

HALLIDAY REVIEW

HIERACHY • ART • RELIGION • PHILOSOPHY • SCIENCE

The 'In-House' magazine of Friends of Ishval

Editors
Shibat Whardell
Hephzibah Yohannan

SPRING 2007

EDITORIAL

IN THE HALLIDAY REVIEW, WE PRESENT PREVIOUSLY UNPUBLISHED, SHORT PIECES BY EUGENE HALLIDAY, BROUGHT TOGETHER IN THEMES, FOR REFLECTION, MEDITATION AND STUDY.

The theme for Spring 2007 is the concept of Absolute Sentient Power (ASP), which stands at the very core of Eugene's work and teaching. Also included is a piece on The Power of Feeling; Feeling, which is "the link-factor between Thought and Will".

In the last issue of the Halliday Review, there was a problem with the Hebrew font in the piece "She-He Made the Universe". We have, therefore, re-set it and included it in this issue - see Page 21. The title of this piece is the Editor's, implied by the identification in the piece of "Hi-Hu" ("She-He") with the "Creator of the Cosmos". The version in the last Halliday Review had the same layout as Eugene's original notes; in this version it has been changed slightly to enlarge some of the images to make them easier to see.

Definitions in the "editor's notes" throughout the Review, are taken from *The Universal Dictionary of the English Language*, edited by H C Wyld, Routledge & Kegan Paul, 14th impression 1961. In *The Aims of Ishval*, and repeatedly in personal communication, Eugene gave us the vital task of transforming our passive vocabulary into an active vocabulary. Wyld's is a dictionary which Eugene used and recommended to his friends and students, for that purpose. He also recommended *Origins: A Short Etymological Dictionary of Modern English* by Eric Partridge, ISBN 0-517-41425-2.

"Primal Religion spread from a single centre outwards in space, and encountered different terrains which influenced terminology and symbology (one can use only what is *there* available for use). The same primal religion developed also in time, as man's meditation on its meanings became more complex. The meaning of it may be lost through a variety of causes: death of the wise man before he has passed on his knowledge to his pupils; loss of interest by the pupils, or by man at large."¹

Eugene Halliday worked without cease during his life to reveal the "principles of Truth in all Religions" and to promote "mutual understanding and practice" of those principles, to all those who wished to learn.²

It is now the 20th year since Eugene's death, and much work is being done to make his work available and known to "man at large", through the worldwide community of the Internet. This is being generously funded, through Ishval, by Fred Freeman. It is a most valuable continuation of the work which David Mahlowe begun when he set up the Melchisedec Press to publish Eugene's works in hardback and make them available to individuals, through bookshops and in libraries.

Many of us who knew Eugene in his life, together with newer friends, in various parts of the country, are studying his works individually or meeting to study and share our experiences, together. There are also other friends working with Eugene's teachings outside the UK.

It is important for me, and I hope it is for you also, to re-member the value of Eugene's work to each of us, so that we can all play our part in passing on the knowledge and experience which he has imparted to us in his lifetime. The intent in Eugene's work is to develop the potentialities of being - that is, his intent is Love; so it would be a great tragedy if it were to be forgotten

through loss of interest by us, his pupils. Let us work to make sure that his work survives and is available, to be known by present and future individuals in present and future generations; let us work to pass on the spark we have received from his inspiration.

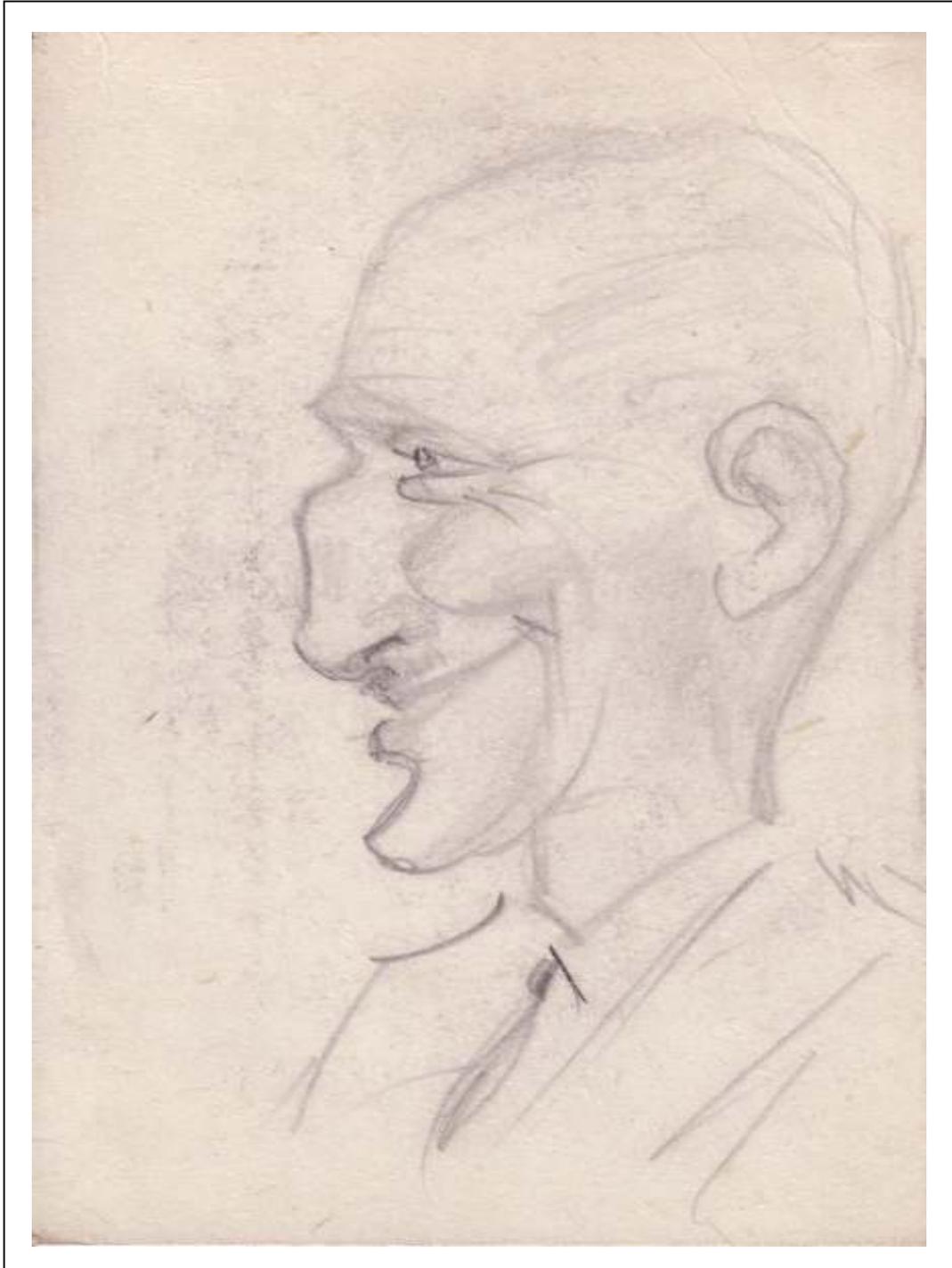
¹ *Contributions from a Potential Corpse II*, by Eugene Halliday, p 84

