mouth signifies any self-stimulating energy system. The Serpent's tail is in its mouth ; it bites its tail ; from the tail a message goes to the head, "Some one has bitten me," the head replies, "I will protect you," and bites again.

Here is the ground of self-stimulation, the ground of egotism, and, at the highest level, of the development of reflexive-self-consciousness.

Within the circles are four triangles, symbolising the four triads of the Zodiac. Here we are especially concerned with the Zodiacal symbols in their psychological aspects.

The four triangles symbolise the four functional divisions of the human organism.

The Earth triangle composed of Capricorn, Taurus and Virgo, symbolises the body in its physical aspect.

The Water triangle, Scorpio, Cancer and Pisces, symbolises the psychic, or feeling aspects, of the organism.

The triangle of Air signs, Libra, Aquarius and Gemini, represents the perceptive, memory and rational aspects of the body.

The triangle of Fire signs, Aries, Leo and Sagittarius, represents the energy aspects of the body appearing specifically in the nervous system.

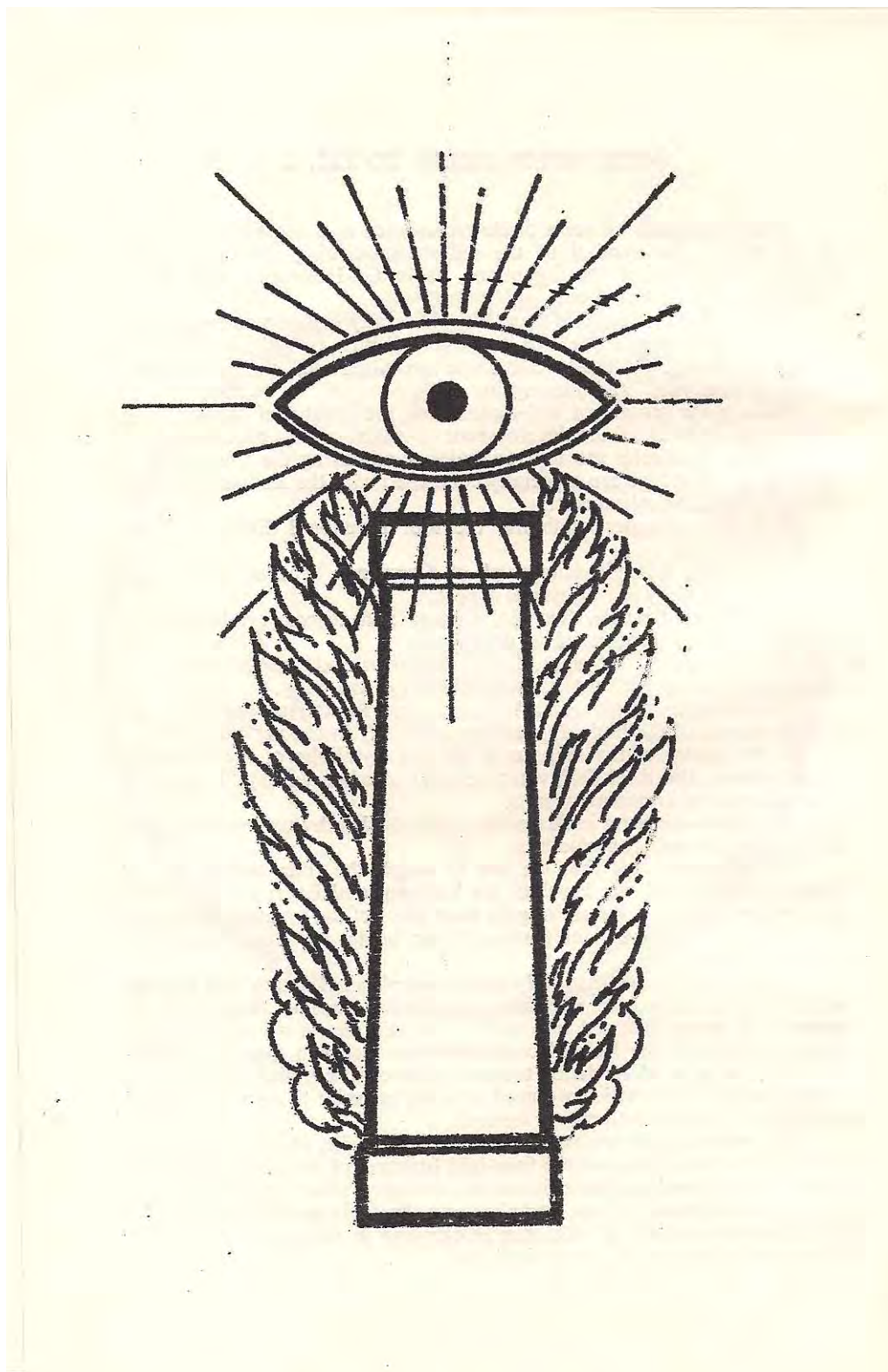
In the centre of the diagram is an Eye, symbolic of the observing consciousness, the Real Self, what we refer to when we say "I, myself." The Subject that knows all objects.

The whole diagram indicates the method whereby we may gain self-knowledge through consciousness.

The diagram says that we are to watch the four aspects of our being—the Physical, the Psychic, the Rational and Energic. Whenever we perform an act, if we are to gain from this act the greatest value, and by it, move towards the integration of our being, we are to watch our four-fold function.

We are to observe our body processes, physical action, the **feelings** accompanying these, the **reasons** pretending to explain them, and the amount of energy inserted into them. By this means we shall become aware initially of the lack of correspondence between these four functions, of our general tendency towards disintegration, and of the zones of our being, within which we need to work in order to gain the control and reflexive-self-consciousness we seek.

The more clearly we can verbally articulate, i.e. say to ourselves in words, what we observe of the four-fold function of our being, the more consciousness pervades these functions, the more power we will have to control the responses of our organism and thus gain greater control with the necessary increase of efficiency in carrying us through the processes of our evolution towards our desired goal.



MEDITATION GUIDE TO FIG. 3

This symbol contains the original significance of the letter 'I.' This letter stands for the first person singular, the knowing subject of all knowledge, the acting subject of all action, the supreme 'I am,' the 'I will,' 'Eye-will' or Conscious Intelligent Power which creates, maintains and develops the Universe.

Because this Intelligent Power is Infinite, there is nowhere where it is not. Wherever Intelligent Power operates it is this same intelligent Power. Wherever there is a sufficiently sensitive organism this Intelligent Power may manifest as an individuated observer, a watcher and director of world events.

To increase the sensitivity of one's organism is to be able to manifest more and more of the original Intelligence-Power, more of Intelligence and Will. To decrease one's sensitivity is to decrease one's power to manifest Intelligent Will.

Every conscious being can think or feel in some degree 'I will.' If a being cannot in actual practice think or feel 'I will,' that being may be placed in the category of non-conscious, mechanical beings. For only in the consciousness of the 'I will,' 'Eye-will,' is mechanicality transcended. Only if one can actually think and feel the meaning of the words 'I will' and actualise this meaning, can one free oneself from the laws governing the merely material processes of the world.

Conscious will is the only non-mechanical force in the universe. Not to be conscious, not to be able consciously to will, is to be a mere machine. To become conscious of oneself as an 'I,' an 'Eye,' a World-Watcher, is the first prerequisite of freedom, of self-determination.

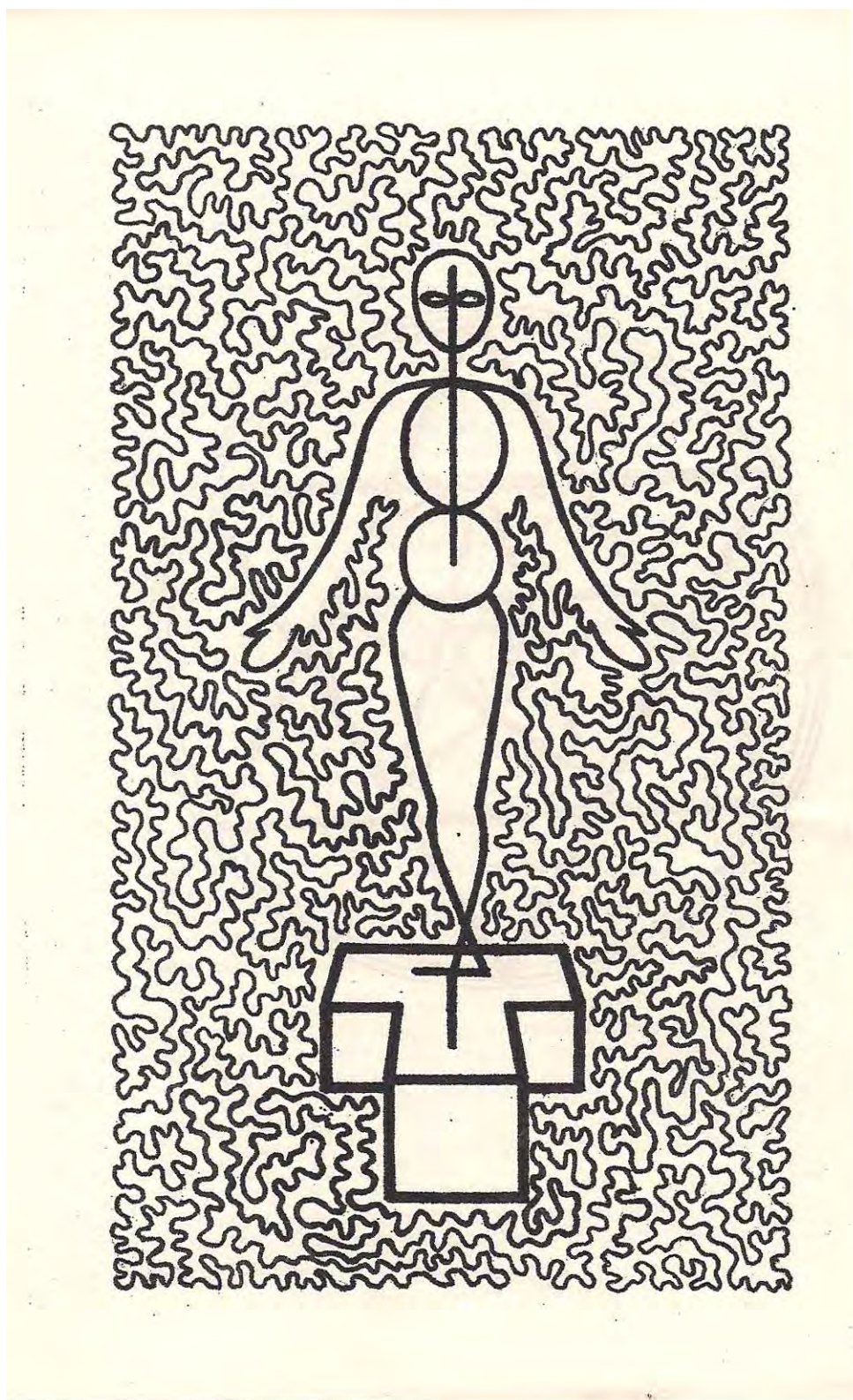
In this symbol we have represented the 'I' as a vertical column over which is suspended an Eye. This Eye is represented when we print or write by the dot over the small 'I.'

