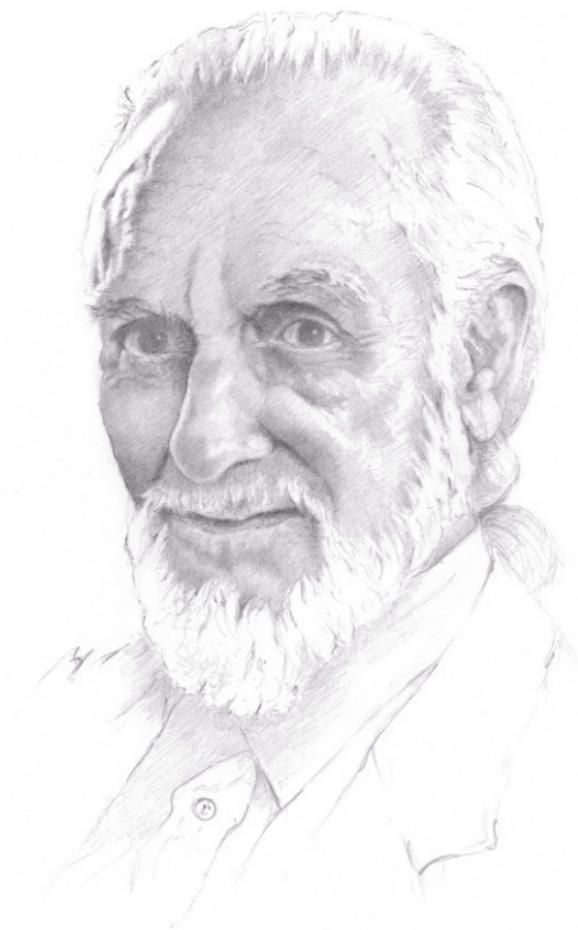


**THE COLLECTED WORKS
OF EUGENE HALLIDAY**



**CONTRIBUTIONS FROM A
POTENTIAL CORPSE**

BOOK TWO

Edited by David Mahlowe

Front page illustration by Vidah Roberts

Between 1989 and 2000, 'The Melchisedek Press', founded in 1989 by David Mahlowe and funded by the 'Mr. and Mrs. F. C. Freeman Charitable Trust', published the sixteen hardbound books that constitute 'The Collective Works of Eugene Halliday'.

During that time, Fred Freeman was the President, and David Mahlowe was both Secretary and Treasurer, of ISHVAL ('The Institute for the Study of Hierological Values'). This was a charitable organization, founded in 1966 by Fred Freeman and Eugene Halliday, and also funded by the 'Mr. and Mrs. F. C. Freeman Charitable Trust'.

The primary purpose of The Melchisedek Press was to publish limited hardback editions (500 copies each) of a selection of Eugene Halliday's writings.

NOTE: *'The Collected Works of Eugene Halliday'* do not constitute Eugene Halliday's complete written works, which is considerably larger.

The sixteen hardbound books that constitute the nine volumes of the 'Collected Works of Eugene Halliday', together with the year of their publication, are listed immediately below:

- Defence of the Devil (1989)
- Reflexive Self-Consciousness (1989)
- The Tacit Conspiracy (1989)
- Contributions from a Potential Corpse – Book 1(1990)
- Contributions from a Potential Corpse – Book 2 (1990)
- Contributions from a Potential Corpse – Book 3 (1991)
- Contributions from a Potential Corpse – Book 4 (1991)
- The Tarot (1990)
- The Conquest of Anxiety (1992)
- Essays On God (1992)
- Through the Bible – Book 1 (1994)
- Through the Bible – Book 2 (1995)
- Through the Bible – Book 3 (1996)
- Through the Bible – Book 4 (1997)
- Christian Philosophy – Book 1 (1998)
- Christian Philosophy – Book 2 (2000)

Editor's Note.

The second volume of 'Contributions from a Potential Corpse' continues in the episodic form begun in the first volume. From internal evidence, the following pages were written mainly during the years 1976 and 1977. In 1977 Eugene Halliday's wife, Peg, died.

Eugene himself was under great stress at this period from Peg's illness, and from his unceasing endeavors for her and for others. But as the reader will find, he continued to write with unsurpassed wisdom and clarity.

Our author always used the pen to sketch as well as to write, and his notes for pupils were invariably covered with diagrams and drawings. In this volume, graphics begin to appear, becoming more and more prolific in later parts of 'Pot Corpse'.

THE COSMIC OR UNIVERSAL MAN IS:

1. Cosmos itself viewed as the supreme intelligent organism made and dwelt in by the Absolute Sentient Power as its proper vehicle of expression for its infinity of properties. Mahapurusha, Adam Qadmon.
2. The Human Race as the Cosmic Man's terrestrially based representative in the serial temporal historical process.
3. The Individual Human Being as self-conscious player of his particular part in the historical process, recognising that all other beings have parts to play, and reciprocating consciously with them in the process.
4. Humanist, Rationalist, Materialist Atheist, believing himself the accidentally formed organism now capable of conducting its own processes and taking over the direction of the cosmic processes. He believes that Reality is first insentient particles or energy quanta, and that by accidental conglomeration some of these particles have attained a degree of complexity of pattern sufficient to constitute the rational mind of man. This mind, by virtue of its great complexity, now has sentience, not present in the original particles or energy quanta. This mind is capable of self-direction and the 'takeover' of the cosmic, previously accidental process. In this view accident ('fortuitous concourse of atoms'), has produced non-accident (rationally determined capacity for self-evolution and ultimate building of the perfect cosmopolis with man as its ruler).

REAL = R + L. **R** is differentiation (ruah, ruh), the light of the intellect which by its differentiation-power veils or obscures the continuum of pure non-differentiated light (L). **R** is manifestation which simultaneously reveals and re-veils the Absolute Light of L, the continuum, which, relative to the manvantara of **R** is pralaya, the 'resting' phase of the Absolute'. **RA** is the ruling activity of power in the relative world of time-space-matter. **EL** is Divine Power. **ELRA** is God as Supreme Ruler of Eternity and Time. The Real is the symbolic expression of the Infinite Hidden Eternal Mystery in its dual phasicity simultaneously co-presented.

HERMENEUTICS: of Eternity; of Time. The interpretation of temporal things, events and relations in survival terms. The use of conation (force), cognition (cunning), and affection (sensitivity) in order to become able to adjust oneself most effectively for survival in the world of matter, space and time, over against alien forces or beings tending to cause one's disintegration of mind, morale or body. The interpretation of Eternal Forms and their inter-functions in terms of their *interest* as patterns of Divine Intention for Eternity, not for survival, but for significance in the being itself as a re-duplication of the Divine Intention.

FAITH, WILL, INDIVIDUALITY. Faith is an act of will; will is an individual expression of intention to initiate some process by which may come into existence some thing or being or event or relationship which but for this will would not exist. To will is to individuate power, to form a thing or being or event or relationship which otherwise would not be. To have faith is to will ultimate victory, to be ready to turn everything to good account, to interpret it in such a way as to gain further restatement of ultimate victory, to will to believe that, "All things move together mysteriously for good to them that believe in God." (i.e. Believe in the Power of the Absolute Will to compel all things finally into profitable form).