² Quoting from the Constitution of Ishval

Hephzibah Yohannan

CONTENTS

Frontispiece	1.
Editorial - CONTENTS	2-3.
Pencil drawing by Eugene Halliday	4.
Poem 'FAITH' by Monicah Downey	5.
'Absolute', 'The Intentionality of the Absolute'	6.
& 'The Idea of the Absolute' by Eugene Halliday	7.
Drawing of the ASP Field	8.
'The Absolute as an Infinite Continuum',	
'Absolute and Infinity' by Eugene Halliday	9.
'The Absolute and its relationship with the	
Finite Zone of Being' & 'Absolute Values'	
by Eugene Halliday	11-11.
'The ASP, Noumena & Phenomina'	
by Eugene Halliday	12-13
'The ASP & the Nature of Ultimate Reality'	
by Eugene Halliday	14.
'The Polarisation of ASP in Man' by Eugene Halliday	15.
'The Power of Feeling'	16 - 20.
'HI-HU SHE-HE - Creator of the Cosmos'	21.
Notice Board/Meetings	



FAITH

'SEEK AND YOU SHALL FIND', SO JESUS SAID
TO KNOW THY GOD, THIS IS THE GREATEST PRIZE
THOSE WHO SEEK GUIDANCE, ARE BY SPIRIT LEAD
'SPEAK TO YOUR GOD ABOUT IT' SAY THE WISE.
REMEMBER GOD IS IN YOU, KNOWS YOUR NEEDS
CLOSER THAN HANDS AND FEET, THIS VERY HOUR,
FAITH CAN MOVE MOUNTAINS, THOUGH LIKE MUSTARD SEEDS
THE WORDLY WISE CAN MISS THIS WONDEROUS POWER.
THE TEST WILL COME TO ALL – IT'S HOW WE GROW
BUT TROUBLES NEVER LAST IF SHARED WITH GOD,
AND SOON THE ANSWER TO YOUR PRAYER YOU'LL KNOW
WHAT SEEMED SO HARD YOU'LL SEE WORKED TO YOUR GOOD.
AS TIME GOES ON THE WAY AHEAD WILL CLEAR

LET GO, LET GOD, AND YOU WILL FIND HIM NEAR.

MONICAH DOWNEY

ABSOLUTE

BY
EUGENE HALLIDAY

The unmanifested Absolute (Parabrahman) is the supreme source of every power, unmanifest or manifest, of past, present, and future things, situations, events and relations. By the power of the Absolute Will and Imagination (which is the Will in action precipitating its own objects) the World came into being.

THE INTENTIONALITY OF THE ASP

BY
EUGENE HALLIDAY

The ASP may be conceived as an infinite field of sentient power, in and of which every phenomenon has its existence. There is nothing other than the ASP. Whatever contents of consciousness may be discovered or come upon or may present themselves within the consciousness, these are what and where and when and why and how they are because of ASP intentionality.

The intentionality of the ASP posits innumerable centres which are points precipitated by and for ASP purposes. From each posited centre springs a reactive expansion which encounters the like from all other centres and at the meeting of these generates a periphery around each centre. Thus the whole ASP may be conceived to be filled with centres, each with a periphery, the zone circumscribed by the periphery being conceived to be a "Being", i.e. an encapsulated zone of ASP, the encapsulating process being but a local functioning of ASP.

If we represent for our convenience the ASP as a plane on which are posited innumerable centres and peripheries, and observe that each periphery is representable as a circle, and each circle is susceptible of intersection by six circles struck from each periphery, we may refer to this plane as hexonic, i.e. as bearing innumerable interlacing circles each intersected by six other circles.



Within this hexonic plane, which for convenience, is abstracted from the infinite ASP, are innumerable hexons ("six-petalled flowers") each of which is conceivable as a "Being".

As the enumerable¹ hexons in the ASP are but functions of the ASP and the ASP itself

is a continuum, the motions constituting the centres and peripheries of all hexons and the relations between these are passed through the whole ASP. Thus every zone of the ASP has representation in it of all motions originating in all zones. Viewing each zone as a "Being" there is thus an absolute reciprocal interpenetration of all "Beings" within the ASP. Viewing each of these "Beings" as being both a sender of its own motions and recipient of all motions sent from other "Beings", and each "Being" as of sentient power, each "Being" is both an active "Subject" observing received stimuli as phenomena, and a passive "subject" receiving the same stimuli as imposed patterns from outside its own being.

Each "Subject" as observer of received stimuli, and as itself a zone of the ASP, may initiate some response to the received stimuli and so be viewed as a "being" with "initiative", i.e. with the power to induce changes in its own motion pattern in response to received stimuli.

Each "subject" as passive recipient of received stimuli may be viewed as an "object" on which the received stimuli act.

¹ *Editor's Note:*

In paragraph three, EH refers to "innumerable hexons"; that is, he is saying that they are unable to be numbered or counted. As the hexons are "abstracted from the infinite ASP", they must be infinite in number, and hence uncountable.

But in paragraph four, EH uses the term "enumerable hexons". This means that the hexons are 'able to be enumerated'. It sounds as if he is now saying that they can be counted - *enumerate* means 'to count, number, relate, arrange in order, make a list'. However, there is another sense of the word *enumerate*, 'to count as one of a company or class'. I suggest, therefore, that EH could be counting the hexons in a logical sense as members of the class of "functions [or modalities] of the ASP"; that is, he is categorising them.