The Vertical column represents that aspect of the 'I' which appears as unified Will, the anti-gravity force in our being, the force which stretches upwards against the downward pull of the earth, against the dead weight of matter as such. It is by this will to oppose the downward pull of the earth, the inertia of dead matter, that we may conquer the tendencies of the physical body and the mechanical association processes occurring in the brain. Only by actually conquering these tendencies can we gain the freedom which is potentially ours.

The flames issuing from the columns signify the fire of aspiration, the desire for freedom, from which is generated the light of consciousness in the 'I.' Without this aspiration nothing worth while can be attained in any field in any world. Aspiration is the spearhead of evolving spirit.

The Eye over the vertical column represents that Aspect of the 'I' which we term the Observer, the World-Watcher. Consciousness is itself a catalyst and has power by its mere presence to change things. This is signified by the radiating lines proceeding from the Eye. a catalyst and has power by its mere presence to change things. This is signified by the radiating lines proceeding from the Eye.

The Eye thus represents the Seer of All things, the World-Watcher with which every conscious being is essentially one. Only when a man becomes aware of himself as such a Watcher, such an Eye, can he begin consciously to direct his life towards its proper goal.



MEDITATION GUIDE TO FIG. 4

Look at this illustration. Fix your gaze on the maze-line and try to follow it with your eye. You will find that this requires considerable attention. It is not easy to keep one's consciousness on the maze-line; there is a tendency for the eye to leap across the inter-spaces and to try to find some completely enclosed space where the line meets itself. If such an enclosed space could be discovered consciousness would then be able to rest within it, as in a zone of security.

Once a totally enclosed space had been found it would then be possible to recognise it as such. (Recognition is possible only if a form has already been seen). Recognition is a most important factor in creating a feeling of security and freedom from fear. Recognition is the first requirement if we are to adapt our action to our environment, whether we are to fly from a situation, to oppose it, or to co-operate with it.

If we follow the maze-line to its ends we will find that they terminate in the hands of the figure of the man.

There is something in the human being which enables him to gather into himself the chaotic forces symbolized by the maze-line and to impose upon them some recognizable form.

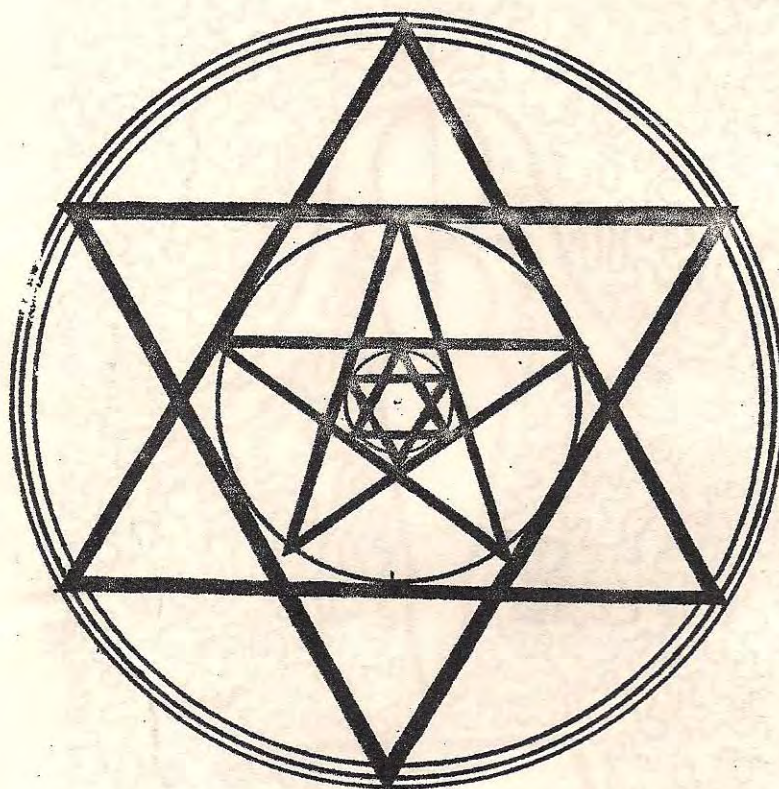
What is this something in man which enables him to gather into himself the forces of chaos and to impose order upon them? It is his already established form.

Look at the position of the man's feet in the illustration. They are placed together to form a letter 'T.' This 'T' form is repeated in the block shape upon which the man is standing. In the midst of all the meandering movement of the maze-line, the rigid lines of the block letter 'T' stand out as a symbol of security.

We use the letter 'T' to symbolize the established form of a thing, or whatever is fixed or identifiable in an event or situation. The 'T' is made of two lines crossing each other at right angles and so arranged that they present a symmetrical figure. In lines placed at right angles to each other we see illustrated two directions having nothing in common with each other, except that they are directions. The fact that the two lines have no common direction is the chief virtue of the letter 'T.' for when two things or events have nothing in common we are enabled to place them in separate categories of thought, and it is by the process of categorizing things and events that we are able to bring our lives into order and thus provide ourselves with a firm basis on which to build a realistic world-view.

When our world view corresponds with the world as it is in reality, we are in possession of an eternally valid form, a key with which we can unlock all the mysteries of time and eternity.

The aimlessly meandering maze-line symbolizes all chaotic force outside any formalized, ordered systems. The 'T' form symbolizes all that is fixed, established, formed or ordered. The maze-line and the 'T' form are exactly contrary to each other. It is by the understanding of the principle of contraries that man may maintain his being and position in the universe.



MEDITATION GUIDE TO FIG. 5

In this diagram we see a triple circle in which is inscribed the six-pointed star, or double triangle, internal to which is another circle containing a five-pointed star, internal to which is another circle containing another six-pointed star.

The three lines circumscribing the large circle symbolise the three-fold nature of all beings, the Power, Form and Function which appear in Christian symbology as the Father, Son and Holy Ghost. This large circle represents the bound of Macrocosmos, the Order or Law of the Great Universe.

The Six-pointed star, or double triangle, inscribed within this large circle, symbolises the primary polarity of Universal Being. This polarity is that referred to in the book of Genesis, where it is said, "Man is made in God's image, male and female," thus indicating the primary polarity in the source of creation, which polarity appears in organic life, at the individual level as sexuality.

This Universal polarity presents itself to us under the dual aspect of force and matter, the principle of **change-initiator** and **mass-inertia**.

Within the hexagon of the large six-pointed star is a circle containing a five-pointed star. A five-pointed star symbolises man as the being informed through his five senses, empirical man standing upon the earth, his arms outstretched to receive the data of natural stimuli upon which his mind must feed in order to bring himself into relation with the objective world.

It is to be observed that only one point of the five-pointed star may correspond with the point of the six-pointed star and that the other four points are out of phase with the rest of the Macrocosmic star. On the one point of correspondence it would be in order for us to write the word, "Hearing," for, "**Hear**, Oh Israel," is the first commandment.

Only by **hearing** the Truth, Torah or Law of Cosmic Being can one begin to grow the necessary organ, the sixth-sense, which will bring our five-sense man into harmony with the Macrocosmic Being.

Fortunately for us, inscribed in the centre of the five-pointed star is a circle containing the internally projected image of the Macrocosmic six-pointed star. This image symbolises that in us, of which we may become aware, and by means of which we may attain Macrocosmic Consciousness.

To attain this consciousness we must bring ourselves to understand the basic polarity of our being appearing as **initiative-force** and **mass-inertia** the basic polarity of which, the Freudians were led, by nineteenth century naive materialism, to misinterpret as indicating physiological sexual processes, or specifically the genitalia, which processes, are in fact, merely the physiological objectification at the individual level of microcosmic polarised forces, themselves deriving from, and projected within, the Macrocosmic Polarised Power Field:

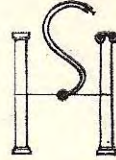
Only by realising the Macrocosmic source of the microcosmic polarised forces can we release ourselves from the dictatorship of non-individuated impulses within our being, and thus gain the freedom of body, mind, soul and spirit we pursue.