To be an individual thing is to be in a state or condition of divisibility from other things. We may consider an individual thing as a form (material or mental). If we consider the form as a material thing we can do so without introducing the concept of sentience into it. In this case we can view this form much as 19th century atomism viewed its conceptual atoms, as non-sentient particles of no sentient matter, standing or randomly moving in space, falling into, or not falling into, some kind pattern to endure for awhile and then disintegrate. The whole process having no significance or meaning in itself, because *meaning* belongs to sentience which is here denied to the atoms. But if we consider form as a mental content, an idea, we may then be led to consider that this form or idea may not subsist simply in itself (as the insentient atom was supposed to do) but subsists as it is *because it is a mind* (defining 'mind' as a sentient power able to form itself, or tending to form itself, its forms being what we call 'ideas'). In this case an idea would be a modality of the sentient power we call 'mind'. 'Mind' would be so-called because it counts or evaluates its own processes.

If we then consider that 'mind' might be able to control its own processes, to inhibit them, or to initiate them, we can use the term 'will' for this initiatory capacity, and talk of the 'will of the mind'. We might say that the mind 'has a will of its own', which certainly appears so when a beginner in meditation makes his first attempts at self-observation.

But if we take the viewpoint (darshana) that the ultimate reality is sentient power, and this only, then 'mind' would be but the evaluatory process of this sentient power itself, and Will would be the initiatory phase of this power.

As initiator of a new act or event or thing or relation, Will individuates, i.e. separates its new precipitate from all others of its possibilities. To Will (= initiate), is to individuate power. But to be individuated is not necessarily to will, for forms persist by inertia, and Will (initiation) is not inertia but creation of a new form.

Yet there is no inertic form which is not the result of some act of originating will. Inertia is previously established will which persists in the initiated mode of its operation, unless contradicted by further will, or collision with other inert forms once the results of initiatory power or Will.

POETRY IS DANGEROUS because either:

1. It is entirely new (from pure power) and unassimilable to lower levels.
2. Archetypal (hexonic) and possibly unassimilable (if anachronistic).
3. Nature derived and tending to fixate the psyche at pseudo-sympathetic or sentimental levels.

Poetry is also dangerous because its essence is condensation, which makes it difficult of assimilation for those unused to high condensation. The highest poetry is the most condensed. Condensation means, 'Many judgments packed into few sounds'. This is gained by assonances, consociations of sound and mental and emotional cross-references of terms.

PEARL PROCESS.

1. Gather all vocables and images of experiences together, till the psyche is full and must cease its intake.

2. Start with any vocable or image, feeling, or will impulse. Call it a pearl, enter it and stay in it, examining it till it has given up all its secrets, the inner irritations around which the pearl structured itself. Do this with all pearls. This process deals with familiars.

3. Enter the cave of the heart where is only the unfamiliar, the groundless, ceiling-less, wall-less. Speak from the essence of the pearling process. The cave is Logos-Christ and speaks back one's thoughts in one's own voice. Thus a dialogue occurs between oneself and the Logos-Christ; both sides conducted in one's own voice as from oneself. Logos-Truth is thus heard as from one's own inwardest self and so one must agree with it because of its consistency with this self.

The end of the pearl process is perfect reintegration into one's original relationship with the Supreme Source of one's Being, assimilation into God, not to lose but to gain oneself in Him.

SIN IS THE WILL TO SEPARATION from the Absolute Sentient Power (God). To believe oneself separate is sin, for belief is an act of will. Children and weak souls may be led into belief in separativity by strong or energetic persons who have chosen separativity for themselves and wish to throw everyone else into separativity also, to weaken them further, in order to dominate them. Persuading others to believe in separativity is 'playing the devil' with them. The 'devil-player' is then part cause of the Fall of the one influenced into sin, and as such is responsible ('liable to be called to account' for his actions before God, the ASP). But the devil-player is not solely responsible, for the one who believes him does so by *act of will*.

(Example of a man who taught his daughter the 'nature red in fang and claw' doctrine. He himself had been taught it when he was 14, by an older person. But he had *liked* the idea; so also his daughter. When finally, she broke down under the strain of such a doctrine, the father was bewildered. One cannot afford to believe such a doctrine unless one is stronger than anyone one encounters, finally unless one is absolutely strong in the presence of the Absolute Sentient Power itself.)

THE DIFFERENCE BETWEEN Sufi *fikr* (meditation) and *zikr* (invocation). One must mean the second with all one's available energy. It is possible to meditate passively on some idea or symbol, to see its rationally implied content without for a moment involving any act of intense will. But such passive meditation changes nothing in any factual way. Only an intent of deep will alters the balance of forces and produces a real change of action. Zikr is a real volitional invocation, an empowered in-calling of the intelligent force signified by the name set up as centre of consciousness in the ritually empowered act. One must *will* without doubt the desired end, not just *think about* it. And it is very hard to *will* purely in this manner. There are in the human soul so many ancestral motives, so many obscure purposes, so much apparently to be gained by allowing the condition to continue as it is, instead of changing it by a supremely willed act of Zikr. It is almost wholly a matter of overcoming inertia, the inertia of capitalising on negative states, which is so much easier than the gathering together of the will to make the *empowered* invocation. Fiat! said as a word in a dictionary effects nothing. Willed into act this Fiat! becomes mountain-moving.

LEAD KINDLY LIGHT, amid the encircling gloom. Lead thou me on. The 'encircling gloom' is the mentational process derived from external sense data, which have no inner spiritual reference and merely hold the soul in the realms of misunderstanding. The 'Kindly Light' is the light of the Christ-Logos, which shines in the depths of the soul and leads it through the 'Valley of the shadow of death'; from one needed experience to another, till the soul is perfectly at-oned with God. This kindly light stays in the soul as the Divine Presence to comfort (= strengthen) the soul's resolve to go forward through its needed experiences, which may be very painful or distressing, but which must be undergone for the purification of the soul's motivations, so that finally the soul may face itself in its nakedness of intent and stand in the presence of God unflinchingly as the nothing one is in His Presence.

THERE IS A SENSE IN WHICH ISLAM brings the Paraclete promised by Christ to His disciples. For as Judaism stressed Law, and Christianity Love, so Islam stresses illuminative knowledge, which clarifies the messages of Law and Love. It is not enough merely to be under God's command, nor under His love only; one must finally know how and why one should be so. And this Islam provides in a manner not found in either orthodox Judaism or orthodox Christianity.

MENTATION (MANAS) is passive in that the forms derived from sense data make their own connexions by formal similarity and timespace-sequence order and affective tone. But Buddhi is Active Intellection and makes its patterns from its intuitions of noumenal realities and free will.

TO SEE HIM MORE CLEARLY, love Him more dearly, follow Him more nearly. The only worthwhile purpose.

METANOIA OCCURS AT THE INSTANT one *sees* concretely one's real position as a being standing between two possibilities; one of passivity to external forces which attack one's being, and one of activity, in which one assumes responsibility for one's own being-state and action and attitude to reality. In the passive mode one is entirely at the mercy of forces external to one's own essence and so is entirely determined by these forces to act as they dictate. In the active mode one is wholly freed from the influence of external forces and is absolutely free to determine from within one's own essence (i.e. one's own intelligent, sentient power) one's own attitude to reality, one's own being-state and one's own actions.

Once this distinction is clearly seen in reflexive self-consciousness and made effective in at least one act of demonstration of its truth, one is evermore faced with a situation in which one knows absolutely that one is wholly self-responsible for the totality of one's responses to reality, inner and outer. No longer can blame be laid at another's door for one's situation or condition. For every error one stands in the position of self-accuser, self-judge, self-jury, self-judgment and self-execution of sentence; and self-sufferer of one's own decision to correct oneself.

JUDAISM GAVE LAW (TORAH) of prohibition of undesirable actions. Christianity taught Neighbourly Love as the real meaning of Judaic Law. Islam taught knowledge of the means of realising the purposes of love.