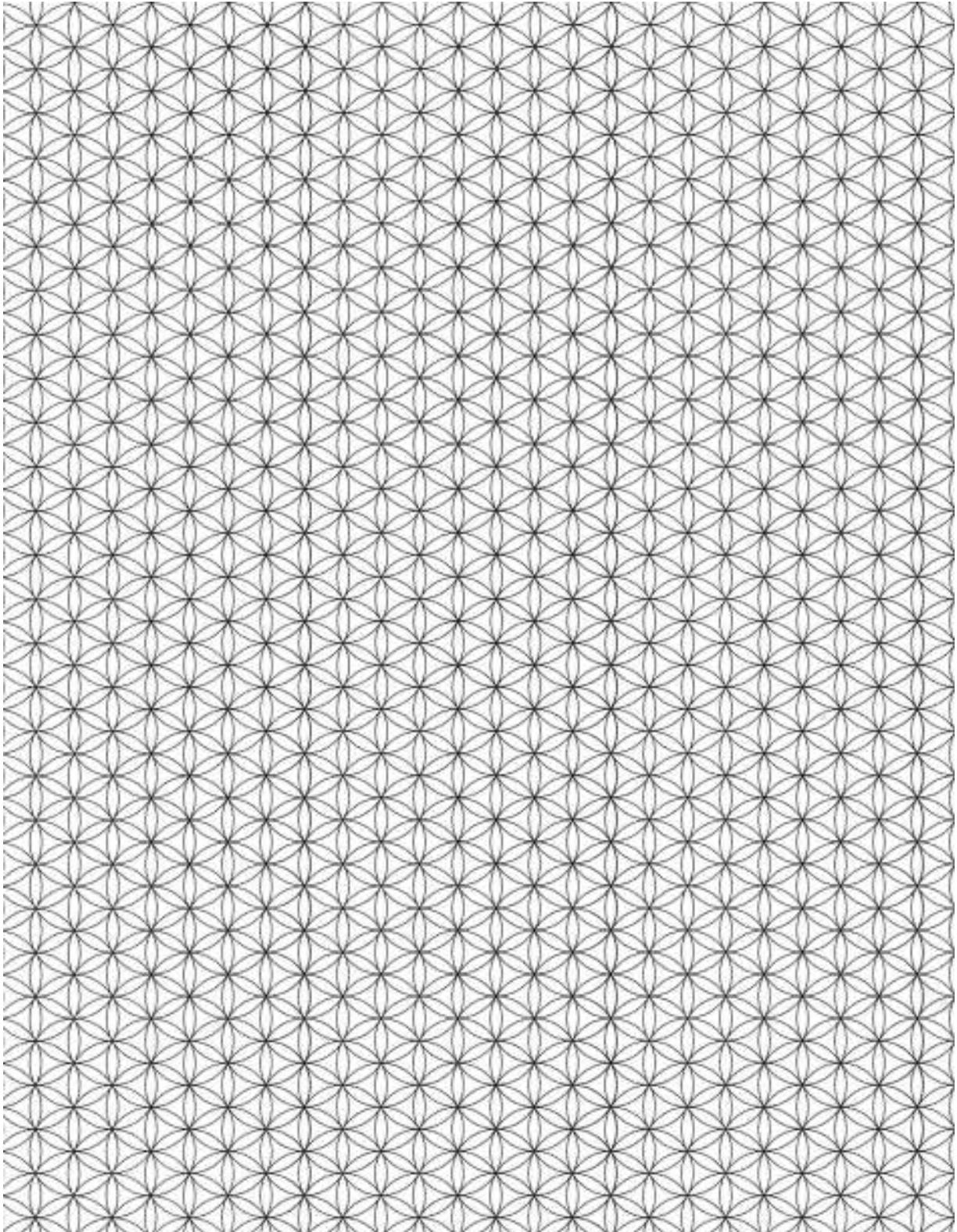
Man, as defined by EH, means 'one who counts'. Thus we, mankind, could attempt to enumerate every thing or "being" in the universe. The process of science is, in a sense, an enumeration of everything that exists, together with a relating of each thing to every other thing. However, because we are dealing with "functions of the ASP", we have an infinite number of things or "beings" to enumerate (in both senses of the term). There is no way we could ever reach the end of such a task - but this has never stopped us from attempting the impossible!

EH's choice of word here, as in all his work, is worth meditating upon. The Editors heartily welcome your own observations and suggestions on this, and any other EH-related topic.

THE IDEA OF THE ABSOLUTE

BY
EUGENE HALLIDAY

The Absolute - an abstract idea because excluding the relative. The non-abstract is nothing less than the concrete, or more accurately the pre-analytical Being-Nonbeing all-inclusiveness.



This is a drawing of the ASP Field as envisaged on a flat linear plane – it is dynamic in all conceivable dimensions. It is an interesting exercise to get a pair of compasses and draw these intersecting circles – you get a feeling of the vastness of the cosmos and the interconnectedness of total reality - SW

THE ASP AS AN INFINITE CONTINUUM

BY
EUGENE HALLIDAY

The Absolute Sentient Power (ASP) is an infinite continuum. The continuum is what it is at any point within itself. Whatever it does in, with and for itself it does so as ASP, that is, as its own absolute authority. There is no beyond the ASP. Whatever content the ASP has, itself is this content as its own self-modalisation.

The mode of self-precipitation of the ASP originates in the ASP as a catalytic sentient field. There is here no mutual opposition to be overcome. The catalytic effect is as if by a glance of sentience. Opposition begins at the level of the memories of periods of cosmic activity (ectropy). At such levels the glance of sentience startles the memory complex into reactivity. The memory's mass inertia then tends to veil the intent of the glance with its prior behaviour pattern.

The ASP has absolute control of all its modalities. Why then does it allow this veiling? Because of its interest in playing

out all possibilities within the ASP. Does it not already know these possibilities? Yes, but only at the level of the Logos, as archetypal forms, and at this level there is no inertia, all is what it is in virtue of the glance of ASP. To bring out of its Logos context any given form and to precipitate it down to the level of inertia, is to expose this form to test situations which at the Logos level it would not meet. At inertia levels the difficulties of relating forms and functions sharpen up the nature of awareness of the form's functional and interfunctional possibilities. On return to the Logos level the form is then seen in a new light; "a new heaven" as well as "a new earth".

What happens at any particular moment does so by permission of ASP. Even a "stupid" or "senseless" act has such permission. This means that ASP has an intent to investigate such an act in order to create further new attitudes in the "new heaven".