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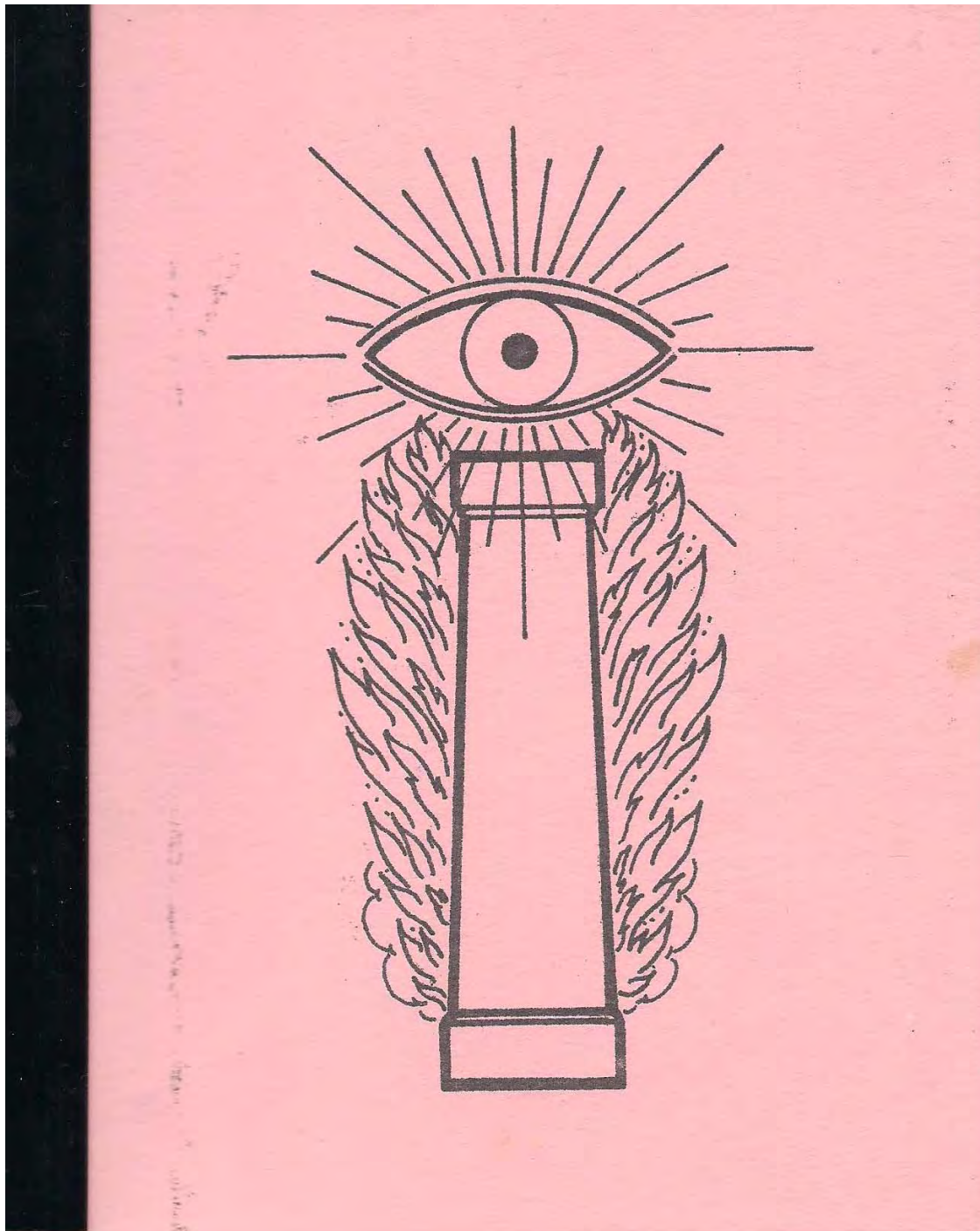
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APPENDIX 2 – MEDITATIONS



MEDITATIONS

by

Eugene Halliday

Hermeneutic Meditations

MEDITATIONS

A Word is an INTENDED sound. An intended sound is a sound used with intent to stimulate the mind stuff (chitta) into formal activity or ideation.

WORD is the very principle of power to order.

In the beginning of creation was the principle of order. By order of power (or power ordering itself) the universe came into being.

This power is Being - Consciousness - Bliss, an unbreakable trinity. (Satchitananda).

This Satchitananda is the Absolute. All finites are mere activities of this.

In the spinal cord is the coordinator of the three parts of the body. The three parts are not to be merged together to the point of loss of identity (confounding the persons). But they are to be coordinated in such way that their essential wholeness in action is not destroyed (non-dividing of substance).

This coordinating process depends entirely on the correct manipulation of words.

Say in words clearly what is the aim to be attained.
Say in words what are the methods to its attainment.
Say in words whether you can perform such deeds.
Say in words whether you are prepared to accept all the results of that aim's fulfilment.

The Intelligence which accurately controls words is called Logos by the Greeks, 'Verbum' by the Latins, 'Buddhi' by the Brahmanists.

Inertia is the only enemy. There is no inertia other than the inertia of previously established will.

If you had all your own way from the moment you were born, you would be an obnoxious creature, with no understanding, no compassion, nothing - you would be inhuman because you had never failed.

The five-sense man is five-times-ignorant man.

Character is destiny.

We find what we are looking for.

Your future is no more than the mass inertic tendencies of your organism now. You are already running in a certain direction, physically, mentally, psychically - and your future is already written in that fact.

There is no space between souls; there is only a resonance difference.

Magic consists in knowing the laws of resonance.

A function is always teleological, always to an end, predetermined.

Meditation Guide To Symbol Overleaf.

Look at this illustration. Fix your gaze on the maze-line and try to follow it with your eye. You will find that this requires considerable attention. It is not easy to keep one's consciousness on the maze-line; there is a tendency for the eye to leap across the inter-spaces and to try to find some completely enclosed space where the line meets itself. If such an enclosed space could be discovered consciousness would then be able to rest within it, as in a zone of security.

Once a totally enclosed space had been found it would then be possible to recognise it as such. (Recognition is only possible if a form has already been seen). Recognition is a most important factor in creating a feeling of security and freedom from fear. Recognition is the first requirement if we are to adapt our action to our environment, whether we are to fly from a situation, to oppose it, or to co-operate with it.

If we follow the maze-line to its ends we will find that they terminate in the hands of the figure of the man. There is something in the human being which enables him to gather into himself the chaotic forces symbolised by the maze-line and to impose upon them some recognisable form.

What is this something in man which enables him to gather into himself the forces of chaos and to impose order upon them? It is his already established form.

Look at the position of the man's feet in the illustration. They are placed together to form a letter 'T'. This 'T' form is repeated in the block shape upon which the man is standing. In the midst of all the meandering movement of the maze-line, the rigid lines of the block letter 'T' stand out as a symbol of security.

We use the letter "T" to symbolise the established form of a thing, or whatever is fixed or identifiable in an event or situation. The "T" is made of two lines crossing each other at right angles and so arranged that they present a symmetrical figure. In lines placed at right angles to each other we see illustrated two directions having nothing in common with each other except that they are directions. The fact that the two lines have no common direction is the chief virtue of the letter "T"; for when two things or events have nothing in common we are enabled to place them in separate categories of thought, and it is by the process of categorising things and events that we are able to bring our lives into order and thus provide ourselves with a firm basis on which to build a realistic world-view.

When our world view corresponds with the world as it is in reality we are in possession of an eternally valid form, a key with which we can unlock the mysteries of time and eternity.

The aimlessly meandering maze-line symbolises all chaotic force outside any formalised, ordered systems. The "T" form symbolises all that is fixed, established, formed or ordered. The maze-line and the "T" form are exactly contrary to each other in significance. It is by the understanding of the principle of contraries that man may maintain his being and position in the Universe.

The maze-line signifies no rigid established principle. The "T" form signifies just this principle of rigid establishment. Man stands between the two opposing concepts and is thus seen to be the Mediator between aimlessness and aim, between formlessness and form, between uselessness and use, between the free and the bound. The straight line down the centre of the man signifies the principle of co-ordination manifesting through the brain and spinal nerves. The figure of eight at right angles to this line, and making the form of the eyes, signifies the reciprocal relation between all forces of chaos and all established systems.

