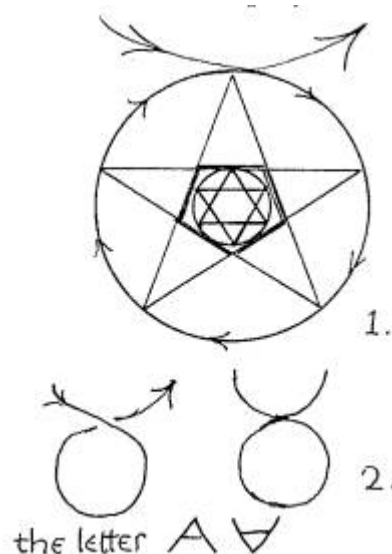


The Structure Of The Psyche

By Eugene Halliday

1. In order to facilitate the discussion of the structure of the psyche or soul we shall employ a series of diagrams or symbolic figures, the first of which (fig. 1) represents the whole psyche. It will be seen that the circle indicating the limit or boundary of the psyche comes into existence from the looping of a line (fig. 2) (indicating its direction of movement by means of the arrows). We may, if we wish, think of the loop as representing a circle with a pair of horns. The Greek letter alpha is written in this manner, but turned on its side. The same symbol is used in astronomy to represent the constellation of Taurus. Our letter A has the same origin, as will be seen simply by inverting it. In the Hebrew alphabet this letter is represented by aleph, which signifies an ox, and thus completes the Taurus reference.



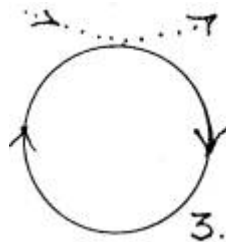
2. The first letter in alphabetic languages, the equivalent of our letter A, signifies the Infinite Source of all beings, the Absolute Sentient Power, or Pneuma or Spirit of Infinity. The "horns" of the letter represent this Spirit or Sentient Power before it loops itself or circumscribes a zone within itself. The loop or circle represents the same sentient power where it circumscribes a zone within itself. Because the whole letter represents the Absolute Sentient Power or Spirit, we may say that the psyche or soul is simply the pneuma or spirit where it circumscribes itself. This is of the greatest importance to a proper understanding of the nature of the soul.

3. The soul is a zone of circumscribed sentient power or spirit. The soul is a spiritual being, that is, a being substantiated by the self-circumscription of Spirit.

4. The essential properties of spirit are sentience and power. By sentience we mean *feeling-consciousness*. By power we mean *causal principle*. Power is that which has ability to push itself, to initiate motion within itself. Sentience is that which feels or knows what motions occur within it. Absolutely sentience and power are not separable from each other and must be viewed as two aspects of the ultimate reality which is the Source of all being.

5. If the Absolute Sentient Power (A.S.P. or ASP) were not to introduce into itself zones of circumscription, no finite beings could come into existence. It is only by self-circumscription that the infinite sentient power brings into existence the world of finite things. Only by the self-circumscription does the infinite spirit en-soul itself to produce the innumerable categories of finite sentient beings.

6. We will now consider the soul or psyche in its most simple form as a circumscribed zone of sentient power (Fig. 3). When we look at a circle we can see that it does simultaneously two things



with its circumscribing line: it includes and excludes. It includes or encloses a finite zone of space (which we call a 'place') and excludes an infinite amount of space. It includes finity; it excludes infinity. From this fact arises all the sorrows and joys of the world. Let us consider rather carefully what it means to include finity and exclude infinity, when what is included and excluded is sentient power or spirit.

7. The included or enclosed finite sentient power or spirit we call the psyche or soul. The excluded sentient power we ordinarily simply call the infinite spirit or the Infinite. This subject to a special qualification we shall deal with later.

8. Thus to enclose a finite zone of sentient power is to deprive it of the infinite sentient power beyond its boundary. To enclose a finite zone of sentient power is to bring into existence a being deprived, a being

limited in sentience and power. This is why William Blake said, "Let God go into a circle and see what He will do." To be circumscribed is to be finite, limited in ability to know and power to do.

9. The ancients often represented the circle of the soul as a serpent holding its tail in its mouth. The serpent in the form of our letter "S" was used to represent Spirit in its unbound state. The characteristic undulatory motion of the serpent was declared by seers to be a sufficient linear representation of the type of motion experienced in moments of identification with the force running through and sustaining the world process.