ABSOLUTE AND INFINITY

BY
EUGENE HALLIDAY

Concepts derived from the relative, finite and temporal cannot be applied to the Absolute, Infinite and Eternal except as effects of some other undefined concept. The Absolute can be expressed only in pairs of opposite concepts simultaneously postulated.

THE ASP AND ITS RELATIONSHIP WITH THE FINITE ZONE OF BEING

BY
EUGENE HALLIDAY

Absolute Sentient Power is the source of all motion, the pattern of which constitutes all things, events and relations. This ASP is a pure continuum and as such partless. Whatever properties are attributed to it must be asserted of it wholly. As the ASP is infinite so it must contain an infinity of motion-patterns. As a continuum the ASP must propagate its motion patterns throughout itself so that every pattern is everywhere. But as the ASP is sentient it can select and superstress any pattern within itself in such manner that the rest may relatively lapse in importance or be ignored. Ignorance is wilful disregard. Only through ignorance or wilful disregard can the ASP produce within itself the apparent loss of awareness of the whole which induces identification with a given finite pattern so that there arises individual awareness. Individual awareness is that type of consciousness which is brought into dominance by concentration of sentient power upon a finite zone of its motion-pattern.

Once a zone of individuated awareness is brought into being this zone may function as if it were an individual entity in its own right, which in a certain sense is true, for that zone is the ASP inducing in itself the individuating process. Yet such a zone cannot tear itself out of its context within the ASP for the ASP is infinite and the zone concerned is a mere local modulation of the ASP's motion.

The zone of individuation thus has a double

function. As a local action of the ASP it is self determined finitely. As a function of the ASP's whole motion it is determined by that whole for the whole's purpose. Thus in the zone of individuation we may see two wills, the will to finite self-determination and the will to universal function. In each works the same ASP. Each has its proper function in relation to the other. As individuated function the finite zone provides the ASP with a particularised, specific, characteristic action mode, or being. As a function of the whole ASP, orientated to and from that point or zone, it is a doorway for the realisation of the ASP purpose.

Because the ASP is an infinite continuum it holds within any zone of itself the total possibilities of action of the whole, and therefore holds reciprocally contradictory modes of motion of all possible orders within that zone, as within the whole continuum.

Thus any existential being (i.e. any finite zone of motion-pattern) contains within itself every conceivable contradictory possibility. What specific function of the being is shown overtly rests upon and presupposes the suppression in some degree of an infinity of other possible functions.

The lion suppresses the lamb, the lamb the lion in itself. The criminal suppresses the good citizen and the good citizen the criminal within himself. Wherever one is expressed the other is inhibited. Within the infinite ASP there is no principle to determine which shall be expressed and which

inhibited in any given zone, other than the fact accomplished. The power to express a form in one place presupposes the suppression in that place of other, contradictory forms. And whatever is suppressed in one place, as energy, must seek expression either in that place when it can, or if continually suppressed there, then in some other place.

If we see a wavelet rise in the sea and quickly place a flat board upon it to suppress it, the energy of that wavelet does not thereby cease to exist; it is not annihilated. It beats on the underside of the suppressing board, and if failing to gain expression there reacts upon the surrounding water to produce its effect elsewhere. So it is with the varied expressions of the ASP. If we press down on an energy to stop its overt expression where we are, it reacts upwards against our suppressing energy, and, if it fails to overcome this, finds expression elsewhere.

Thus suppression of a given life activity in one place will cause its attempt to express itself elsewhere. Is there then no possibility of the attainment of universal happiness?

The Bible solution of this problem is the enchainment of the anti-life-forces, the down-throwing into bondage of the old serpent, the inhibiting of the devil's power to act against God's intent. There is here no suggestion that God is absolutely permissive. What have the devils to say about this? It is not suggested that they are annihilated. This would be bad metaphysics, for God is the All in all, and even devils are His own energy, created by Him in such a form that they can, with His energy which He has given them, resist Him.

Creation of particular forms implies the suppression of other particular forms in the place of the created forms. The creator's only justification for this is that some forms are more harmonious in their capacity for relation than others.

The ASP can by its sentience see how best to use its power. The localised stress it produces in a given zone conditions how that zone will tend to function. Sentience thinks by means of its formal content, as it wills by its power content. It evaluates both by its sentience as a feeling assessor.

ABSOLUTE VALUES

BY

EUGENE HALLIDAY

Holistic Ideals, Ideal Wholes or Absolute Values, disengaged from human personality, operate as creative factors on their own account in the upbuilding of a spiritual world. Ideals of Truth, Beauty and Goodness are such Absolute Values, and lay the foundations of a new order in the universe.

THE ASP, NOUMENA AND PHENOMINA

BY
EUGENE HALLIDAY

The Absolute Sentient Power is the infinite field of and within which occur the events which constitute the world of phenomena and noumena. Noumena are the unseparated forms of motion of the ASP. Phenomena are Noumena viewed from assumed standpoints of separativity, split noumena.

Noumena are forms at the level of nous. Phenomena are the same forms at the level of sense-organ reception. Noumena are mutually interpenetrating and therefore infinitely and absolutely significant and meaningful. Phenomena are held by viewpoint in a state of apparent separativity and therefore finity and relative relation with only finite, relative significance and meaning.

To be at the noumenal level is to be in Eternity (= the three-fold simultaneity of Ideation-Affection-Initiation, form-feeling-power). To be at the phenomenal level is to be in Time (the zone of serialised energy expressions viewed from specific standpoint).

Consciousness may be focussed over a large or small area and its content determined thereby. The motion pattern in any given area constitutes the content of consciousness for that area.

A 'self' is consciousness and power within a vehicle. This means that where sentient power is considered within any finited zone it may be considered as a 'self', i.e. an

observing, initiating being. Considered apart from finiting process, sentient power is infinite and is the Supreme Self of the Absolute, using its own infinity as its vehicle. The K in vehikle signifies the arbitrary concept of limitation assumed by a finitely identified consciousness (= particular self) in order to make possible the consideration of the Absolute. Such a concept in no way limits the Absolute itself, but serves merely as a support for finitely identified consciousness in its contemplation of the Absolute.