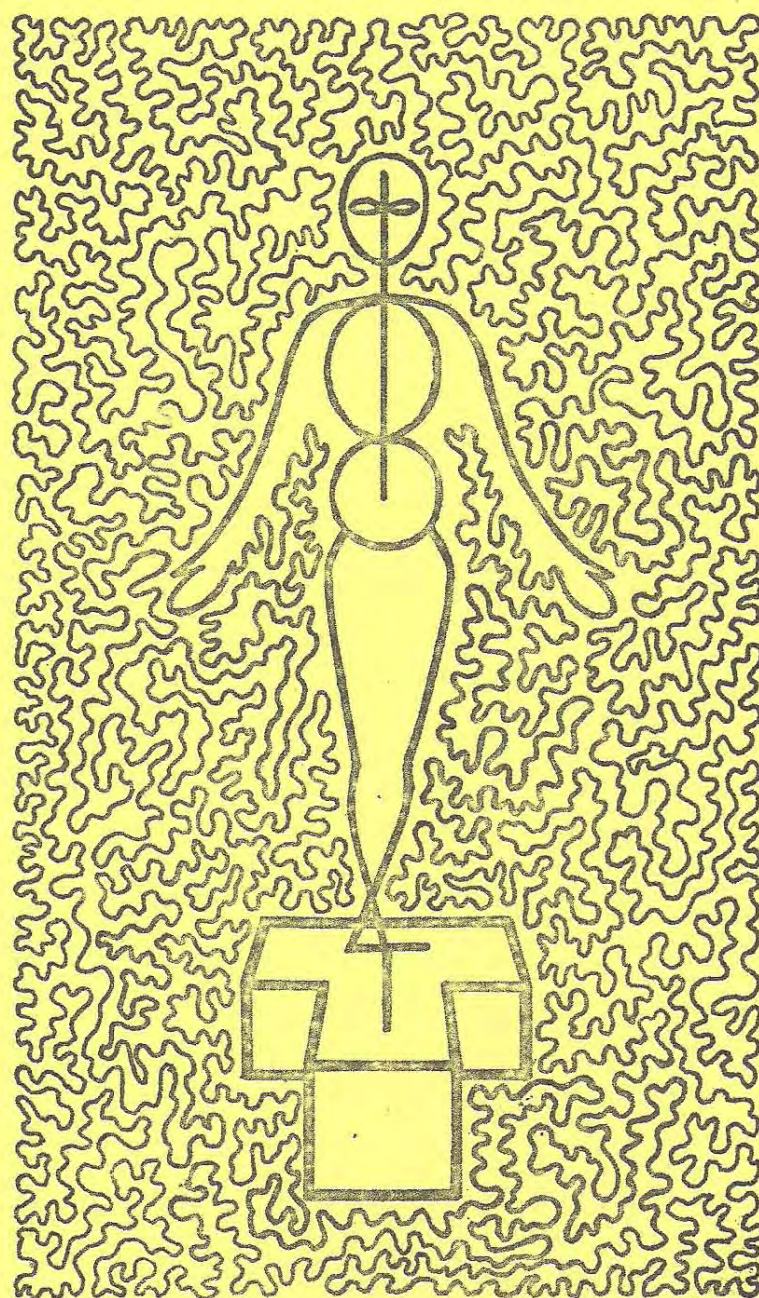


Fig. 2.

Left to themselves, artists would produce beauty but not greatness.

A system of symbology is the most important thing Man has evolved.

We can learn from every other kind of life there is.

Man is the only being who has studied his own origin.

Inhibit serial thinking and you become aware of another order of apprehension.

Woman is tuned in to the relational intent. Man is not.

Violence is the use of excessive energy.

Intelligence: the awareness of the purpose to be fulfilled.

The assassination of great men has more effect than their dying of old age.

Evolution: we are moving backwards to the origin.

Each one of us has a unique mode of internal evolution.

We create the conditions of our own enlightenment.

Interest is Creative.

All Wisdom of the Human Race begins with Hearing.

Study Your Own Responses. Anyone who can annoy you about your own agony is valuable to you.

The only reason you "bite" other people is that they remind you of your deficiencies.

Look out for that in you which bounces out to meet the stimulus - If you catch it, then, that is all there is.

All stimuli will influence one way or another -
Learn Self control - or - Suffer control by others.

If you do not adjust yourself actively to a situation - then the situation will impose itself upon you.

See to what bait you would rise - then manufacture some.

Initiative does not need a stimulus.

The way to conquer mortality is to conquer seriality.

No man is free until in fact he is no longer reactive to an external stimulus situation.

Every act of perception is a moment of disequilibrium.

The Time-process is a process of continuous generation of deaths, and, if you are lucky and remember your Immanent Spirit, continuous entry into deaths to make resurrections.

To gain freedom is to penetrate consciously into zones of pain.

You cannot realise your freedom until you have gone into bondage.

Justice means the natural result of an expression of power. Whenever power moves it changes and the change is imposed on itself by the moving power.

Know that every act contains within itself the seeds of self-objectification and therefore of self-accounting, self-exposure and self-refutation.

Whether you release your will, ideas or emotions the energy precipitates onto a centre and creates a new object. This object exposes the will of the man who throws it and a spear arrow cannot be reclaimed.

The Reality of Being in its essence is a concrete totality of actualities. The perception of parts of this concrete whole gives rise to the discrete universe of forms. The full experience of the non-synthetic concrete whole is the standard experience of attained Yogis or Rishis.

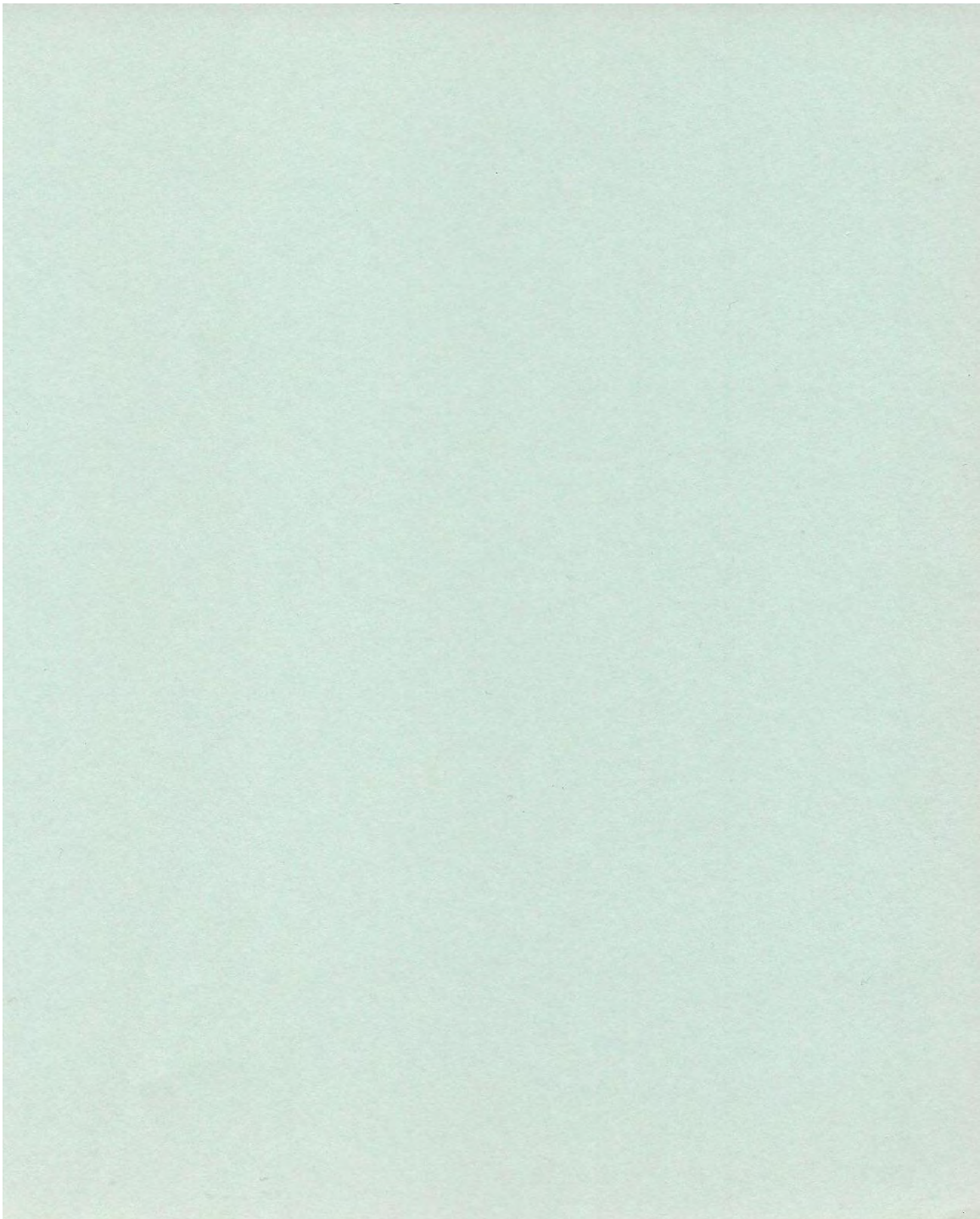
Heaven's power rests in its continuity of action and positivity. Earth's power rests in its discontinuity and therefore receptivity.

Primary space is light ocean. Light runs to centre and by vibrant activity at centre produces interference waves; being unable to pass to the absolute centre it must pass out before reaching the absolute centre and thus every dark has a light in it.

At any moment of time the universe is a finite system of definite force and matter content. If one person does not take up the highest forces by right feeling, thought and action, they remain free for some other person to acquire,
Hence; Suffer fools gladly.

Cherish your instruments of self-perfection
This is called the Higher Selfishness.

All feelings which remain unformed are lost to the individual. All feelings which are formed into corresponding ideas are gained and secured by the individual. This is done by words. All feelings which after formation are embodied in gross physical action become the permanent possession of the individual.



Meditation Guide To symbol Overleaf.

The symbol presented contains the original significance of the letter "I". This letter stands for the first person singular, the knowing subject of all knowledge, the acting subject of all action, the supreme "I AM". The "I will", "Eye-will" or Conscious Intelligent Power which creates, sustains and develops the Universe.

Because this Intelligent Power is Infinite, there is nowhere where it is not. Wherever Intelligent Power operates it is this same Intelligent Power. Wherever there is a sufficiently sensitive organism this Intelligent Power may manifest as an individuated observer, a watcher and director of world events.

To increase the sensitivity of one's organism is to be able to manifest more and more of the original Intelligence-Power, more of Intelligence and Will. To decrease one's sensitivity is to decrease one's power to manifest Intelligent Will.