It is not enough to know what not to do, what is unprofitable (Judaism). It is not enough to have a feeling of love towards neighbours (Christianity). It is not enough to know all the means of realising the purposes of love. One must be able to co-ordinate these three attitudes and to activate oneself in accord with their co-ordination. Thus a fourth religion is to arise, teaching coordinated application of Law, Love and Knowledge. But this fourth religion uses only past experience data (which include logic as an empirically derived science). A fifth religion would be the religion of pure Creativity, the religion which devotes itself to the disclosures of infinities of totally new possibilities, so far uncovered by man.

THE CONTINUUM and only the Continuum is non-mechanical. All form as such has only mechanical relational possibilities. Thus to gain freedom from mechanics (= fate) one must break identification with form and become the continuum. 'I and My Father are One'.

POTENTIALS ARE HIDDEN ACTUALS: i.e. every power, force, or energy not actually expressed or manifest, is actually hidden. There are no powers, forces, energies or causes that are pure negatives or pure non-actions or non-motions. Every cause, energy, force or power not actually manifesting to some observer is nevertheless exactly what it is in its own nature, whether it becomes or does not become later manifest.

Methods of hiding actuals are either of the actuals themselves by themselves, or of the observers. Hiding of actuals by observers relates to the interests or purposes of the observers. One may fail to see an actual because one has simply no interest in focusing upon it; or one may deliberately defocus it because one knows or believes it an obstacle to the gaining of one's purpose. When an actual hides itself, it may do so simply because it considers itself to be in a place or time unsuitable for its adequate expression; or because it considers that its content is too highly significant for assimilation by inferior beings, or by beings who might misuse it. Hence the 'sacredness' (secret-ness) of certain concepts and doctrines.

TEMPTATIONS are but temporal phenomena, of whatever kind, which may divert consciousness from contemplation of its own eternal essence. The kind of temptation undergone is not of importance as such; it is determinant of one's fall only in that it provokes one to fall from the eternal into the temporal, from simultaneity into seriality, from wholeness of being into partiality of attitude towards some aspect of reality.

METAMORPHOSIS of certain insects occurs in the pupal stage in which the well-fed larva wraps itself in its self-made sacred space, in the safety of which it dreams itself through its evolutionary stages into its fully developed winged form. The same metamorphosis process must in principle be possible for other life forms, including the human form. It is but a matter of attaining sufficient control over one's imagination and then by creative intention remodeling one's substance (constituent energies) into the desired new form. Here is the possibility of a psychological metanoia to give physical expression to an analogue of the spiritual metanoia described in the great religions. (Psyche = Butterfly.)

LIVE = VEIL = LEVI = EVIL = EL-VI. Life is a process of veiling of the Absolute in order to express the possibilities of the Absolute in separativity, without which process the Absolute would remain eternally hidden within itself. 'God made us for Himself'.

LANGUAGE = linkage; Christ's seamless Logos garment. Any term is definable fully only in terms of all other terms, of which there is an infinity. We are not to use a term in defining it, as *Cat = Cat, see Cat*, for this locks the term in on itself, like the Prince of Evil locked in his private hell. The Logos defines itself as an infinite multiplicity of mutually reciprocally defining terms in the Unity of their reciprocal infinite inter-functionings. All pluralities are embraced in the Logos as its differentiating unique self-modalising, and infinite pure dynamising of formulations of an infinity of reciprocally defining significances.

Any proposition signifying less than Logos-Infinity is Sin, i.e.. is in a state of deprivation of some of its reciprocally defining inter-functionings with other propositions. The fall into sin is the turning away of consciousness from its infinity to less than this. The fall is one with the identification of consciousness with

finitude, and involves separateness from other finitudes and from infinity. Only infinity is non-fallenness.

Identification with fallenness commits the fallen one to a limited vocabulary, constituted of terms insufficiently defined in terms of all other terms. Deficiency of vocabulary results in error of ideas and actions arising there from, leading into cul-de-sacs, frustrations which force reconsideration of vocables. At the nadir of error, the prodigal sits in the midst of a plurality of separate obstinacies and contemplates the voidity of each. Consciousness of sin breaks forth and brings the metanoia which starts the re-assembly of his vocabulary. 'By what one falls one may rise'. Misused vocables brought forth the fall; properly used vocables reverse the fall, for every vocable presupposes all others.

Vox=Box; Box=Vox. *Boxing*, one falls into categories. *Voxing*, one extricates oneself. Hope springs eternally and is the memory of free power once enjoyed and now re-enjoyed. Hence Hope remained in Pandora's box when all other 'gifts' had dispersed throughout the world to plague man.

Nama-rupa, an inseparable double term. The Name is the sound aspect, the Form the visible, tangible aspect of reality. Name is sound as structuralising agent (e.g.. Chladny figures). Nama-rupa in its non-separable infinity is Logos i.e. Shabda Brahma.

Without Name to recall, form would be no salvation for the lost. Revocalisation saves, invokes the saving idea, recalls the lost idea, as experience forgotten is recalled by naming it and so stimulating memory to give it up. Fallen man has forgotten his original (hexonic) Name, the Name which none knows save him who receives it. To invoke this Name is to re-posit it inside one's being and so to re-posit oneself back again in the Infinite Divine Gestalt. This is the True Self-Name, a modalising of God's Spirit.

Without His infinity of Names inside His being as His own modalisings, God would be unable to recall Himself to Himself from maximum entropy (pralaya) or the between-creations resting period. When God says, "Fiat!" He lets be whatever in Himself He names; all things resting in Him till the 'Fiat!' is spoken. The 'Fiat!' to a being hidden in God is His particular mercy to that Being. The infinity of all His mercies is His Compassion.

When the experiential cycle of a sufficient number of souls is completed, God says "Fiat! Return to Me!" All souls then return to their places in the hexonic field in whatever state they are at the moment of the Return Call or 'Last Trump', the time of which only God knows. 'Let him that is unjust, be unjust still', etc (Rev 22.11). The word of recall reverses the Creative Fiat, the scroll of manifestation rolls up and is sealed, all beings standing in their conditions till the next Creative Fiat.

The Logos-Christ on the white horse fights with the two-edged sword of the mouth and slays the corrupt kings of the earth, who have lain with the Whore of Babylon. This sword is God's all-powerful Word which proceeds out of Christ's mouth to judge the inner words of all beings which express their innermost motivation. At the Recall each being is caught in the net of his own vocabulary and so is self-judged and concreted in his subjective truth.

THE SIN AGAINST THE HOLY GHOST is not forgiven. He who commits it is in danger of eternal damnation (Matt 3.29). Who speaks against the Son of Man shall be forgiven, but the blasphemy against the Holy Ghost shall not be forgiven (Luke 12.10).

The Sin against the Holy Ghost is to persuade a soul that he is un-free, that he has no power of choice, that he is a mechanism incapable of change, that he cannot escape his condition, that he is doomed to stay as he is, that he has no free will. This Sin springs from Mammon worship, 'Better for a man to have a millstone round his neck and to be cast into the sea than to offend the least of these little ones'.

The soul convinced of its un-freeness is held in error and cannot make the movement of will that would free it. Thus such a soul may be eternally lost, and the person responsible for this soul's condition also.

The Sin against the Son of Man is forgivable, for the Son of Man is a phenomenon and so possibly fallible or illusory.

THE GREATEST SIN IS GOD'S ACT of creation, which alienates creatures from Him and from each other. It is a sin of commission. It would thus be a sin of omission if no saviour was provided.

The Creation Sin would be avoidable only by non-creation, which would be a sin of omission, for all creatures held in potentiality in God's being desire to be known by themselves and by each other and by God, in their separativity, which is possible only by creative encapsulation of each being.

Sin as such is separation from the means of attaining one's final real goal. It is self-refutation. Hence it is attended by guilt, i.e. expectancy of frustration of one's absolute intent.

