

Life and Love

- by Eugene Halliday

What is the purpose of life - the true purpose? Goethe has defined the truth as "that which is fruitful." Let us reframe our question; What is the most fruitful purpose of life? What is a fruit? It is **the end result of a growth process** which contains in itself the potentiality of further growth and further fruiting to infinity.

What is life? Life is a **function of love**, an activity in which the potentialities of being are actualised, sustained, developed and transcended to infinity.

Life involves **sentience and power incarnating**, self-embodying, self-objectifying. **Life implies love**, and praise and bodily existence, of whatever substance the body may prove to be. Life is Love embodied and praising all things worthy of actualisation.

What is love?

Two pairs of eyes look into each other's depths. Two mouths frame the words, "I love you". A little girl croons, "I love my dolly". A paper-boy rolls his eyes and shouts "I love muffins". A sad eyed bachelor-man whose mother died when he was forty sits up to the table loving his silver cutlery. A preacher cants from his pulpit, "God is love".

Here are many loves hard to harmonise, or one love disguising itself in many forms, many activities.

When a boy and girl say to each other "I love you", what do they mean? One of the things they mean is that they want to be together. They want to protect each other from harm, to help each other, to please each other, to possess each other. "The Lord thy God is a jealous God." The Lord thy Lover is a jealous Lover. The Lady thy Lover is a jealous Lover. "Thou shalt have none other Gods but me." Thou shalt have no other lover but me. Why?

Behind all the forms of love there is **one supreme love**. Behind love of the **body**, love of the **mind**, love of the **soul**, and all other particular loves, there is the **love of the spirit** which speaks in the great imperative, "**Develop thyself and all beings**". This love of the spirit may be defined as a "will to work for the development of the potentialities of all beings".

The love of bodies aims to develop the potentialities of the relation of bodies. The love of the mind aims to develop the potentialities of all mental things, ideas, philosophies, sciences. The love of the soul aims to develop the soul's power to feel, to relate itself to other souls in universal compassion. The love of the spirit aims to develop all things as expressions of the creative power of the source of all.

When a man loves a woman, when he says, "Thou shalt have no other man but me", what is he aiming at? He is aiming at the **projection into being of the potentialities** of himself and the woman. He is willing the perpetuation of certain characters, certain qualities of body, mind, soul and spirit he sees as potentialities in himself and in the woman. He and she may develop these characters and qualities in their own being, or they may develop them in their children, or they may do both.

FRUITS

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"By their fruits you shall know them". "Does one gather figs from thorns?" Of course not. This is so obvious to us that one feels the question is not a real question but a provocation to us to note that everything has a result, that every seed will give rise to a fruit peculiar to itself, that there is no possibility of an effect arising from a cause other than that proper to it.

Often in life we see effects of actions which we do not like. Often we find the results of our actions such that we wish these results were other than they are. Less often we compel ourselves to modify our actions so that their results are less unpleasant.

This is rather strange, for we would expect that if an action brings unpleasant results we would tend not to repeat it. Animals tend to avoid actions that give rise to pain. But human beings seem to have something inside there that makes them repeat actions which bring unpleasant results. Psychologists thinking about this human fact have invented a "law" to describe it. They call this is the "Law of the Persistence of Error".

Quarrels of every magnitude and minitude are known to produce unpleasant and painful results. Major international wars and petty individual squabbles produce undesirable results, but after thousands and thousands of years there seem still to be little indication that human beings intend to give them up.

There is here a great mystery to be solved. But even if we discover the basic cause of this "persistence of error", it does not follow that we have also found the cure.

A psychological tendency that has persisted throughout all the long known history of the human race must be very deep-rooted. The root of this persistence reaches down into the very depths of the human soul, into the very origin of **self-hood** itself.

What is **self-hood**? It is firstly a form of separative existence, a fact of the capacity of each individual to move his body without moving the body of another individual, to think his own thoughts without giving them away to another,

to feel his own likes and dislikes without revealing them to another, to have his own will and motivation without exposing them to another.

To be a lover of **self-hood** is to have all these capacities and to be able to use them without regard to their effects on other beings. But although the lover of **self-hood** has these powers and can use them, he cannot do so without releasing by his actions certain causes which must have their effects in the world and on other individuals within it.