Every conscious being can feel in some degree "I will". If a being cannot in actual practice think or feel "I will" that being may be placed in the category of non-conscious mechanical beings. For only in the consciousness of the "I will", "Eye-will", is mechanicality transcended. Only if one can actually think and feel the meaning of the words "I will" and actualise this meaning can one free oneself from the laws governing the merely material processes of the world.

Conscious will is the only non-mechanical force in the universe. Not to be conscious, not to be able consciously to will, is to be a mere machine. To become conscious

of oneself as an "I", an "eye", a World-Watcher, is the first prerequisite of freedom, of self-determination.

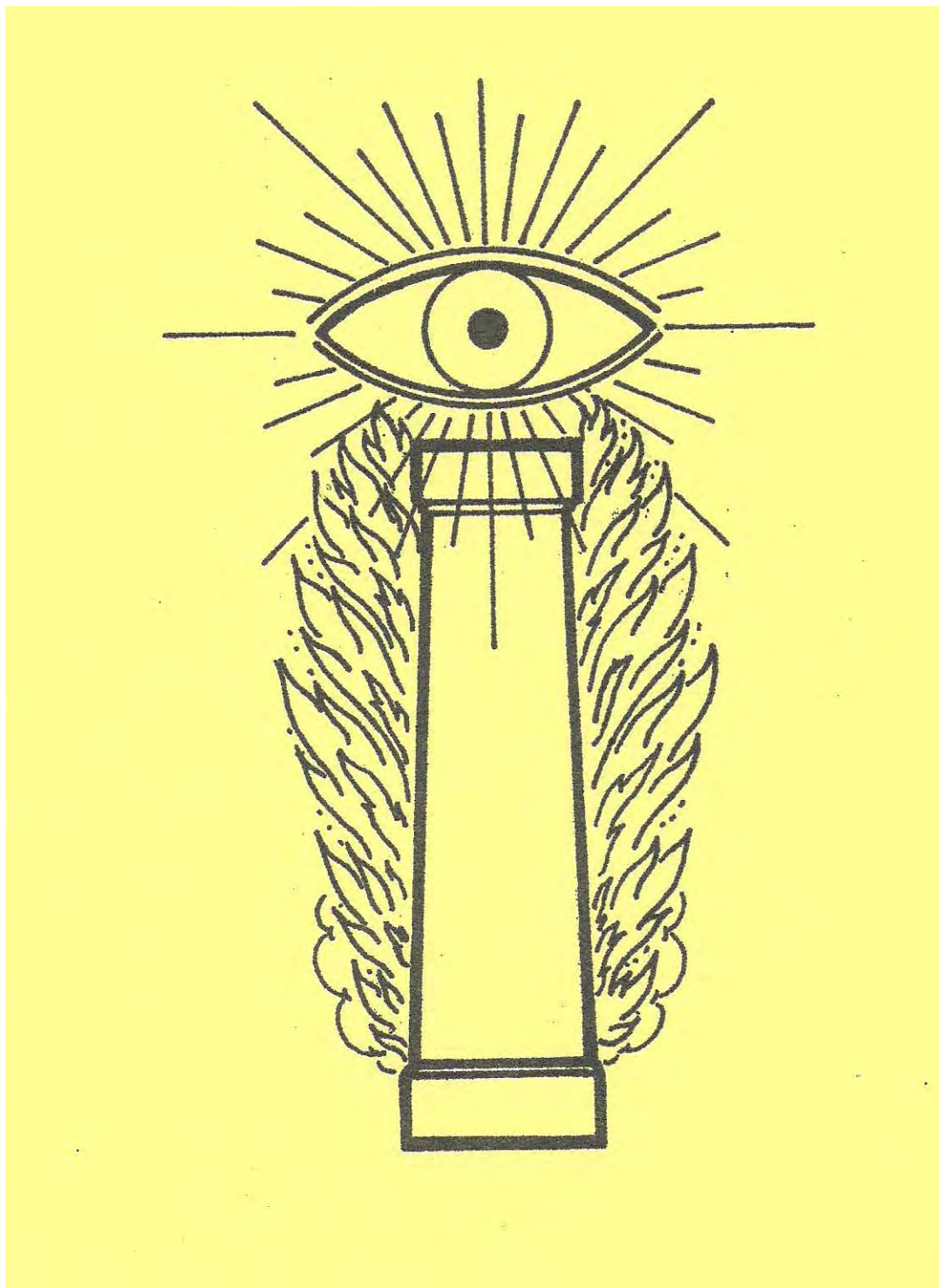
The vertical column represents that aspect of the "I" which appears as unified Will, the anti-gravity force in our being, the force which stretches upwards against the downward pull of the earth, against the dead weight of matter as such. It is by this will to oppose the downward pull of the earth, the inertia of dead weight of matter, that we may conquer the tendencies of the physical body and the mechanical association processes occurring in the brain. Only by actually conquering these tendencies can we gain the freedom which is potentially ours.

The flames issuing from the column signify the fire of aspiration, the desire for freedom, from which is generated the light of consciousness in the "I". Without this aspiration nothing worth while can be attained in any field in any world. Aspiration is the spearhead of evolving spirit.

The Eye over the vertical column represents that aspect of the "I" which we term the Observer, the Worldwatcher. Consciousness is itself a catalyst and has power by its mere presence to change things. This is signified by the radiating lines proceeding from the Eye.

The Eye thus represents the Seer of all Things, the World-Watcher with which every conscious being is essentially one. Only when a man becomes aware of himself as such a watcher, such an Eye, can he begin consciously to direct his life towards its proper goal.

As long as one is unaware that one is an Eye, a World-Watcher, so long will one be identified with some particular part of the world, with some particular body, or some particular idea-complex or emotional state.



Identification with any object (thing, idea or emotion) places one under the laws governing that object.

By continuously remembering the "I", the "Eye", a World-Watcher, which one truly is: by seeing the real freedom of consciousness from the objects presented to it, freedom of consciousness and will is gained. And with the gaining of this freedom fear departs, and one truly begins to live. Hence the magical formula, "Only when one can truly say, I AM, does one really begin to live".

The world is an object, something observed. It is not the Observer, not the World-watcher, not the "Eye". the "I". The Observer is not the observed. This is the great formula conferring freedom on all who understand it.

Our symbol must serve to remind us to say, "I am the Eye, the World-Watcher, the Observer, I am not the world I watch, not the thing observed, not the observed idea or emotion. I am the Eye, pure consciousness - power, untouched by the world.

So saying we shall gain freedom from the tyranny of things and ideas and emotions which would otherwise enslave us.

If we look at an object and try to discover what its value is, we find that it has no value in and for itself. The value presupposes that there is an observer looking at it and evaluating it.

Value itself presupposes transcendence of formal limitation, a method of showing a profit.

Identify with the Absolute dynamism which never for a moment of time does two things identically. It is essentially insecure, i. e. internally secure.

A man identified with a situation is a machine.

To get to a higher level safely, one must work on the lower level until the bottom falls out.

All definitions are valid to the men who make them.

Abandon the pursuit of equilibrium as comfort, and instead, penetrate to the meaning of everything you do in order to understand yourself, to see what your potentialities are, to bring them to actuality, to discover every aspect of your own being. Make that the aim in every situation.

The sentiency in us does not belong to the body; it has created the body,

The purpose of the parable, like the paradox is to release the will from the form of the idea.

If we establish an idea in our mind and make it permanent, we have limited a certain portion of our substance to that idea. Every idea that is activated will only activate us in a finite manner, which is the same as saying, that it will limit us. If we wish to transcend these limitations we will have to go beyond the ideas circumscribing themselves in our substance.

Gross materialism is a protection for non-self-reflexive beings.

To avoid danger absolutely, the only safe way is to be dead, because life is change. If there is any change at all it disturbs the equilibrium. Anyone identified with that equilibrium is going to be thrown into a state of anxiety and fear.

Patience means that the point of application of the energy is held; that you do not allow anything other than the immediate "Now" to operate.

Have the courage to declare yourself at the gross material level for the idea you know to be true.

The question of whether we get a value or not is a matter of will, i. e. whether we will make a profit or not, and the will is only in the observer, the person.

Faith is a path-making energy.

Faith is a mobilising force, not a static idea of something.

Faith is a feeling with an idea in it - the idea of the conditions we conceive to be desirable. This feeling is an emotion which mobilises the idea and sets it moving towards realisation, towards substantialisation in physical fact.

Faith is the continuous process of power towards its object.

An idea is a rotation of force. It is the centre of a field of force which when viewed from the point of view of initiation is called will. Therefore, any idea you have is evidence that you have also a will to that idea.

So unless you get an idea big enough to comprehend other ideas you haven't got a will big enough to comprehend all the derivative wills of your nature.

Any idea can pass into any other idea. They are continuously developing themselves; they are having children, that is, derivative wills.

Beauty is the sensation arising from the uninterrupted fulfilment of your will.

The mind continually tends to equilibrate itself. If it succeeds you are stuck. To evolve, the thing to aim at, is not an end result called "peace of mind", that is only a form of substantial equilibrium. Aim at anything whatever that will give you more than you have already got, in wisdom, will-power, etc. Expect no final result and you will not be disappointed if you fail to get one.

There is nothing outside man that is not already in him; and if there were it would be a waste of time because he couldn't know about it.