THE POET IS THE MAKER. Thus God is First Poet. He posits idea, thing, relation, event, beings. Positing is instantaneous by Fiat! and is at the next instant un-positing and then re-positing. The posit-unposit alternation gives vibration (life-awareness). If only *posit* occurred the point made would be static, dead. Vibration is 'Life-presence'.

Human poets are:

1. Those who go for power to that which is beyond form, the para-hexon, pure power, God the Father, constraining the power into form by power alone; the poets of pure will.

2. Those who go for inspiration to already formed power:

(a) To the hexonic field where are the archetypal forms of all things possible, showing the highest inter-functional relatedness, and determining all primary or original assonances and associations of tones.

(b) To the external Nature, from which forms are copied by means of outer sense organs, either first hand, or from other sources, natural or hexonic or power precipitated as 1.

1. Are dangerous poets because they introduce new, possibly un-assimilable forms.

2a. Are less dangerous but some archetypes may be anachronistic and unassimilable.

2b. Are less dangerous still, but may hold the hearer or reader at low aesthetic levels as in sentimentalistic pseudo-sympathies.

TO CHOOSE IS TO CHOP AWAY some alternatives of thought, feeling or action. Who or what does the chopping? 'Who' suggests a person; 'What' suggests a thing or force. A 'person' is defined as a throughput point for intelligent sentient power. A 'What' would be void of intelligent purpose or sentience and so its chop-action would be non-essentially determined, i.e. accidental. A 'Who' pursuing a purpose does so not accidentally, but essentially, that is, from its own essence, intelligent sentient power, which we call 'will'.

The peculiar capacity of a 'Who', as experienced by man observing his own being-processes, is that it has a power to 'chop' or choose from alternative courses, but is not under a necessity to use this power. In the presence of a number of alternatives I do not *have* to choose. I can look, see the alternatives, and then *not* choose

between. If I *had* to choose, I would not be *free*. If I can either choose or not choose between alternatives, and this from my own essence (= intelligent sentient power), then I am essentially free (= not necessarily determined in my being or actions from outside my self). If not, then I am not free and have the problem: How did the word 'free' get into my vocabulary? If it has not correspondences in reality, then strictly it is not a word at all, for a word to be such must have significance, must point to some reality.

A 'word' like the form 'non-reality' has no real significance and strictly is not a word. Chief of such non-words or pseudo-words is the word 'Nothing', which has no reference whatever unless we play a trick with it; split it into two words ('no' and 'thing'), see the 'no' as 'not' and the 'thing' as itself a limitation and so a negative, and then translate 'No-thing' as 'Not-a-thing' = 'Not-a-negative' = 'pure positivity' = infinite power. But we must here be very careful of our thought content. Words like 'nothingness', 'voidity', 'emptiness', etc., have intimidated millions of people for thousands of years, especially in a religious context where they have acquired an association of 'sin' and 'guilt' punishable by banishment into the 'abyss', the 'bottomless pit', equated with some kind of 'voidity' of soul. What is it like to feel 'empty'? In the stomach 'emptiness' may mean hunger, unpleasantness. Or in the solar plexus it may mean a sense of voidity, loss, uneasiness, which one would prefer to be without. Also a human being deprived of relationships with other human beings (as when 'sent to Coventry'), may experience a sense of loss and meaninglessness of existence.

The way out of such meaninglessness is to choose to find meaning in one's own being. But to make this choice one must choose to elect oneself absolutely, over against all other beings, with all that one is or may become actually and potentially. But this is to isolate oneself absolutely with all that one is, actually and potentially, from all other beings. Such self-choice makes one absolutely self-responsible. One cannot lay the blame on any other being for one's condition or situation any longer. One becomes absolutely valid for oneself. If one survives after one has made this choice (survives in every world or under every condition), one can then claim immortality for oneself. But if one lives in time and is subject to the attacks of time, then if one is to survive one must do so moment by moment, orientating oneself each moment to one's own being in an ever newly posited act of self-choice.

One attains to consciousness of one's self as a chooser only in a situation in which alternatives exist, and in which one actually chooses some particular course of action or being-style. One cannot choose a non-particular without choosing to annihilate oneself (which if it were chosen would be one's last choice: if one had sufficient control of oneself as to be able to make such a choice).

As Time demands continual repetition of one's choice so that the self may retain its absolute validity in itself as chooser and as a unity of presence with a record of past choices and a hope of future ones (or an *intent* to make future

ones), so one must continually fight against the attacks of Time. For Time (Kronos) devours his children if they cannot maintain themselves against him.

Effectively to elect oneself to be a chooser is first to recognise that one is a chooser, i.e.. an intelligent sentient power. One may have been vaguely aware that one chooses without becoming *reflexively* aware of this. At some point one may gain sufficient reflexivity to sharpen up one's awareness of one's capacity for choice. At this point one either chooses to retain this sharper state or one lets go of it again and allows oneself to lapse back again into vague awareness. If one allows this relapse one loses sharp awareness of *self*, for self's degree of self-awareness is measured by the sharpness of its reflexivity in an act of self-choice. In this sense the self comes into existence (stands out from the background of but vaguely aware sentient power) only in a sharply defined act of choice.

In this instant of self-out-standingness from the vague field of sentience, the self, as sharp self-chooser, becomes *spirit*. That is to say it realises itself fully for what it is, creative, intelligent, sentient power reflexively self-aware. It is now no longer a mere soul in a state of indecisive dreaming or near-consciousness. It is a sharply self-defining intelligent sentient power, conscious of the fact of its own self-election to self-determination. It knows what is the enemy; Time-inertia, the repetition of patterns of previously committed or fallen-into action, which must each instant be broken by a new in-break of Spirit. The fight against this inertia is the 'Good Fight' of Christians, the 'Great War' of Mohammed as opposed to the little war, which is fighting against external physical enemies and mental conditions. The inertia of one's own past actions, fallen into through vagueness, or committed 'on purpose' with some degree of self-awareness, is an enemy which operates *from within* one's own being. It is the secret army which operates in the depths of one's own being to overthrow one's intent to re-posit oneself as *a free* being. For to be free is a full-time occupation, demanding instant-by-instant conscious re-positing of oneself as a choosing self, and there is something inside one's being that does not wish to make this supreme effort required for the instant-by-instant self-choice. This something has two sources, one inner and one outer. The inner is the *fact* that one becomes tired by continual self-effort. The outer is the envy of other beings, who, not having chosen themselves to be themselves, and seeing the relatively greater effectivity and brilliance of the self-chooser, view him as an accusation against their own lack of self-committal and so wish to bring him down. Not having gathered themselves sufficiently together to make the self-election to freedom and spirit, their energy is not highly efficient, but it can and does make more difficult the early stages of development of the committed self-chosen.

THERE IS A POINT IN ONE'S LIFE when one has finally understood the mystery. One has nothing basic left to learn. One has seen that at the origin is sentient power, will, intention creating phenomena. That is all, in all beings. One has nothing more to say to anyone; one has no ear for whatever anyone cares to say. What does one do at this point? Is all now over? Is this the end? Will one never do anything again? Here no decision is made but the one to sit down, or lie down and go to sleep, or into a quiescent state of awareness of nothing.

But this state is not negative. It is not a state of meaninglessness compelling one to give up. One has a feeling that one is just allowing oneself a rest for a while before starting up again to work, but this time not in order to discover some unknown truth.

One works now in full awareness that what one does, what anyone does, instant by instant, is to create conditions of self-disclosure, self-expression, self-creation. But the 'self' here meant is not the finite ego-self of the earlier phase, but the Infinite Self of the Infinite Sentient Power of the eternal, which created the educational highly efficient, but it can and does make more difficult the early stages of development of the committed self-chosen.