10. We can still see something of this serpent soul-spirit symbolism in the two forms of the Greek letter for "S", which show in the initial and medial forms the closed "S" and in the final form the free "S".



11. The reason why the closed form was used initially and medially was because to begin to be, and to continue to be in existence, implies the circumscription or limitation of power. The free "S" was used terminally to represent the free, unbound or uncircumscribed undulating motion of the infinite spirit. Those who understand the real significance of the Collar of Esses will see in the Spiritus Sanctus a serpentine reference of the deepest significance, closely related to the Swan, also dear to the heart of Henry IV. The Swan, of course, is like the goose and the Hindu Hamsa, the symbol of the transmigrating or reincarnating soul.

12. The serpent with tail in mouth represents the soul as a self-circumscribing, self-stimulating, spiritual being, at once limiting itself in finite existence and realising its own being in the actuality of self-reflexion, that is, in the reflexively self-conscious self-realisation we describe in the book on "Reflexive Self-Consciousness".

13. As the enclosed zone of the soul is a place occupied by sentient power, and this power, from its essential nature, is in continuous motion, within this zone the motion is continuously reflected upon itself from its enclosing wall. The result of this internal motions' action upon itself is the setting up within this zone of a formal motion pattern. This pattern is what we mean when we refer to the structure of the Psyche. For simplicity's sake we will make no attempt to represent

the actual pattern of this internal motion but will utilise the symbols used to represent this by the ancients.

14. First within the circle we will place a five-pointed star (Fig. 5a). This represents at its points the five special sense organs through which the psyche experiences the world of phenomena, the world of sense-data, of material things. The most important thing to notice about this five-pointed star is that its points represent the five special sense organs, and touch the circle only at five points.



15. As each point represents a special sense organ, and each sense organ occupies only a very small part of the whole organism, it follows that between the zones of the special sense organs there are large areas of which these organs know nothing.

16. There are innumerable vibrations of innumerable varieties within the field of the Infinite Sentient Power. These vibrations act upon the psyche and upon the whole of man's organism. But the five special sense organs can respond only to a very limited range of these vibrations. The eye responds to one range, the ear to another, the organs of taste to another, etc. Between the limited frequency bands to which the five special sense organs can respond are countless others vibrations of which the specialised sense organs can know nothing. These other vibrations are the ones which act as stimuli on the parts of the psyche other than those focused down onto the special sense organs, and give rise to the kind of experiences described by the practitioners of Yoga and other disciplines, and some of which today are referred to as extra-sensory percepts.

17. The response capacity of the five special sense organs to the vibratory processes of the universe is very limited and gives us information only of the things of the gross material world. Beyond the reach of these sense organs move an infinity of other vibrations of which the psyche may gain information through other means, lower or higher. We will deal with the lower first, as these have great importance in psychotherapy.

18. Between the points of the five-pointed star are zones which represent those areas of the psyche not specialised to receive the

particular levels of energy received by the special sense organs devoted to the intake of information from the external material world. We will call these zones "between-sense zones" or "inter-sense zones". (Fig 5b).



19. Between-sense zones are protopathic. By this we mean that they are non-discriminating, and do not separate out the various vibrations as do the special sense organs and the reason. Between-sense, or inter-sense zones receive stimuli in a primitive, non-analytic manner. The incoming vibrations of the stimulus-energies are absorbed one upon another and jumbled together. So that if the psyche identifies with an inter-sense zone it experiences confusion and may react in a situation in a quite inappropriate manner. Mental disorders arise from the surcharging of these inter-sense protopathic zones with improperly assimilated energies overflowing from over-stimulation of the special sense organs. We shall deal further with this fact later. Meanwhile we merely point out that the inter-sense protopathic zones function sub-rationally, that is, below the level at which the reason might act upon them. In consequence of this any attempt made from the level of the reason to uncover the contents of the inter-sense zones is likely to have little success.

20. The pentagram or five-sided figure (Fig 5c) represents the common sense. By common sense here we mean the sense common to the five special senses, that is, sentience functioning as the relating force of the five special senses, bringing into relation the data supplied through these senses and synthesizing such data into the concrete objects of the phenomenal world.



21. For example, when we see an object and also at the same moment touch it, the impressions from the eye and from the sense of touch are brought into relation by the common sense.