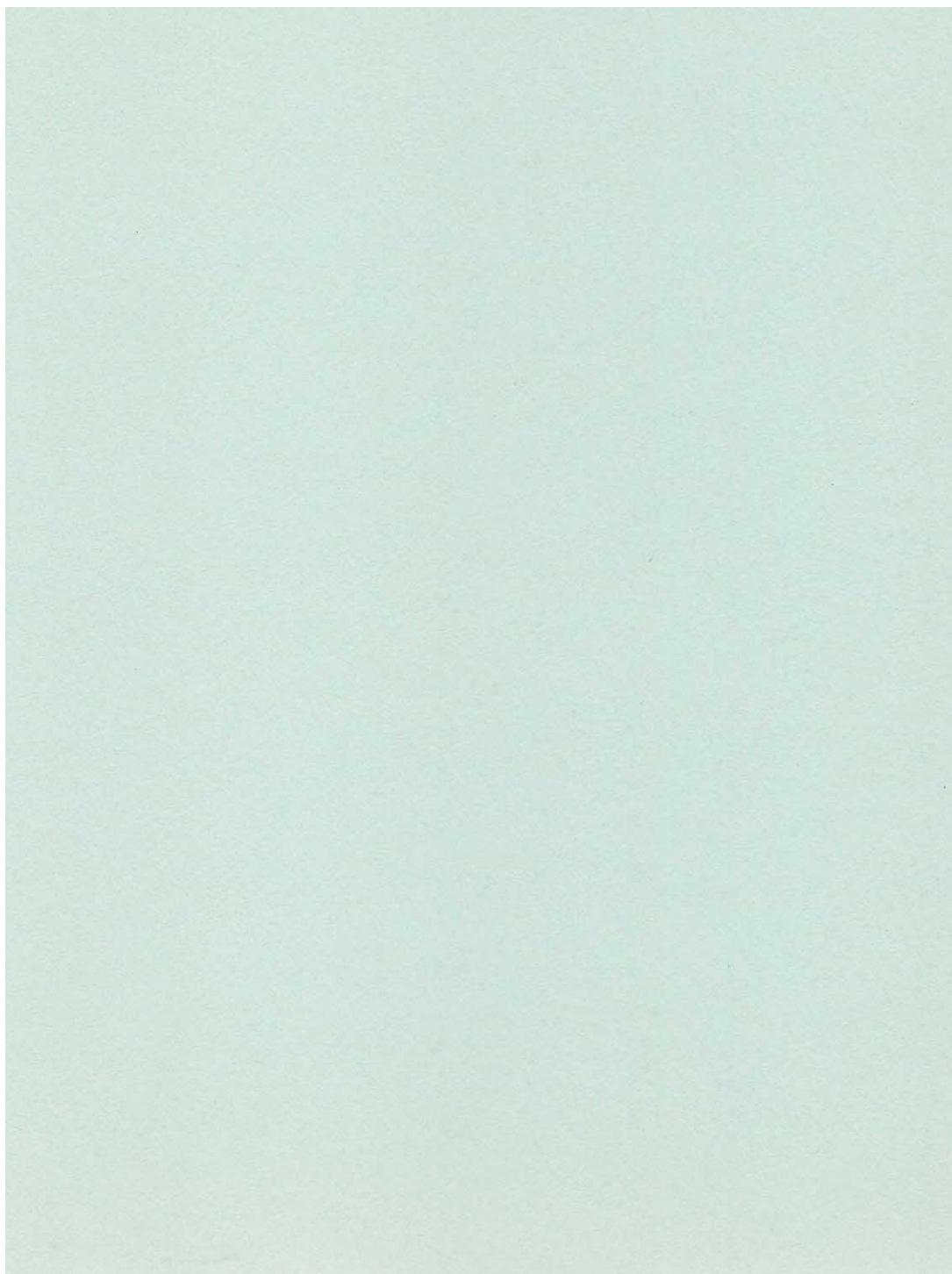
We need courage to accept our differences; the distance between us. We need another kind of courage to face the possibility of losing our differences.

We must have the courage to be isolated within the group and at the same time the courage to be absorbed into the void.

The fear of the void can drive us into the group, in which case we are no good to the group, or, the fear of the group can drive us into the void, in which case we are no good in the void.

It doesn't matter what you do as long as you do it.

The stress is the amount of will imported into the situation.



Meditation Guide To Symbol Overleaf.

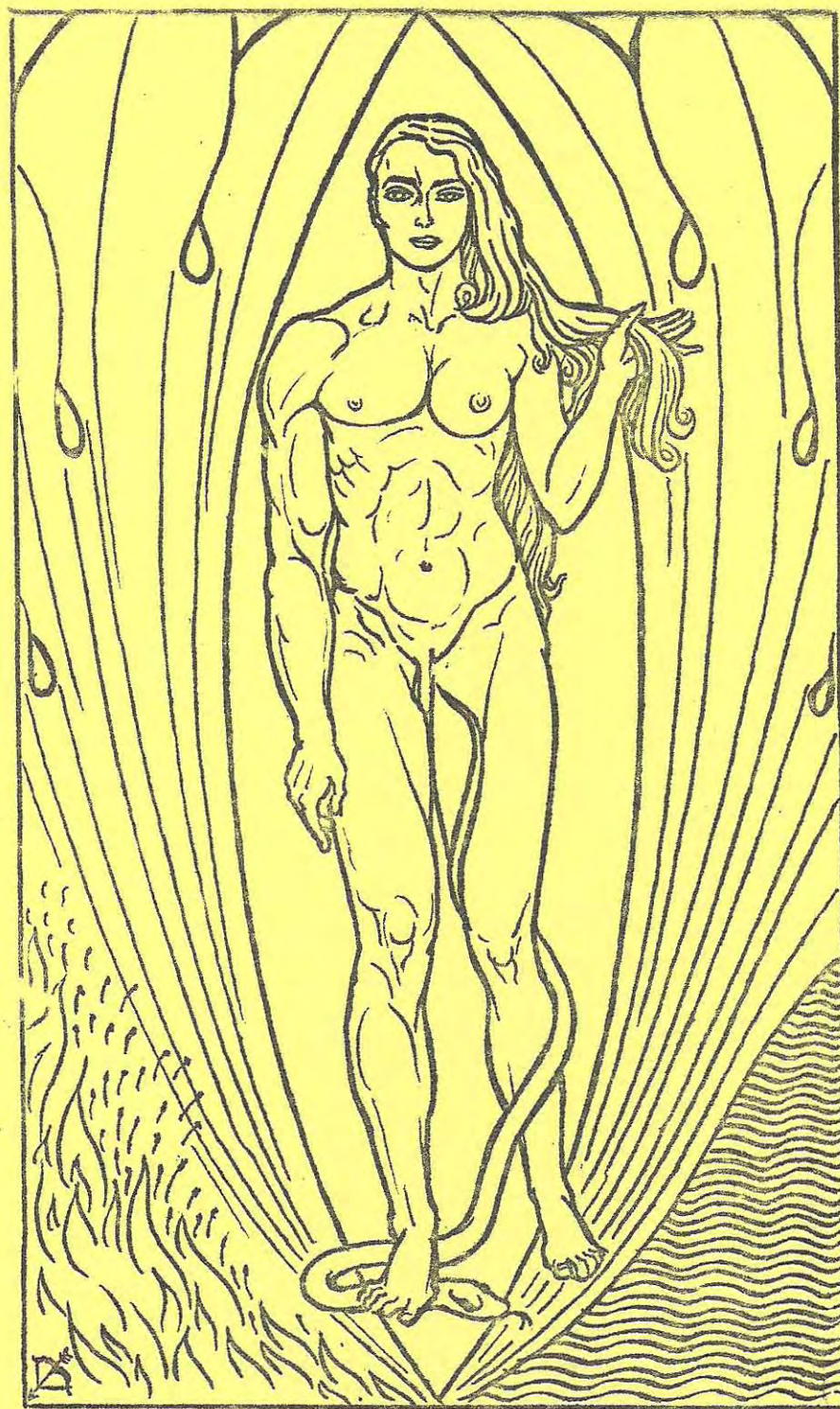
To meditate upon the significance of the diagram is to become aware of the hermaphroditic nature of one's own being. To recognise both the male and female aspects within us, and, by such recognition, be able to increase our initiative and insight accordingly.

The masculine side of the figure represents our positivity, our ability to initiate and create change; also our ideation and formulating processes, which when properly understood give direction to the initiative.

The feminine side of the figure represents our receptivity, our feeling awareness and substantiality. The vehicle through which the will can learn to function both sensitively and efficiently. The nurturing process and substance which when refined and purified responds immediately to the slightest movements of the will.

The serpent, upon whose head the figure rests his right foot, represents the temporal presentation of Absolute and universal forces presented within the time-process to every developing individual in order to enable him by the continual re-evaluation of his responses to increase his awareness and self-realisation.

The fact that the right foot rests gently upon the head of the serpent suggests that our responses to these forces are not to be suppressed or inhibited by fear and ignorance, but understood and subtly educated to help with the efficient fulfilment of our purposes. The serpent is thus a friend and not an enemy.



When you become aware of the Field there are no externals.

Every bit you take out is false because you have deprived it of its relations.

Error : any differentiation whatever.

The more errors you know about the better you are.

The problem of error is not how to get rid of it but how to interpret it so we don't need to get rid of it.

If you can tolerate all the errors of all the beings in reality you will have attained your goal.

We have to say that we affirm all differentiations (or errors) of life because the Continuum in itself without differentiation is a non-being and therefore of no value to itself.

There is no absolute severance between any two bodies.

Nothing has been inflicted upon you other than that to which you exposed yourself by your own initiative.

Will is power - it is the point of initiation of change.
It is not continuous power - it is initiating power.

An individual will is self witnessing. It always likes
to be at its optimum.

There is ~~no~~ Good in the Universe except that Willed
by some being.

I am what I do.