Here one has nothing left to impede one's free spontaneous spirituality. The problems that were originally precipitated to produce the tension-patterns of consciousness to constitute the referential self have done their work; one has no further need of them. Reflection of the intellectual order has given place to reflexivity of will. The goal of pure self-will has been attained. Now one can let oneself move from within oneself, knowing oneself as the creator of one's own conditions from all eternity. One understands grace and the incarnation of God in Christ Jesus, and in all other Sons of God who have arisen or may arise.

THE LOGOS (ratio, word, true form) is the only begotten Son of the Father who is God, the constituting, generative power of Reality. The Father speaks (= formulates) only through his son (the Logos), and can be approached only through this Son. "No man comes to the Father but by me." Even in so-called 'wordless prayer' this prayer is named and so is a form of Logos approach, for it has been put into words in thought that the Being to whom we are praying is *God*, and this word 'God' is a tuning device whereby we focus our sentience upon that Being.

Thus, however we approach God, we are bound to *formulate* that it is that Being signified by the word 'God' that we seek to contact. A 'word' is a *formed* sound, not just a cacophony of noise. A word is articulated, its parts (letters) joined to

each other in a definite, patterned manner. It is this patterning of a sound that allows us to use it to signify some idea or thing or event or relationship of these.

‘God’ is the word that signifies the Absolute Sentient Power which by its creative acts confers upon itself the justification of calling itself the Father or Positor of all truths and perfections. We cannot think of the constituting power of the universe of reality without first formulating some term, some name whereby we can focus our sentience upon It. Therefore we cannot approach God-contemplation except through His Son, the Logos-Word. If we do not believe that this Logos has referential value, we cannot use it to approach God. This belief is an act of will, the result of a preference, a desire to believe this rather than that of the Word.

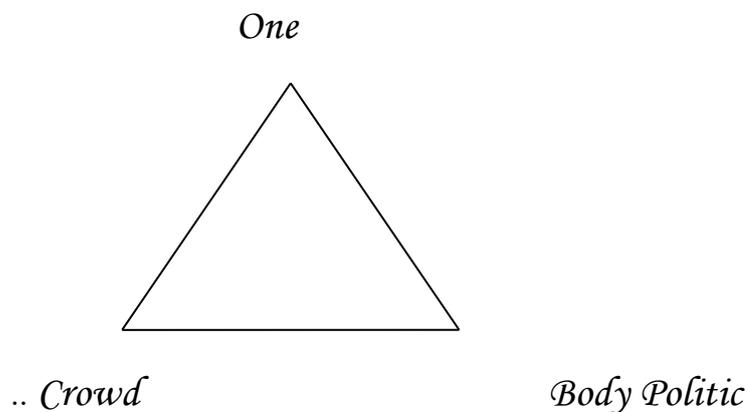
A man who believes that words are just sounds with no referential value cannot attach other than arbitrary significance to them, and so cannot believe that the word ‘God’ (or any other word) is in any way a proof of the existence of that which it is supposed to signify. Such a man must live in a vacuum in which sounds are void of significance other than that which he cares to pretend for the time being, and for his own purposes, to place on them. Such a man cannot talk to God, but can talk only to himself, to his own arbitrary thoughts, all of which are but sounds with no inherent significance. His talk is like the ‘crackling of thorns under a pot’, his sense of power like that heard in the ‘laughter of fools’, signifying nothing.

SOME MEN HAVE UNDERSTOOD the true principle of reciprocal feeding of beings, and in so doing have secured their own immortality as well as that of those they feed. ‘The prayers of the people ascend to God’ and define the form and function of their saviour. A man who would lose himself in the void if he tried to maintain himself alone, by means of service to others might survive as long as those others desired his survival. Even the death of his physical body would not dissolve his being, as defined by his worshippers. Thus the gods and archetypal beings continue to exist as long as there are sufficient worshippers and students of their being.

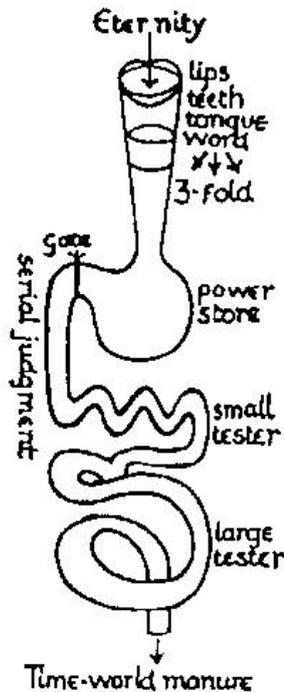
To discover a new concept of being and to meditate upon it is already to have begun a work of creation. There is nothing in all existence that is not a product of creative intention, magical condensation of will and imagination, a union of thought, feeling, will and action.

DOUBT IN ONE'S ABILITY to do something comes from memory of actual failure to do that or some other related act. In principle, because all things are modalities of the Absolute Sentient Power (ASP) continuum, one can do anything. In practice one has ancestors who, for whatever reasons, have failed to accomplish something and from the experience of such ancestors, recorded in our protoplasm, arises our doubt about our own ability to perform certain acts. The cure of this doubt is in the remembrance of its origin, and the recognition of the truth of the doctrine of the continuum of the ASP as the supreme source of all things. 'I can do all things through Christ', *through* the Logos, the structure of the power of God the Father, in which are contained the forms of all things whatever that are perfect. *How* do I do all things? By *letting* the perfect form that is in the Logos function in the place of this being.

BUBER SEEMS TO THINK that Kierkegaard confused the crowd and the 'body politic' (res publica), but this is not very likely. In any case the opposition between the 'crowd' and the 'single one' in Kierkegaard is not *a diametrically* opposed one. Better to use a triangle image, for the Body Politic is characterised by organisation (even if oligarchic in origin), and the crowd has no organisation as such. Where it does converge in applying its forces, it is in order to destroy, not to build. Destructive activity requires no organisation for it requires no plan but a negative. Construction requires a plan and an organisation to realise this plan. Kierkegaard's 'Single One' alone can realise a relation with God. The crowd cannot as such do so, for the crowd is not a real person. The Body Politic may be *presented* by the monarch or by the oligarchy as having a relationship with God, but does not do so, for even if the monarch is sincere, he can speak only for his own self, not for his subjects; and so also the members of the oligarchy; each can speak validly only for himself.



FROM ETERNITY, through the lapping lips that lay hold on whatever is there, to the teeth that champ through coagulations, onto the tongue which tastes



all to decide whether it is for spitting out or ingesting, to the word-box, which will categorise all intakes, down the oesophagus, into the power-store to break everything down into its constituent particles, through the pyloric gate into the serialising double duodenum judgments of time, making the small testings and then the large absorbings, finally to cast out what is not for present use, out into the general mush of time-manure.

In the time-world manure are all the elements not yet used in structuralising the organism or providing raw energy for its operations. The whole process allows the psyche to inform itself of its own intentions and will to become such-and-such a kind of being. It is a process of self-discovery and self-creation; discovery because what is beneath its experience is its own eternal hexonic but unrealised structure; and self-creation because what is discovered is put into a self-determined pattern reflexively recognised as proper for the

being according to its eternal intentionality, foreseen in the absolute sentient power field which is the Wonder Eye and God of gods. Not until there is perfect reintegration of the psychic structure back into the hexonic field, as originally willed by the God of gods, is there the possibility of the 'peace that passes understanding'. Acceptance of what one eternally is is the key to the attainment of the New Urusalima, the once lost, now regained City of Peace.