22. Let us suppose that we see a drum. Our eyes give us its shape, colour, etc. We take drumsticks in our hand. We see the drumsticks with our eyes, we feel them with our fingers. The common sense coordinates these impressions and tells us that the drumsticks we see in our hands are those of which our sense of touch informs us. We have brought into relation, coordinated, the impressions from our eyes and sense of touch. We now strike the drum; we hear a sound at the moment of striking. Our common sense tells us that the sound we hear at the moment we strike the drum results from the action of the drumstick on it. Common sense has coordinated the impressions of the eye, touch and ear. We place our nose near the drum skin and sniff the air. Common sense tells us that what we smell is the drum skin. We touch the drum skin with our tongue. Common sense tells us that the sensation of taste we experience is giving us information about the taste of the drum skin. The common sensation coordination of the messages received through the five special sense organs results in the construction of our idea of the external world of things.

23. Now, although the five special sense organs and the common sense coordinator are, when healthy, very useful, they are not always infallible. Especially the common sense can give rise to erroneous ideas.

24. The stage magician and the card manipulator utilise this fact every time they perform their tricks.

25. The five special sense organs, except when perfect in function, also are subject to error. The eye may be colour-blind, the ear may be deaf to certain frequencies, the nose may be insensitive to perfumes, the taste dull, the touch give faulty information because of internal stimuli mixing with those from outside the sense organ.

26. It was the unreliability of the special sense organs and the common sense, (sometimes called the lower reason) that lead certain philosophers into scepticism. They argued that, as we cannot trust the special sense organs, because they do not always function perfectly, and the lower reason (common sense) bases its conclusions on information supplied by these fallible sense organs, we cannot rely on the accuracy of our idea of things and the world.

27. Other thinkers have said that although the sense organs and reason are deficient it is possible to construct from them a world-picture

sufficiently close to the fact to stand as a statistically probable approximation to reality.

28. Others have posited the idea that a sufficient number of human beings have normally functioning sense organs and reason to justify the assumption of the accuracy of the world-picture they perceive and infer.

29. Some thinkers have suggested that 'reality' should be defined as the world established by general agreement or consensus of opinion.

30. We say that the five special sense organs, whether or not in perfect health, are sensitive only to a special gamut of vibrations constituting a very small amount of the total vibration; of the Absolute Sentient Power, and that therefore we must logically view the special sense organs as abstractive in nature, and giving a very incomplete picture of total reality.

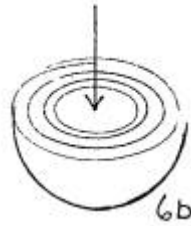
31. We say also that, as the common sense or lower reason draws its data from these deficient or limited special sense organs, what it has to tell us of reality cannot refer to its ultimate nature and must logically be considered as deficient as a means of disclosing the ultimate Truth of Being.

32. Luckily the psyche has other powers within itself, which we shall examine. The circle within the pentagon represents the inner limit of the common sense or lower reason. Within this circle is inscribed the double triangle which forms the six-pointed star (a symbol familiar as the Star of David and seen on the flag of Israel). (Fig. 6a).



33. The double triangle represents the Higher Reason or Pure Intellect (the Bodhi of Hindu and Buddhist philosophers). Unlike the lower reason which receives its data from the five specialised sense organs, the Higher Reason functions on the basis of its own inherent motions. This is why we say that the Higher Reason deals with *necessary* truths (as seen most obviously in the geometry of motion demonstrated in the ripple patterns induced by dropping a stone into water in a circular container). Because the container is circular we see that the ripples induced by the stone striking the centre of the water must necessarily travel from this centre outwards, strike upon the circular wall and then return to the centre from which they started. (Fig. 6b). Other

shapes of container show the same phenomena less obviously but just as necessarily.



34. Necessary motion is motion that cannot be other than it is. Necessary motion is unceasing motion, eternal motion, the motion characteristic of the Eternal Infinite Sentient Power. Basically it is pulsation, or breathing in to a point and out from it and return to it, ceaselessly. All other motions are constructs of this basic motion determined by the form of identification adopted by the observing self. (Multiple identification points = 'plurality' of observers.)

35. Because the Higher Reason or Pure Intellect has as its subject matter the necessary inherent motions of its own sentient power it may reach some legitimate conclusions about the nature of ultimate reality. This is the ground of the love shown by Pi-men philosophers (Plato, Plotinus, Parmenides, Pythagoras, Proclus, etc) for the Pure Intellect.