You cannot by thought become free will.

Willing your interest increases your interest in will.

There is only one thing you will agree upon: the will
to differ.

Function creates form. The idea must not be allowed
to paralyze the will or the will to batter the brains in.

It requires terrific energy to mobilise the will in an
efficient way.

That is your God to which you will.

Meditation Guide To Symbol Overleaf.

In this diagram we show the inter-relation of the three functions of our psychological life, thinking, feeling and willing.

In the head we locate the thinking process by which ideas are formed and their inter-relations disclosed. By clear true thinking we lay the foundation of efficient actions which lead to realisations of our aims.

In the chest zone we experience the changes of breathing and heart action which accompany changes in our feelings and emotions.

In the abdomen we find the basic energies which tend to drive our body into action.

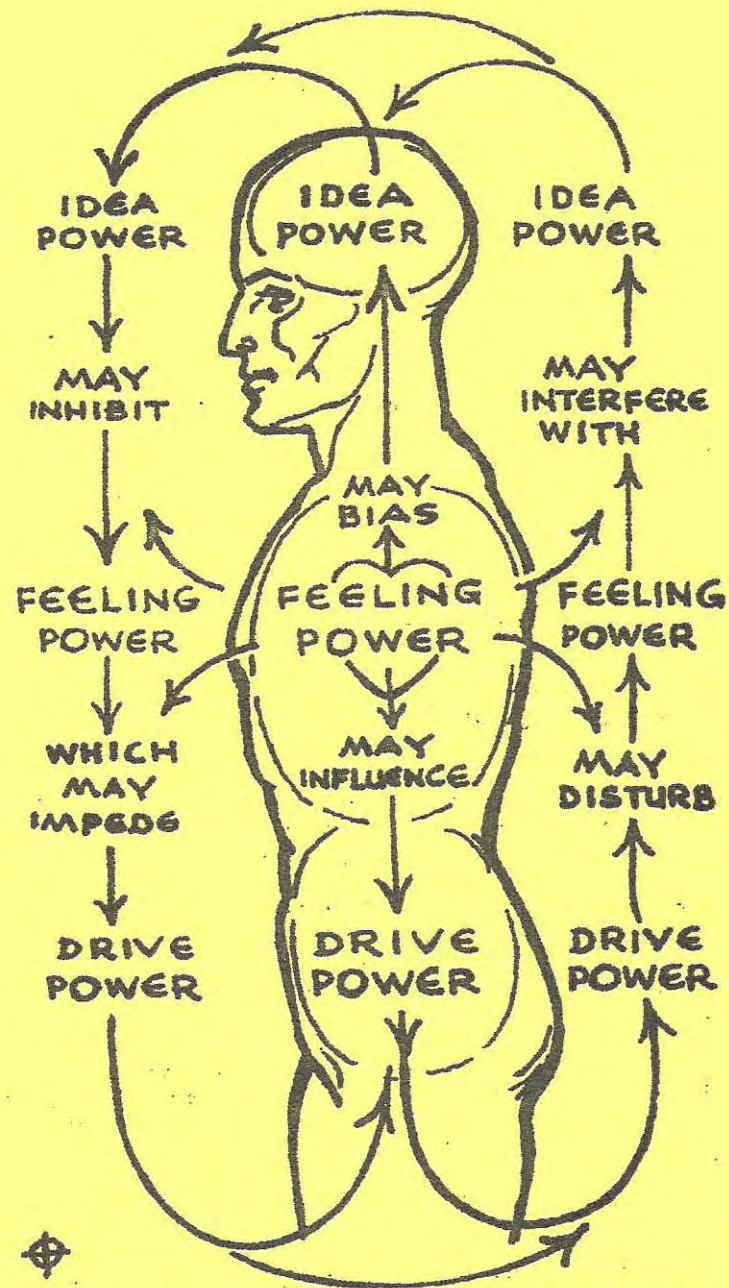
It is important that we make ourselves clearly aware that, if allowed to go into action independently, without co-ordination, the three functions will produce an inefficient or chaotic output of energy which must fail to attain our goals.

The three functions must be so balanced that they act all to the same end, a balance ordinarily not fully attained by the untrained man, whose ideas are often not clearly defined, whose emotions are often contradictory, whose basic energies are often released without regard to the real needs of a situation.

Only by recognition of the effects that thinking feeling and willing may have on each other can we begin to assure control of our actions and destiny.

Our urge-energy, emotions and ideas must be brought into relation and co-ordinated for the attainment of clearly defined goals. Only thus can we avoid the self-contradiction which may reduce all our efforts to an inefficient or chaotic energy expenditure.

Careful meditation on the inter-relations of the three functions, as indicated in the diagram, is the first step to the conscious realisation of any good our clear thinking, sensitive feeling, and controlled urge-energy may determine to be worthy of attainment. Any one of the three functions may oppose or reinforce another. Only the coordinated direction of the three functions to the same goal can bring the threefold fulfilment which alone can bring us true happiness and the control of our own destiny.



⊕
TURBULENCE MAY ARISE IN ANY
ZONE WHERE POWER OPPOSES ITSELF.

Infinite Transcendence and Variety is Spirits Aim.

To see the same thing twice in the same way means
you are looking into memory.

Perception is unique - Memory is not.

To make every moment unique - perceive what is
happening in every moment.

Sentient Power can never be satisfied with a finite
consideration of anything.

Everything you see is a point of view and absolutely
valid. But if you mistakenly believe that what you
have seen is any more than a point of view you'll
be in trouble.

When you become aware of the Field there are no
externals.

The simultaneous Whole is the only Truth.

If you heard the naked truth you'd explode.

The Soul of nature responds to every stimulus by trying to bring it to be.

The unconscious mind cannot refuse a suggestion. Critical faculty is what refuses.

You know in your own self there is as much energy behind a fearful negative state as there is behind a positive one.

The feeling sub stratum of all the beings in the universe is waiting for a stimulus. Whereas, in the case of the spirit personalised, i.e. reflexively formed consciously, it is no longer passive, it is highly active. It alone has the power to impart a stimulus to the universal substance or to the human substance, the unconscious of an individual human being and thereby to produce a result.

The best time for working on your own body conditions is in the state between waking and dreaming. Before going to sleep at night and upon waking up in the morning.

We can divide ourselves in two aspects - the feeling which is undefined and the ideational processes which are defined. The active side of us is the side that reflects and keeps saying, "I know that I know". This is the form that I know and I know that I know it".

This formula must be got going but not mechanically repetitive. The object is to make it significant.

Meditation Guide To Symbol Overleaf.

In this diagram we see a triple circle in which is inscribed the six-pointed star, or double triangle, internal to which is another circle containing a five-pointed star, internal to which is another circle containing another six-pointed star.

The three lines circumscribing the large circle symbolise the threefold nature of all beings, the Power, Form and Function which appear in Christian symbology as the Father, Son and Holy Ghost. This large circle represents the bound of Macrocosmos, the Order or Law of the Great Universe.

The Six-pointed star, or double triangle, inscribed within this large circle, symbolises the primary polarity of Universal Being. This polarity is that referred to in the book of Genesis, where it is said, "Man is made in God's image, male and female," thus indicating the primary polarity in the source of creation, which polarity appears in organic life, at the individual level as sexuality.

This Universal polarity presents itself to us under the dual aspect of force and matter, the principle of change-initiator and mass-inertia .

Within the hexagon of the six-pointed star is a circle containing a five-pointed star. A five-pointed star symbolises man as the being informed through his five senses, empirical man standing upon the earth, his arms outstretched to receive the data of natural stimuli upon which his mind must feed in order to bring himself into relation with the objective world.

It is to be observed that only one point of the five-pointed star may correspond with the point of the six-pointed star and that the other four points are out of phase with the rest

of the Macrocosmic star. On the one point of correspondence it would be in order for us to write the word "Hearing," for, "Hear , Oh Israel," is the first commandment.

Only by hearing the Truth, Torah or Law of Cosmic Being can one begin to grow the necessary organ, the sixth sense, which will bring our five-sense man into harmony with the Macrocosmic Being.

Fortunately for us, inscribed in the centre of the five-pointed star is a circle containing the internally projected image of the Macrocosmic six-pointed star. This image symbolises that in us, of which we may become aware, and by means of which we attain Macrocosmic Consciousness.

To attain this consciousness we must bring ourselves to understand the basic polarity of our being appearing as initiative-force and mass-inertia , the basic polarity of which, the Freudians were led, by nineteenth century naive materialism, to misinterpret as indicating physiological sexual processes, or specifically the genitalia, which processes, are in fact , merely the physiological objectification at the individual level of microcosmic polarised forces, themselves deriving from, and projected within, the Macrocosmic Polarised Power Field.

Only by realising the Macrocosmic source of the microcosmic polarised forces can we release ourselves from the dictatorship of non-individuated impulses within our being, and thus gain the freedom of body, mind, soul and spirit we pursue.



There is no choice about whether you receive or do not receive a stimulus. Choice is determining between alternatives.

Every finite is necessarily a machine. Every finite that we can consider, by the fact that it is finite, circumscribed, limited, can be determined in some way by an external stimulus. If we make a finite analysis, choice is impossible. Choice is always between alternatives and therefore we must go between finites to find the ground of choice.

Infinite Power is able to determine the behaviour of all finites. Nothing less than the Infinite can be free from the finite.

In so far as a man identifies with a finite body he is determined by the law of that body. Insofar as he refuses to identify with any finite situation, he remains free from it.