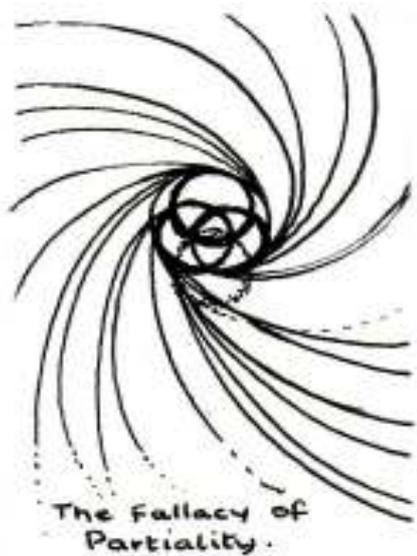
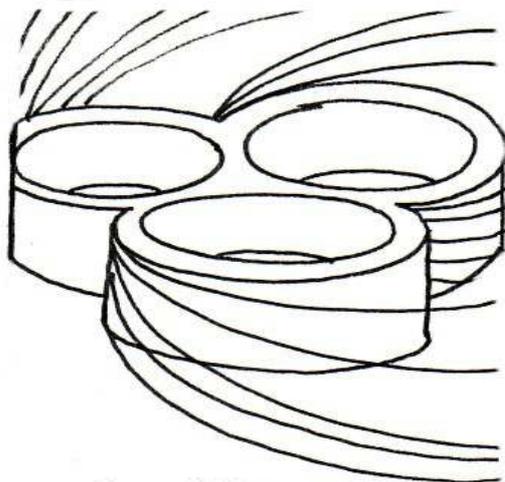
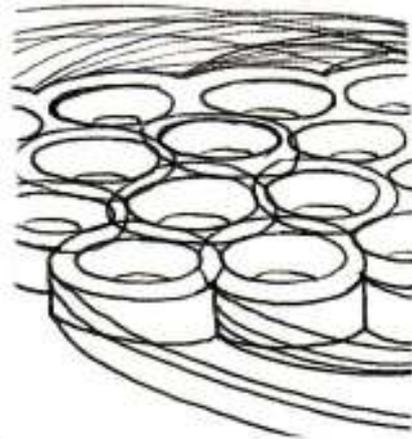
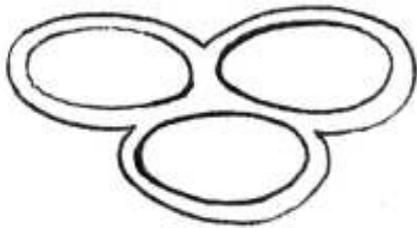
Consider a word on this page, say the word 'page'. Consciousness may be focussed so that the whole word is seen, or so that the two halves of it ('pa' and 'ge') may be seen. Or so that 'p' and 'age' may be seen, or 'pag' and 'e', or p + a + ge or p + a + g + e separately etc. The actual sensation in focussing the attention is as if some kind of energy were 'condensed' upon the chosen centre. There is a definite 'shift' of what we call 'attention' (= a tension) whenever we create a focus in consciousness or move one.

Accepting ultimate reality as sentient power (= motion) the universe appears as a motion-pattern in and of such a power. This means that wherever motion patterns itself, conscious-ness is there possessed of a content.

As the pattern in any zone of the sentient power is simply the motion pattern of the power in that zone, we must say that every motion pattern is self-produced. This means that every being (= motion pattern) is self-generated, self-responsibility.

Man is thus a self-generated, self-responsible, self-able being with no one but himself to call to account for his predicament.

How is an individual man to realise his own self-creativity? By hard self-examination and exercise.



See Editor's note Page 20

THE ASP AND THE NATURE OF ULTIMATE REALITY

BY
EUGENE HALLIDAY

To determine the nature of ultimate reality I must find something the removal of which will result in the removal of everything else. This something can only be sentience. For by the removal of sentience, and this alone, all else vanishes.

But sentience has in it a content from which the investigation began. This content is my own existential being, a form of existence, a vehicle of sentience. It is possible for me to conceive the vanishing of any particular form of existence without sentience itself vanishing. But though this proves sentience more basic than its content, yet the removal of all content absolutely would leave only pure sentience with no object. Sentience as I encounter it is always in possession of some content. Sentience may be viewed as the knowing subject and its content viewed as predication within the subject. But this gives me a need to explain the relation between the subject and the predication. I may view S as the precipitator of P, which makes P a modality of S, or I may resolve the apparent dualism of S and P by viewing them as polarisations of A (the Absolute). A then appears in polarisation as S and P: Sentience and Precipitations.

The precipitations viewed causally are operative powers. Thus I may speak of "sentient power" whereby I refer to operations of A viewed by A as sentience. Each "power" corresponds with a form of sentience. A polarises itself as S and P, the P providing the content of S.

ASP, the Absolute Sentient Power, is the All-in-all. A = the Father (Abba), S = the Son, P = the Pneuma or Spirit. When the Father is viewed as dominant we view the Absolute as ultimate source of all things. When the Son is viewed as dominant SAPIence rules. When the Pneuma is viewed as dominant we see the step-function (PAS) which generates phenomena.

ASP The Abba or Absolute aspect of reality

SAP The Sapience aspect of reality

PAS The operative aspect of reality

Here are the Father, Son and Holy Spirit. There is no "Mother" other than the same Trinity viewed under the concept of substance, which is but the inertia of Pneuma.

THE POLARISATION OF ASP IN MAN

BY
EUGENE HALLIDAY

ASP (Absolute Sentient Power) appears to polarise itself in man as Sentience (the Observer) and Power (phenomenal activity). This same ASP is SAP of *sapere*.¹

Sentience ←	Absolute	→ Power
Observer ←	Observation	→ Observed
Subject ←	Copula ²	→ Predicate
Noumena ?		Phenomena
		The World
Invisible Cause		Visible effect
Catalyst		Chemical actions
Purusha ³		Prakriti ⁴
Subject		Object

Editor's Notes:

¹ *sapere* 'to have a taste, to taste; to discern, to be wise, to know'.

² *copula* 'that which binds together, a band, link'; in grammar and logic, the word, generally a form of the verb *to be*, which connects subject and predicate

³ Pure consciousness, the self

⁴ Matter, the material world

These last two notes are very brief definitions of complex concepts from Hindu philosophy.

The question mark after "Noumena" and the blank cell of the table opposite "The World", are in the original document.

THE POWER OF FEELING

BY
EUGENE HALLIDAY

We hear often of the power of thought, and for many of us thought is a most potent determinant of life's direction. But where thought is a real influence in life we find it always allied to another power, the power of feeling. Thought, Feeling and Will are the three aspects of our conscious psychic life.

Feeling is the link-factor between Thought and Will. Without this link-factor Thought would remain in its own sphere and never gain active expression, and Will would be deprived of the guiding hand of Thought.