Only by continually re-positing of oneself back into the Eternal Pattern, the trine of the absolute sentient power, can one gain and hold on to one's habitation in the Eternal City. Quantum law requires this repositing. The structuralising power of ultimate reality is sound, which is an alternation of compression-decompression moments. Reality is repositied instantly and wiped out and repositied repeatedly. This is the continuance of the Eternal, that it repositied its content instantly, in its sonic alternations of hold and let go and rehold (Saturn-Jupiter-Saturn).

The alternation of Saturn/Jupiter is distributed throughout infinity, so that all is everywhere. We may view either Saturn or Jupiter as 'central' to the field, thus: Saturn/Jupiter/Saturn or Jupiter/ Saturn/Jupiter. In the pattern Saturn/Jupiter/ Saturn, we see the original of Christ between two thieves. In the pattern Jupiter/Saturn/Jupiter we see the devil isolated in infinite voidity. In Saturn/ Jupiter/Saturn the Infinite God has posited a polarisation of

Impenitence and Penitence in order that there may be an occasion of choice. In Jupiter/Saturn/ Jupiter is a demonstration of the isolation of the finited self in its self-devotion, its utter out-of-relatedness from all otherness, its self-interlockedness and self-deprivation of inter-functionality with the other, and so its absolute self-frustration and self-poisoning. Poison is power egotised sounding only its own note which, being held in to avoid reciprocal interplay with the other, is but a knocking centripetally on ego-self, a fearful vibrating on a centre of own-ness, which is a private hell.

WHEN BEETHOVEN, IN RESPONSE to someone's "Finished, by the help of God," said, "Help thyself, O Man," he meant that the universal operates particularly only through the particular. The individual human being is an expression at its level, of Unverself, the Macrocosmic Man, Unfallen Adam, the Adam-Qadmon of the Cabalists.

The infinite breathes in the human individual. This is the mystery of the Christian Man-God, the Supreme Paradox of Jesus Christ. Ultimately every man must come to this self-realisation of absolute self-responsibility. But for this, the dwarf, the empirical ego, must be put under Shiva's foot and kept there.

CHOOSING THE DISCOVERY and integration of one's own self within is the highest conceivable aim, for only the self-discovered, self-integrated self can be of full service to the ultimate power (God) which constitutes all beings. Not to choose this aim is either to disintegrate, drift on the tide of events or be at the mercy of external stimuli or other beings who may have chosen the aim. The real, true self to be chosen is that chosen by the power that constitutes it (God). Hence there is no egotistic pride in choosing it, for so to choose is simply to accept God's will for the self.

PERFECT LOVE CASTS OUT FEAR. Then our first aim is to become able to love perfectly. We must find out what *is* perfect love. Love is the working for the development of beings. Perfect love is the full working for the full development of all beings, in all times, places and universes. Perfect love never gives up this working, whatever the beings receiving it do with it. Perfect love knows that it cannot fail, cannot be beaten, for it knows that it is itself the infinite constitutive power of all beings, that is, God. God is perfect love. Perfect love is God, at whatever point of time or matter it may appear.

MOTIVES. It is nearly, perhaps wholly, impossible for ordinary man to have only one motive for doing any single act, for he is not yet himself a unity. His name is 'Legion', for his ancestors' records of ideas and feelings and impulses to action have not yet been gathered together in him in full consciousness and subordinated to a unifying governing concept. When any stimulus comes to his organism, from without or within, innumerable reactions occur, without reference to each other. Each one pursues its own course. Where there is an apparent agreement of direction between impulses, it is only because they for the moment travel the same road. But at any junction with another road there is likely to be a split in directions, some of the party going off to the right, some to the left, some straight on, some backwards, some leaping into the air to avoid the offered direction, some suddenly burrowing in the ground to vanish into the unconscious.

JUDAISM: the affirmation of analytical products and procedures.

CHRISTIANITY: the establishment of the Cross, and the crucifixion of the individual self upon it.

ISLAM: the affirmation of the binding of the world of substance.

HINDUISM: the involvement in the non-temporal world of spirit.

CONFUCIANISM: the preoccupation with temporal social rituals and designed procedures.

JAPAN: sacrifice to Makoto, genuineness, authority and kami-kaze.

THE OCCIDENT: empirical science

AMERICA: power via commodity production insectification.

Judaism is the stage in which a special people is separated from the rest of humanity in order to begin the movement towards true individuation.

Christianity is the stage of the crucifixion or fixating of the being in its state of individuation so that it will be able to stand in itself under all conditions of attack.

Islam is the stage in which individuated beings, able to maintain themselves under all pressures, can afford to allow mixing of all peoples of all races without loss of gained individual personal consciousness.

IF IT CAN BE DONE, it will *have* to be done, for 'thus it becomes to fulfill all righteousness'. The insatiable curiosity of the scientific mind is driven by a cosmic spirit of inquiry, whether the scientist will or not.

A WORK OF ART is 'there' before the artist paints it. It has its own inner life and significance. To allow its expression the artist must not rationally define it, nor interfere with it as it is proceeding. For each artist his 'now emerging' work of art is part of his being, seeking self-expression. We may say that the 'conscious ego' of the artist is but a part of the total work of art which is his whole being; and that his action as artist is but an attempt to disclose himself to himself. The fragmented parts of his conscious personality cry out for the revelation of the hidden relations which exist unexpressed between them and between them and the whole ontological work of art of which they are a part. The artist is to aid the disclosure of these hidden relations of the fragments of his being by highly alert supersensitive watching of the inner phenomena of his introverted awareness. This discloses the cross-resonances of all the hidden parts of his being. The resultant insights into the inner relations are then fed back into the artist's being-consciousness, to the greater integration of his psychosomatic unity.

REPOSIT YOURSELF IN INFINITY, Eternity, God, or you are lost. Once you have understood the necessity for this, remember to do it. ‘Worship is continual remembrance’, making oneself repeatedly a member of God again. *Continual* remembrance without a break is at first hard to do, and one must be satisfied for the time being to reposit oneself each instant one can recall that this is what is to be done. Time tends to carry away the consciousness into identification with its processes. Thus the consciousness for some time must be repeatedly brought back to the infinite, until it becomes habituated to the return. At a certain critical point the remembrance will become continual; one has slipped into the continuum, and is no longer discontinuous in one’s remembering. That the ultimate experience is of the discontinuous-in-the-continuous is a paradox, which makes it beyond the ‘opposites’ conceived by the intellect, though it sees these opposites quite clearly, without the striving to eliminate the contradiction that is associated usually with empirical intellectual experiences.

Talking or thinking about repositing oneself in Eternity, in God, in the Infinity, is not *actually* doing it. As long as there is serial talking or thinking one is *not* doing it. But one must watch that when talking and thinking cease, there is no falling asleep, lapsing from consciousness of the Infinite. This is the greatest obstacle: to lapse is to fall again into temporality, either into talk, thought or dream, however vague. Infinity is the nothingness, and just as hard to hold, but it is full of God’s Wisdom and the peace that passes (transcends) all understanding of the intellectual or rational mode.

FAITH IS PRESENT when the self relates to its own self, wills to be its own self, and is grounded transparently in the power (God) that constitutes it.

IF REALITY WERE BUT UNITS of substance of some kind, or primary entities of atomic or sub-atomic type, then there would be no ‘whole’, and each primary entity would be only itself and not a ‘part’. This is Ahriman’s statement and, if accepted, isolates absolutely each entity, even if at times accidental patternings occur in space.

But if there is a whole, then all less than the whole are but parts of the whole, and there is no isolation, and patternings are of the whole and not accidental. This is the Truth of Christ’s seamless garment, and, “Inasmuch as you do it to the least of these little ones, you do it to me.”