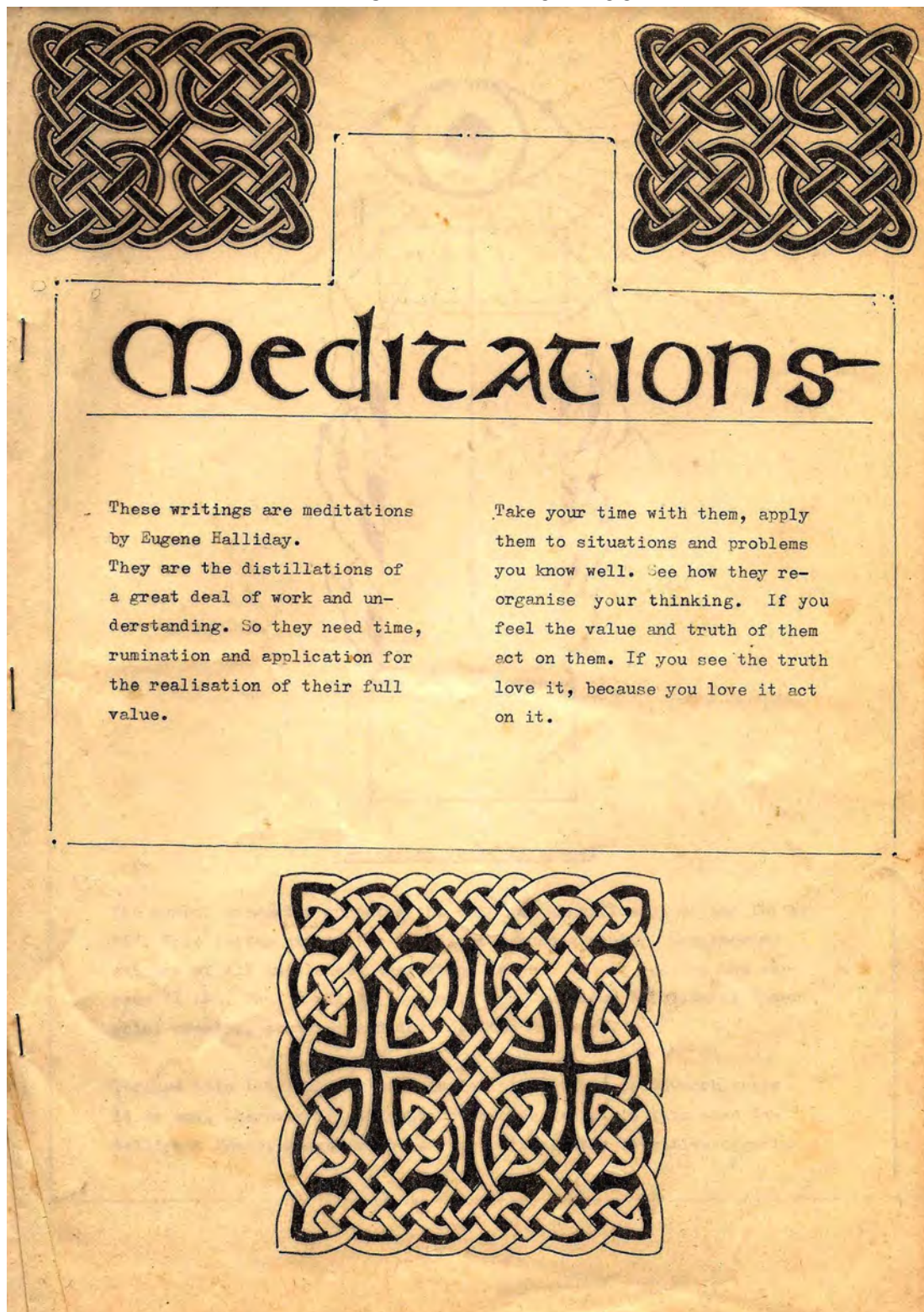
A concept is a definite amount of spiritual energy, intelligent and sentient. It will push about other ideas of a lower order.

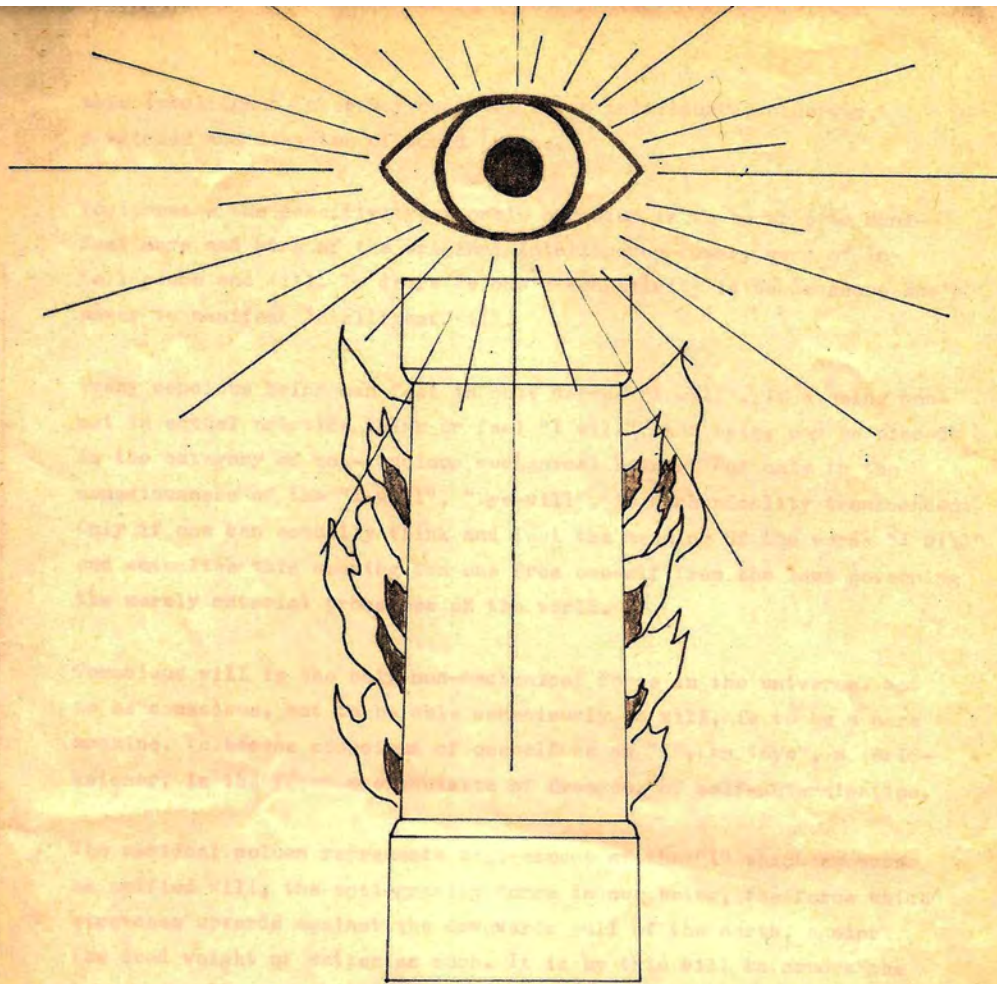
To liberate an idea is to liberate a force which will fight against other forces to establish itself. The higher force in operation, ordering the lower force, is said to be the choosing force. The lower forces are chosen.

All logic is tautologic.



APPENDIX 3 - 'MEDITATION' BOOKLET





Meditation Guide To Symbol

The symbol presented contains the original significance of the letter "I". This letter stands for the first person singular, the knowing subject of all knowledge, the acting subject of all action, the supreme "I AM". The "I will", "Eye-will" or Conscious Intelligent Power which creates, sustains and develops the Universe.

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The vertical column represents that aspect of the "I" which appears as unified Will, the anti-gravity force in our being, the force which stretches upwards against the downwards pull of the earth, against the dead weight of matter as such. It is by this will to oppose the downward pull of the earth, the inertia of dead weight of matter, that we may conquer the tendencies of the physical body and the mechanical association processes occurring in the brain. Only by actually conquering these tendencies can we gain the freedom which is potentially ours.

The flames issuing from the column signify the fire of aspiration, the desire for freedom, from which is generated the light of consciousness in the "I". Without this aspiration nothing worth while can be attained in any field in any world. Aspiration is the spearhead of evolving spirit.

The Eye over the vertical column represents that aspect of the "I" which we term the Observer, the World Watcher. Consciousness is itself a catalyst and has power by its mere prescence to change things. this is signified by the radiating lines proceeding from the Eye.

The Eye thus represents the Seer of all Things, the World-Watcher with which every conscious being is essentially one. Only when a man becomes aware of himself as such a watcher, such an Eye, can he begin consciously to direct his life towards its proper goal.

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meet the stimulus- If you catch it, then,
that is all there is.

All stimuli will influence one way or another - Learn
Self control - or - Suffer control by others.

If you do not adjust yourself actively to a situation -
then the situation will impose itself upon you.

See to what bait you would rise - then manufacture some.

To gain freedom is to penetrate consciously into zones
of pain.

You cannot realise your freedom until you have gone
into bondage.

The Time-process is a process of continuous generation
of deaths, and if you are lucky and remember your Immanent
Spirit, continuous entry into deaths to make resurrections.



nertia is the only enemy. There is no inertia other than the inertia of previously established will.

If you had all your own way from the moment you were born, you would be an obnoxious creature, with no understanding, no compassion, nothing - you would be inhuman because you had never failed.

The five-sense man is five-times-ignorant man.

Character is destiny.

We find what we are looking for.

Your future is no more than the mass inertic tendencies of your organism now. You are already running in a certain direction, physically, mentally, psychically - and your future is already written in that fact.