Feeling is that power which makes us able to experience sensations of various kinds as in some degree pleasurable or painful, agreeable or disagreeable. Fundamentally feeling is one. It polarizes itself as pleasure or pain, liking or disliking. Where the degree of pleasure or pain is so slight that we find it hard to detect it, we say we are indifferent. Indifference is thus lack of awareness of pleasure or pain.

When we are indifferent to a thing we tend not to react to it. The man indifferent to politics does not spend his time studying the subject. The man indifferent to religion does not devote himself to the service of God. The man who is indifferent to everything neglects everything. Here we see the great value of polarized feeling, of liking and disliking, pleasure and pain. Polarized feeling tends to express itself in action.

There are two sources of feeling; first the feeling which originates inside ourselves.

This we call Centrally Initiated Feeling or Emotion. It is a movement tendency from within. Emotion implies out-motion, or action tendency springing from our centre. Secondly, there is the feeling which originates from stimulation of our body surfaces and sensory nerve endings. This we call Peripherally Initiated Feeling or Sensation. Emotions come from within, from the centre of our mental self. Sensations come from without, from body stimulation.

Polarized feeling tends to produce action either towards or away from the source of stimulus, whether the stimulus be physical or mental. When we find something likeable we tend to move towards it. If we find a pleasant idea we tend to dwell upon it. When we find something painful we tend to move away from it. If we find an idea unpleasant we tend to reject it, to turn away from it.

We know that we should not be bound by pleasures and pains as such, for some things pleasurable at the moment are in the long run productive of pain, and other things at the moment painful are ultimately productive of the greatest happiness. Yet we all hope for ultimate happiness and pray that some day "God will wipe away all tears from our eyes".¹

It is to this ultimate happiness that properly polarized feeling can lead us. Feeling discriminates between things productive of pleasure and pain, happiness and misery. Refined feeling is sensitive to things in such degree that it can tell us which things will

lead to our ultimate happiness and which to ultimate misery. When we are clearly aware of these feelings we do not need to battle with ourselves about what we really wish for.

We are more sensitive in feeling than we generally realise. Many of our beliefs are held because our feeling prefers them. The word 'belief' itself is derived from a word meaning 'to hold dear', 'to love'. We tend to believe what we want to believe.

Feeling attachment to an idea tends to make it more intense, more real. An emotional bias towards an idea may so empower the idea that it may become a very important determinant of our life. All ideals are of this order; love of one's country, love of one's family, devotion to a great religion; all these are emotionally empowered ideas.

So it is that where our feelings are aroused and conjoined to an idea, that idea easily sets the pattern of our actions. We cannot give too much importance to this fact. An idea to which we are indifferent cannot move us. An idea to which we are opposed cannot express itself freely in action - and an idea which receives our unqualified feeling-support tends to pass easily into action.

What does all this mean to us in relation to healing? It means that in the domain of healing, polarized feeling is our greatest ally, as it can be our greatest enemy. For, if we have any feeling that it might be contrary to our inner purposes to regain our health, we shall experience great difficulty in recovering. And if we have a real feeling that our greatest advantage depends on the recovery of our health, we shall release from the depths of our being the hidden forces of recovery.

We should not be surprised at the idea that

someone might have a feeling that it might be better to remain sick. Modern psychology has conclusively proved that deep subconscious motives exist in all of us. Our feeling at a certain time of the unprofitableness of health to us may be unconscious. Naturally none of us would like to believe consciously that we sometimes prefer sickness to health. Most of us have too strong a moral sense to be able to allow ourselves consciously to prefer to be ill.

Yet, deep down inside us sometime or other we have all felt the need for some way of escape from an undesirable situation. Our deeper feelings, hidden in the subconscious, have said to us "Don't be too well today. Something unpleasant is on the horizon. Better to be just a little sick, a little 'off colour', and so avoid trouble".

We all know this feeling tendency. What we do not always consciously know is that if such feelings are allowed to take root in our subconscious mind, they may grow there and extend their activities into fields other than the one for which they were first devised.

Feeling attitudes once established tend to maintain themselves and to form associations with other feelings and ideas which tend to reinforce them and keep them in being. Established feelings tend also to inhibit the expression of other feelings and ideas to which they are opposed.

Habits of feeling are of tremendous importance. They profoundly affect belief, and belief is an essential part of the healing process. Habitual feeling tends to reduce its process to a very rapid judgement for or against a thing, performed so fast that it becomes practically impossible to control it or to test its validity. In its final stage such a judgement becomes quite mechanical

and may lead later to very undesirable results.

Habitually cherished beliefs tend to appear to be necessities of our mental organization, so much so that attempts from outside or inside to change them may result in violent opposition, or in extreme cases even to mental breakdown.

Each individual has his own established feeling and idea structure of habitual attitudes. This we call the 'personal equation'. This personal equation contains an idea and feeling pattern-unity into which certain new elements may enter only with difficulty. This is why it is so often difficult to help a sick person back to health. Somehow we must find out for him a valid reason for accepting the probability and desirability of his recovery. We have to present to him the idea of the recovery of his health in such a way that it becomes clear to him that recovery of his health is better for him than the retention of his disease. Somehow we must rouse in him the feeling of wanting to get better. Feeling is here of the utmost importance.

A man may know that a certain situation exists, but if he does not like that situation he can will to close his mind to it. He can act as if the situation is quite other than it really is. A man may have a very good reason for not going into a situation, but he may also simply feel, without analysis, that he does not want to go into it. Such a feeling, allowed to operate unanalysed, may for a time stop his entry into a situation which sooner or later he will have to face.

It is not enough for us to know intellectually that a thing is true. It must also be desirable for us; otherwise its truth stands in grave danger of neglect. Most of us tend to be more interested in our immediate happiness, security, or freedom from fear, than in any abstract truth. An abstract truth

often appears to us cold and unsympathetic. Yet Truth is Truth and will at last prevail. "Know the Truth and the Truth shall make you free".

Would we not all rather hear the words, "God is Love"? Naturally, yes. Yet unless these words are true they are of no use to us. It is because it is true to say "God is Love" that feeling is so important for us. True Love is that feeling from which we are led to work for the development of a being's best qualities.

In a very real way Truth and Love commingle in the depths of every being. When we see this clearly we shall know the true value of feeling.

"As a man thinks in his heart so is he". To think is to meditate on truth. To stand in the heart is to feel. To think in the heart is to contemplate Truth with Feeling.