TIMING IN THE THEATRE is supremely important. Significance requires time for its 'taking in', but as soon as it is taken in the mind begins to wander onto something more interesting, unless a new significant gesture or word begins to re-catch the attention. A Chaplin drowning, sinking, vanishing, reappearing, at just the tightest moment of rightness. If he stays down a split second too long, the moving surface of the water catches the mind and carries it away.

So, either seize the mind with something interesting or it will be carried away, perhaps to infinity; unless one has enough of will to be self-centring on will and so retain itself. This is relevant to the problem of mortality/immortality. When the interest of life is gone, can the *psyche* hold on to itself, or its content? or is this a matter for *spirit* to demonstrate?

ONE MUST REMEMBER, even in one's sleep, that one is always with God (the power who constitutes one's being). Then one can rest in transparency, like a zone of water in an infinite ocean.

IT IS APPOINTED FOR MAN ONCE TO DIE, and after that the judgment, of the self by the self, in the presence of the infinite power, the God who constituted it, and who will forgive all sins, where there is repentance.

I REST LIKE WATER IN WATER, love in an ocean of love, in perfect transparency.

BEFORE I WRITE A WORD I HEAR IT. Before I hear it, I do not know what it is, what it is going to be. It is a primary datum, a 'given' in my consciousness. Where it comes from is not defined, but that undefined has *power to define*, and does define the words that are heard and written. One is so used to accepting words 'given' in consciousness, and to accepting them as ideas or thoughts, that one tends to go straight to their significance, their reference value, and to forget that the words are there from the moment of their being 'given'. We tend to think that our thinking is other than our mental "word-manipulating". It is basic to Hindu thought that we cannot mentally formulate any thought without a verbal process. Namarupa (Name-form) is really an inseparable double term for the two aspects of reality:

Nama (name, sound heard) and rupa (form seen by the eye, physical or mental). The reality that we see is the same reality that the mental ear hears.

This is the theory of Shabdabrahman in short form. Sound is a compression-decompression alternation which structuralises energy quanta into patterns. Each pattern is a sound-energy behaviour-complex, a 'thing' which gives forth in its act of vibrating its own characteristic 'name'. To know thoroughly this 'name' is to know thoroughly the *form* correspondent of it, its reference. Hence the ancient belief in the magical power of names. To know thoroughly the name of any being is to know its form and therefore to be in the best position to relate to it, or to influence it, or manipulate it. The vocative 'O' is the circumscribing word which begins any mantra addressed to any particular being. To say, "O, Caesar!" is already to have captured Caesar's attention, to have drawn a line round him and focused energy upon the fact of his existence. And in so far as he hears his name called, he is forced to consider himself as the referent of the name.

TO TALK PURE LOGO-LOGIC is to let the Logos-God talk through one. Who is doing the 'letting'? The Logos-God is letting the talker talk. The Logos-God knows what, where, when, why, who and how, to let do anything.

Even our free-will is a gift of divine grace.

WE HAVE THE GREATEST SENSE of effort at the lowest grossest level of existence. As we rise through the planes of being, from the grossest through the less gross, through the subtler and subtler levels, the sense of effort decreases. At volitional level the sense of effort is very slight. At hexonic level it is even more difficult to detect effort. At parahexonic (divine) level it becomes an occasion of a glance of catalytic consciousness. Thus we are not to use gross efforts to try to produce subtle effects. Each level is to have applied the amount of effort appropriate to its level and not more or less than that amount. We cannot work at higher levels if we use lower level efforts, for these are too gross and impede the action of the higher forces. In acts of creative imagination we are not to use the kind of effort proper to lower levels.



'Origin' = Woman clothed with the Sun, the Moon under her feet, twelve Stars around her head



One I am. Two to choose my food. Threenking of my four forefather.

'Threenking' is the threefold thinking; thinking of thinking, of feeling, of willing.

Salutation to God before and after prayer.

THE ABSOLUTE SENTIENT POWER is of infinite extent in every area of thought, of space, time, matter, power, sentience, action, etc. The action of the ASP is always in itself because being of infinite extent there is no beyond it. The form of its activity within itself is like a great machine or apparatus for fabricating things.

By means of this apparatus or master-tool, the Absolute attains to and *confers upon itself the title 'God', 'Dio',* and all its equivalents, all of which signify that the Absolute by its self-action divides aspectually, appearingly, or phenomenally so that a cosmos of forms is created. From each of these created forms can be made an observation of all others, so that each has a unique viewpoint, even if only as to the uniqueness of its locus in relation to others. Each viewpoint-locus has a characteristic formal content and relating process of this content which constitutes it as a 'mind' or evaluating device.

The consciousness in this locus, insofar as it is viewed as confined to this locus, functions as a 'self' or relatively isolated or insulated zone of awareness and judgment. Each 'Mind' may be viewed as a master-tool of the consciousness or self in the locus in which it exists. The total of all such tools within the Absolute may be viewed as the Kosmic or Universal Master-tool, the Grand Master Tool used by the Absolute Self or Grand Master or Grand Architect or Master Fabricator, the Designer of total Reality.

It is only in its actual creative work that the Absolute confers upon itself the title 'Dio' etc. All titles are to be deserved by actual attainments. This is the parable of the Talents. Man has no 'right' to anything that he has not himself created. The original meaning of 'might is right' was just this: One's right is no greater than one's power to create, and only insofar as one actuates it, not merely if it is held *in potentia*.

To love the Absolute is to love the greatest conceivable power-intelligence-all-presence. To love the Absolute with a wrong motive is to gain Absolute disapproval. To love the Absolute with the right motive is to have Absolute support and inspiration.

The Absolute Sentient Power is pure actuality and never ceases work, but its work is of two kinds: simultaneous (or eternal) and serial (or temporal). From man's observation point there are two phases: entropy and ectropy. Entropy corresponds with the Hindu pralaya, and ectropy with manvantara.

In the entropy phase the ASP is in whole self-awareness, non-serial. In the ectropy phase the ASP is in serialised expression. In the ectropy phase is the temporal succession of historical events. In the entropy phase the ASP simultaneously constates its whole content in full comprehension of the end phase reached by the serial process at the close of the ectropic phase. This simultaneous constation is the 'Last Judgment'.

PRESSING IN OF LIMITLESS POWER generates or posits a point which resists the impressing power. Pressing on this point of resistance results in a rhythmical motion of impulse-expulse which constitutes itself as a vibratory 'being'-zone. Though the motion pressing in comes from infinity, the motion of reaction from the central point goes out only to a finite distance. Thus is established a 'sphere' of vibratory 'being' which functions as an encapsulated vibratory consciousness which we call a 'self'. This self has a dual aspect, a dialectic of two opposing forces. As all power is sentient, the power from infinity pressing inwards to posit feels 'creative'. The centrally posited power feels itself as a resistant power, or power striving to throw back the imposing power of the infinity. The whole power of the sphere of relation of these two opposing powers feels both as a relational problem. This problem is that which appears in the realm of religious thought as the problem of the relation of the human ego and the divine spirit.

IN AN ACT OF MERCY, we do two things: We release ourselves from the mechanical reaction tendencies of our physical body's recorded behaviour patterns; and we place the other person in a position of having to re-examine the activity for which he has made himself responsible.

Any bad action done by one person against another, if it does not result in a similar bad action from that other, leaves the doer of the initial act in an internally unbalanced state, a state psychologically experienced as a feeling of injustice. Justice is balance. If an act of enmity of one man is met by an equal act of enmity by its recipient, the two actions balance, and the doer of the first act feels justified. If the reaction of the receiver of the bad act is not equally bad, the doer of the original act feels unjustified.