36. The double triangle represents the polarisation of This and Not-This, all pairs of opposites, high-low, near-far, love-hate, male-female, God-devil, etc., the geometrical, logical-mathematical structure of cosmos, the supreme paradox of the prodigal-ascetic, the mysterious Lucifer-Messiah. *Diabolus est deus inversus*, the Shin-Sin identity of the Qabalists.

37. The hexagon at the centre of the double triangle represents the mysterious unity of the six days of creation which in their functional integration constitute the seventh day on which the creative sentient power equilibrates itself; it is the ground of existential being, the source of the concrete possibilities of the formal universe.



38. Within this hexagram is the circle within which is the immanent spirit, the sentient power of the Absolute as it inserts itself into formal being of the individuated order. The immanent spirit within this innermost circle is essentially identical with the transcendent spirit beyond. The difference between the two is that the immanent spirit acts from within the finited individual being and appears as initiative force or intelligent free will, and the transcendent spirit acts by varying the environing pressures acting on the individuated being, producing by doing so lines of least resistance along which the individual tends to move ordinarily, experiencing what psychically we term 'inclination' - of 'unknown' origin.

39. Spirit is sentient power. Sentient power is power which feels itself and thus knows the form of its own action, the mode of its motion. The Absolute Sentient Power feels its own motion as pure, unimpeded, uninterrupted flow of the will. The infinite, unimpeded motion of the will is what is meant by bliss, the bliss of the Buddhist Nirvana positively, properly understood, the bliss of the pure, self-realising spirit of the Absolute.

40. The immanent sentient power feels and knows itself as the free initiator of all individuated acts performed through the organism by which it is expressing itself in the finite, relative world of things and individualised persons.

41. Free initiative, the operation of the immanent sentient power, is that which sets in motion forces which move the organism in relation to the world situation, without dependence on any external stimulus, without inclination, want or wish. People, who act only on inclination or from want or wish, have no real understanding of the essence of free will, which initiates action from within itself without any external determinant. Yet free will, initiative, the spirit of free intelligent will is the sole source (and soul source) of every value of the individuating world. To realise in oneself the meaning of this is the whole purpose of the evolution of the world. Man is ultimately destined for this self-realisation, and until he attains it the sheer joy of spontaneously functioning being cannot be his

42. The transcendent spirit, that is, the infinite sentient power beyond the limitations of the circumscribing process, and the immanent spirit, the sentient power central to the individualised being, are in no sense qualitatively different; their essence is the essence of the continuous or seamless infinite, self-moving force of the Absolute. Transcendent and immanent spirit, by reason of their essential non-difference, resonate with each other and co-operate together

spontaneously and perfectly. "My Father works, and I work," says Jesus, the great Initiator into all mysteries.

43. Within the innermost circle which represents the zone of the immanent spirit we have placed the letters "I" and "S". By the "I" we represent individuation, the function of formal, finite existence and separation of a zone of limited force from the infinite field of power environing it, and from other like individuated zones. By the "S" we represent spirit **or** sentient power. Together the "I" and "S" signify the point or zone of initiative, the locus **of** causal, individual, freely conceived action-initiation. The IS-ness of the psyche is the point at which the infinite sentient power of the Absolute inserts itself into the plane of finite action in order to determine in that plane the course of temporal events from within the individual.

44. The letter 'V' and the 'O' represents the transcendental spirit, the Arche and Telos, the Alpha and Omega of the psyche, the origin and aim of all individuated, sentient, existential being, the reason of the psyche's creation, the guide and goal of all its striving, the foundation and guarantee of Reflexive Self-Consciousness.

45. The infinite sentient power of the Absolute, if it were to inhibit its power to create finite, individuated beings, would thus deprive itself of the values of pluralisation of its qualities, and its capacity for the self-enrichment of relationships would remain unmanifest.

46. By generating within itself zones of finite individuated activation, the Infinite Sentient Power brings into existence a plurality **of** individual psyches, souls which may then be developed in experiential relationships and elevated to the level of reflexive self-consciousness, in which each psyche will be able to comprehend the infinite purpose of the Absolute Sentient Power and participate consciously in its realisation, to the deep enrichment of all relationships in the life of the individual and cosmos.