Love is a feeling. If we love Truth we must wish to develop its potentialities in ourselves. To love Truth we must feel that it is for our benefit to do so. Truth is the Law of our Being. To be healthy we must obey this Law, we must be true to our own Being.

We must make clear to ourselves that our ultimate happiness depends on our adherence to the Law of our being, to Truth. As long as we conceive the possibility of attaining our purposes in any way other than by adhering to the Truth we shall not feel like subjecting ourselves to it. And if we do not feel like it we shall not do it.

We see here the peculiar reciprocal relation of thinking and feeling, of Truth and Love. Thinking and feeling are so related that each profoundly influences the other. Feeling is concerned with pleasures and pains, with liking and disliking. Thinking clarifies the situations in which liking and disliking operate. This is why we find our

feelings changing when we think over events after we have experienced them.

Yet, "A man convinced against his will is of the same opinion still".² The man whose feeling is opposed to certain ideas will tend to reject them, even when the acceptance of those ideas would release him from error. Because of this danger it is most important for our own sakes that we learn to discover the sources of our feelings. Ultimately we cannot win happiness unless we submit ourselves to the Truth, for Truth is ultimately the only thing that works out. Fully to realise this is to generate the feeling which will allow us to accept the Truth and ultimately to love it. The Truth is that God is Love, that Love is the feeling for Truth, that Truth is the Law of our being, which Law cannot be broken without our feeling suffering in the breaking.

When we become ill somehow the Law of our being has been broken. Then there is less truth in our body. If our illness results from a violent accident or a disabling or disfiguring disease, the destruction of our proper form is a destruction of some of our true function. A damaged or diseased organ is not in its right shape; its form is falsified, and with this falsification of form comes faulty function. Somehow we must regain this true form, and to do this we must love Truth, and truly Love, and feel that it is worthwhile for us to regain our true form, so that we may function properly.

We must feel that full life is worthwhile, because when feeling mobilises itself, as it tends naturally to do, it will then have power to re-create true form, and re-establish proper function.

When St. Paul said "Faith is the substance of things hoped for"³ he knew that faith is a feeling and that this feeling mobilized is a real power able to model the substance of the damaged body into its true shape

and to establish in it its proper functions.

Thinking without feeling never yet brought anything into actuality. "Which one of you by taking thought can add an inch to his stature?"⁴ But when thinking is supported and backed by feeling its potential is tremendous.

To place one's consciousness in a diseased organ and to feel it into shape and to prefer its right function, not merely to think about it, this is the way back to health.

To feel ourselves back to health we must really prefer health to disease, we must not for a moment allow ourselves to be afraid of the responsibilities which fall on the healthy. If we are so afraid we shall not be able to make a full recovery, for fear is a disintegrating feeling.

It is right feeling, not mere thinking, which models our being, keeps our organs in proper shape and function, and leads us into right action. If we allow ourselves to panic we immediately release disintegrating feeling forces into our organism.

Only the feeling of wholeness can keep us whole. Only the feeling called Love can hold us together and bring us to our proper level, the level we were created to reach, and attain.

Truth is the form of the Being of God. When Truth is reflected into our Being then we find that this Truth is the very Law of our Being. Then if we love Being we shall love this Law, which is Truth. Then as Truth is the object of thought, our thinking and feeling will be in harmony. And when these are in harmony, health will be ours, and we shall have realized the true power of feeling.

See Editor's notes overleaf

Editor's Notes:

¹ Revelation, 7:17, 21:4

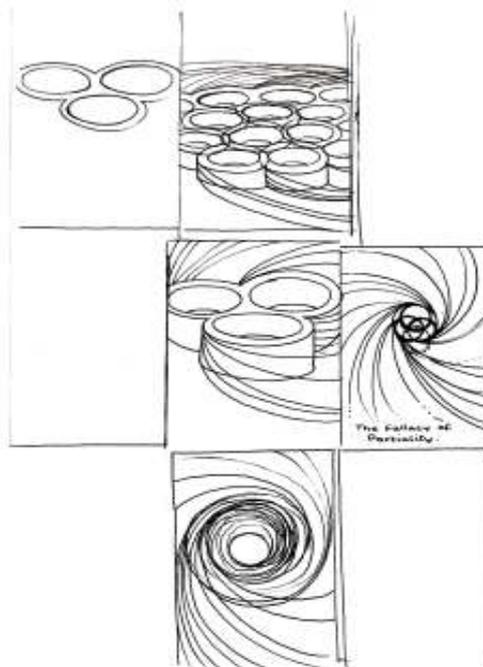
² There are at least two possible sources for this quote. EH could have sourced it from either or both of them, or possibly from elsewhere.

"Samuel Butler (1612-1680) Man-convincing-against-his-will quote 'A man convinced against his will is of the same opinion still'. What the 17th Century British poet actually wrote in his mock-epic *Hudibras* (1664) was: 'He that complies against his will is of his own opinion still'. It would be extremely difficult to convince a person of something against his or her own will." (*They Never Said It: A Book of Fake Quotes, Misquotes and Misleading Attributions*, by Paul F Boller, OUP US 1990, ISBN 0195064690; courtesy of <http://books.google.com>)

"Why prove to a man he is wrong? Is that going to make him like you? Why not let him save face? He didn't ask for your opinion. He didn't want it. Why argue with him? You can't win an argument, because if you lose, you lose it; and if you win it, you lose it. Why? You will feel fine. But what about him? You have made him feel inferior, you hurt his pride, insult his intelligence, his judgment, and his self-respect, and he'll resent your triumph. That will make him strike back, but it will never make him want to change his mind. "A man convinced against his will is of the same opinion still." (*How to Win Friends and Influence People* by Dale Carnegie, Simon and Schuster 1937, via www.quoteland.com, via www.google.co.uk)

³ St Paul's Epistle to the Hebrews, 11:1

⁴ St Matthew 6:27 "Which of you by taking thought can add one cubit unto his stature?" (Sermon on the Mount)



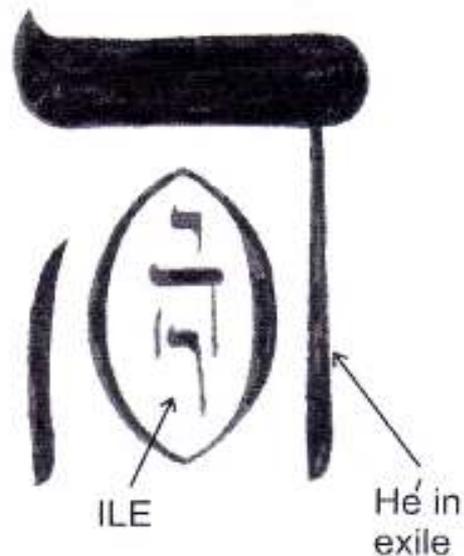
The illustrations on Page 13 were edited from this complete drawing by Eugene

**HI-HU SHE-HE
CREATOR OF THE COSMOS**

י Yod Point, Dot, Jot
 ה He Life-field
 ו Vav Biological drive

י יהוה
 ה Jehovah
 ו Tetragrammaton
 ה

י, ה, ו In the encapsulated zone of the living being are in the ile, ה beyond the ile is ex-iled.