Every bodily action a man performs obviously has an effect on other beings within his environment. The effect is the **fruit** of his action. Less obvious than the effect of a **physical action** is the effect of a **spoken idea**. Less obvious is the effect of all unexpressed **feeling** of **like** or **dislike**. Still less obvious is the secret innermost **motivation** of a **hidden will**. But however obvious or unobvious are the effects, the fruits of action, physical, mental emotional, or secretly willed, these fruits are there, unavoidably there, and must themselves become in their turn the cause of later effects.

The lover of **self-hood** does not like the idea that every cause has an effect of a character like itself. **Self-hood** likes to believe that its actions, all of them, good and evil, will produce only good, as it defines it. **Self-hood** likes to think that it can act destructively and receive back from the world nothing but a construction of a situation which will further extend its power of destruction.

Self-hood likes to do what it wants, when and where it wants, without changing the situation in any way to impede the satisfaction of its further wants.

But there is not only one lover of **self-hood** in the world. There are innumerable individuals and each one has his own being as a **self**, and can be a lover of **self-hood** if he so wills.

We must make ourselves clear about the "**self**" of the individual. The "**self**" is an intelligent being, of **thought**, **feeling** and **will**, each of which may be expressed in **action**.

An individual human being is first a **self** or **soul**, a being born of the eternal intelligence we call the spirit of God. There is no possibility of a human self or soul ever ceasing to be what it is, for it is of the eternal spirit. Thus there is no possibility of getting rid of ourselves as **selves**. Whether we live in a mental body or a physical body we cannot eliminate our **self** or **soul**.

What, then, do we mean by "**self-hood lover**"? We mean that a **self** can love itself in preference to other **selves**, can act without regard to the effect on others of its actions, can think, feel and will itself to be "separate" from other selves, can pursue aims destructive to other selves.

We have all heard of the "**Fall**", the Fall of Lucifer, and the Fall of Man. What is this "**Fall**"? It is simply the fall of a **self** into being a **lover** of **self**. To be a **self** is good. It is God's will that there be selves or souls, so that life may more abundantly express itself. "Except the seed fall to the ground and die, it abides alone". It is only that by making the **One** many that the **One** can express its infinity of relational possibilities in the realm of actuality.

But though God, the Supreme One of eternity, has willed the creation of many **souls** or **selves**, He has not willed that each self should wrap itself in its own **self-hood** and act only from itself and for itself. He has willed that every **self** shall recognise that it has been created for relational interactivities with all other **selves**, for the enrichment of the lives of **all**, and for the infinite increase of their joy.

To fail to recognise God's eternal purpose, and to wrap oneself in one's own **self-hood**, and to love one's **self-hood** to the exclusion of other selves and their good, is to commit the Original Sin, the first sin in creation. This is the sin that has been called "Pride", the pride that puts the **self** into a false view of itself as self-sufficient, separate from all other selves, safe from the actions and reactions of other selves.

Pride, inherent in the **love** of **self-hood**, suffers from the error of the idea of separativity, cannot see the **Law** of seeds and fruits in its infinite extent, and sees this law only in relation to its own separate intents and private purposes.

Love of **Self-hood** is thus the seed of all evil fruits, all misfortunes, all unhappinesses. And as every seed must bring forth its own kind of fruit, which bears in itself the **same** kind of seed, therefore the love of **self-hood**, if it is allowed to persist, must perpetuate throughout all time its fruits of evil.

To see those things clearly is to see the tremendous need for the breaking of the bonds of this **self-hood** love, this love based on the errors of separativity, this love which, by wrapping itself in the false dark concept of isolated will, brings into the world all its sorrows.

And it is to see also that only the individual will can place itself in the condition where these bonds can be broken. For God who can release all prisoners will not do so unless the prisoners deeply will to be released.

God, who breathed His spirit into man, by this act conferred freedom upon man, and having given this freedom, God will not withdraw it. But He holds out His hand to the prisoners of the love of **self-hood**, and in His hand is the key to the release of the **self** from all falsities.

And the released **self** brings forth from the seed of itself new fruits, that smell and taste as their heavenly creator intended them to do.

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