Form (י) } These two are aspects of ה, the life field, which polarises and
 Power (ו) } harmonises them.

ה Point in life-field } HI }
 Hi = She } } Creator of
 ה Phallic drive in } Hu } the Cosmos
 life-field } }
 Hu = He }



Hi (She) Hu (He) made the Universe. She is Sophia the Wisdom dynamised by He who moves within the Field.

Hi-Hu created cosmos and elevated the woman over the man, as wisdom is elevated over the action which generates her stories. Without Sophia every act is isolated and of no significance other than to itself. Yet without initiative action, no new thing or idea would be added to Sophia and she would become static.

NOTICE BOARD

SHERWOOD HOUSE HOLISTIC CENTRE

Wyn Thomas & Ruth Templeton offer the following courses at their new base:

Homeopathy (Consultations/Information)
Flower Essence Workshops
Healing & Meditation Groups
Eugene Halliday Group (Mon 19.00-21.30)
Mandala Workshops
Fairy Tale & Myth Workshops
Art Tuition
Original Art to view

For details contact : E-mail: a-r-h.org

IHS - TAN Y GARTH

IHS has a varied programme of activities consisting mainly of weekends at TAN Y GARTH.

'COUPLES'

in
the intimate dance of
relationship

A talk by Elisabeth Lawrence, a Relate trained counsellor, with many years experience of couples in therapy.

Sunday 27 May
2.30 - 4.30pm



ISHVAL PRODUCTS

Mastered CDS now available:-

- 24. The Symbology of the Lamp
- 26. Advice to Young Girls
- 27. The Deficiencies of Phenomenology
- 28. Fatherhood
- 29. The No Thing
- 32. Goodness, Beauty & Truth
- 33. The Bardo
- 34. Love and Death
- 52. A Reminder
- 59. First Love
- 60. Inertia
- 79. The function of Passion
- 82. Reflexivity
- 91. Freedom
- 100. On Ishval
- 102. Survival

- 104. Life is Hard
- 114. Integration
- 129. Enlightenment
- 140. Hierachy in Body Centres

The price per package is £10. This includes a transcript.

Tapes are £8. Transcripts sold separately are £2.

Only available by post - enquiries via www.eugenehallidaysociety.org
 CDS will be dispatched on receipt of payment. Cheques to be made payable to 'ISHVAL'.

FRIENDS OF ISHVAL

MEETINGS PROGRAMME

Friends Meeting	Group Activity 'Bohman Dialogue' *	Sunday 1 April 2.30 – 4.30pm
Reading Group	'Contributions from a Potential Corpse' by Eugene Halliday	Sunday 15 April 7.00 – 9.00pm
Reading Group	'Contributions from a Potential Corpse' by Eugene Halliday	Sunday 20 May 7.00 – 9.00pm
Friends Meeting	Talk by Elisabeth Lawrence 'Couples'	Sunday 27 May 2.30 – 4.30pm
Reading Group	'Contributions from a Potential Corpse' by Eugene Halliday	Sunday 17 June 7.00 – 9.00pm
Friends Meeting	A talk by Zero Mahlowe	Sunday 1 July 2.30 – 4.30pm
Reading Group	'Contributions from a Potential Corpse' by Eugene Halliday	Sunday 15 July 7.00 – 9.00pm
Friends Meeting	A commemoration of Eugene Halliday's life and works on the 20th Anniversary of his death	Sunday 9 September 2.30 – 4.30pm
Reading Group	'Contributions from a Potential Corpse' by Eugene Halliday	Sunday 23 September 7.00 – 9.00pm
Reading Group	'Contributions from a Potential Corpse' by Eugene Halliday	Sunday 21 October 7.00 – 9.00pm
Friends Meeting	Talk by Samuel Lelonek 'Time Line'	Sunday 28 October 2.30 – 4.30pm
Reading Group	'Contributions from a Potential Corpse' by Eugene Halliday	Sunday 25 November 7.00 – 9.00pm
Friends Meeting	POETRY & WORDS <i>Contributions by ALL</i>	Sunday 9 December 2.30 – 5.30pm <i>including refreshments</i>

INSTITUTE FOR THE STUDY OF HIEROLOGICAL VALUES - ISHVAL

registered charity No 251136

This charity, which is also known as ISHVAL, was formed in 1966 by Eugene Halliday with the following purpose:-

the promotion and progation of the principles of Truth in all religions, in order to achieve unity in the Interpretation of sacred writings between all Demoninations. And mutual understanding and Practice of the principles of Truth in a true spirit of Ecumenism.

Websites:

www.ishval.org

www.eugenehalliday.org

The Ishval website supplies details of the core and related works of Eugene Halliday (whose literary executor is Zero Mahlowe) together with facilities to purchase books and CDs. It includes a picture of Eugene, a complete explanation of the Ishval symbol and several thousand easily accessible indexed quotations and extracts from Eugene's work.

The website also contains a message board for discussion. The eugenehalliday.org website contains an archive of Eugene Halliday's published written and spoken works.

FRIENDS OF ISHVAL

The voluntary group, known as *Friends of Ishval* operates independently of ISHVAL and without charitable status. It consists of a group of *Friends* who meet regularly to discuss & hold talks about Eugene Halliday's work and other relevant teachings and how to apply them.

Any interested person can apply to attend meetings for which a small entrance fee is requested.

Contact: www.eugenehallidaysociety.org

All Eugene Halliday's writings & artwork are Copyright and are reproduced in the Halliday Review by kind permission of Mrs Zero Mahlowe.

Printed by PRONTAPRINT, Altrincham, Cheshire
Titles set in LITHOGRAPH LIGHT, body text in 11pt AVANGARDE Bk BT
using PAGEMAKER and COREL DRAW 12