Thus the person who can control his reactions to any act of enmity directed against him is in the position of being able to make the doer of the act feel unjustified. This is called 'Heaping coals of fire on his head'. But we are not to control ourselves simply to heap coals of fire on the head of anyone who acts against us. This would be to 'forgive with a vengeance', to inhibit our reactions in order to make the other person feel bad. We have only two justified reasons for self-control. The first is because it releases us from mechanical reactivity to our internal behaviour pattern records and their tendencies; and the second is that it allows the other person to re-examine his own motivation in doing the original act.

EDUCATED PERSONS with complex vocabularies in general feel superior to uneducated persons with relatively simple vocabularies. This assumes 'superiority' to be a matter of knowledge of vocabulary expressibles. As 'inferior' persons of simple vocabularies often feel inferior to those who are richer in words, an equalising process would require either the taking away of the word-richness of the superior (very difficult to do, except perhaps by ECT or leucotomy), or the enriching of the word-impooverished (perhaps equally difficult to do, because the word-poor must first want to become word-rich). We have at present no efficient method of word-enrichment that can be applied to the human being without first provoking desire to acquire word-power. So far only the ambitious seem to like this idea, and it may be that the ambitious are the least deserving of enrichment in this sense.

PRESENTATION OF A TRUTH, even the most closely argued, may be difficult to read or think through. Perhaps it would be more efficient to rest the mind a little with funny asides or anecdotes that would allow the mental muscles to relax a little and remove the toxic by-products of mental activity itself. (Pirsig's 'Zen & The Art Of Motor Cycle Maintenance', is an example of this approach.)

TO BE ABLE TO SEE THE OBVIOUS one must have some familiarity with its context, form and function.

A PART OF NATURAL TERRAIN suddenly called 'nature reserve' or 'national park' suddenly loses its nature. People who enter it become civilised because they know that they are not to disturb or spoil its 'naturalness' for other people. Something in the vandal revolts against this.

SEED CRYSTAL. A saturated solution is one in which no more matter will dissolve. But if the temperature is raised, more can be added without the solution 'noticing'. It is then a super-saturated solution. If the solution is then slowly cooled, the material excess does not crystallise out, because the molecules have not 'noticed' the change because of its gradualness, But if a crystal is dropped into the solution, or a grain of dust, or the glass is tapped or scratched, given a little shock, then crystallisation at once occurs. The analogy applies to some mental states, when 'crystallisation' of an idea, or an illness, held in solution, super-saturated, may be suddenly triggered by a stray word or other stimulus. In the solution, or in the mind, a crystal suddenly appears and starts out through the solution until the whole of it, or of the mind, is filled with crystallised matter which has set.

EVERY SO-CALLED ENTITY is a modality of the ASP (Absolute Sentient Power) which is the only ultimate self-subsistent, self-existent, beyond the concept of Non-Being and Being. Any 'problem' is not about an entity, but about a modal activity-complex. There is no finite entity in and of itself self-existent. Thus in medicine 'disease' is not an entity, but a relation of modal complexes called 'patient' and 'agent'. The 'patient' is as 'causative' in his response to the 'agent' as the agent is in its action on the patient. Symptoms are products of patient/agent inter-relationship.

Separative thinking makes difficult any comprehension of the ASP as a continuum. Words are thought-tools, and like all tools are dangerous if carelessly used. The value of words derives from the economy of using a relatively small structure, the vocal apparatus, to express ideas that would be very difficult to mime or convey with the whole body. But the danger of a clearly articulated symbol-system is that by repetition of its separable components one may come to believe in the reparability of the things signified from each other and from the continuum of the ASP of which they are but modalities. Hindu thought uses the term Namarupa (name-form) as an inseparable unit, in which the name is the sound-pattern and the form the visual pattern of the same vibratory modality of the primary Shabdabrahman (cosmic sound). The eye responds in one way, the ear in another, to the same vibrational fact.

TWO KINDS OF VISION: sharp form focused state; unclear, unfocused, mobile. The first is central in the eye, looks ahead straight at the object and abstracts it from its background. The second is aware of the surroundings, what is not central, what is not focused, of mobility itself as potentially inimical. The first is classical, the second romantic. The second is the origin of 'lateral' thinking. The first cannot solve problems unless they are formally presented, analysable and synthesisable. The second immediately apprehends motion patterns, directions of possible advantage or threat. The second makes 'value' judgments of survival possibilities. The first has formal truth of what formally is, but has no value judgments. The first is 'occidental', the second 'oriental'; the first, rational empiricist, the second, aesthetic immediate; the first considered, the second spontaneous; the first theoretic and abstract, the second life-concrete. But the two are but sides of one coin, an undifferentiated continuum from which arise aesthetic and formal contents.

Identity is reference for consciousness, relatively stable for the re-statement of itself. The clearest identity is an unchangeable form seen against a background of less clear, changing form. If only the unchanging form were presented with no background, consciousness would lapse into unconsciousness, because if there is no danger there is no need to perceive form, and if there were but one clear form and no background, there would be no danger. This is the origin of the law: Constant uniform stimulus is equivalent to no stimulus.

IF THERE IS NO TELEOLOGY there is no purpose in the universe, no meaning, for meaning is that which stretches between where one is and a goal to be attained. One knows where one is, one has an idea of where one prefers to be. One thinks of an action pattern that looks as if it might attain the preferred position, and this is 'meaning', the process between the 'now is' and the position 'desired will be'. But to live only for a future goal so that one misses the content of the now moment is shallow.

QUANTITY/QUALITY. Quantity is in the intellect, Quality in the feeling. "Never mind the quality, feel the width," says a Jewish joker selling suiting material. We can count (= intellect-handle with a unit of measurement) the width. We cannot count the quality. This we must *feel*. Yet the two are inter-related, for what we feel is the *difference* in the thickness, texture, strength, stretchability, etc., all of which *separately* are measurable in terms of some unit. Quality is a whole experience of many simultaneously presented

quantifiable factors. Quantity is knowable only separably. Quantity is to the intellect, reason, analytic faculty. Quality is to the feeling, the whole, pre-analytic experience. Quantity is hidden in quality, as crystals in a salt-solution. Quality is the unanalysed solution as tasted. Quantity belongs to time-analysis, Quality to timelessness. Yet time has a quality, 'runningness' moving-into-the-future from the pastness-through-nowness. Wholeness unbroken is quality, and there are infinities of wholeness, all in their own ways unique. Quality is given, Quantity is worked for (by applying an abstract unit). Quality is immediate, Quantity is serial (one counts the units one after the other to discover how many there are).

HEALTH or He-AL-TH. Life is God. He is AL. Health is the triple self-crucifixion, in thought, feeling and will (⚊⚊⚊), the triple Tau, the Templum Hierosalem. To pursue God is to pursue life; to seek life is to seek God. To prefer life to death is to prefer God to the Devil. But the Devil is only the resistance needed for God to realise, in overcoming it, His own divinity. This resistance is posited as a negation by God Himself in order to sharpen His awareness of His life. Jupiter posits Saturn so that Mercury might live.

Temptation (Saturn-Chronos) is the presentation of the contra-will of God to Himself, by Himself. We are self-tried, and pray Christ's prayer, "Lead us not into temptation". Yet wherever we need a resistance to sharpen our awareness of our existence God will give it to us, and in His own Way and Time.

Hé = AL: Life = God. The life of God and of Man has the same source. This source it is the *sourcier's* purpose to disclose and enter. As Hé is AL, the life in man is as creative as the life in God. Let man not forget this: To forget one's creativity is to forget God and the equation Hé = AL.

To be passive to events is to have forgotten God and Life. One is to meet events actively and creatively. "Adequate knowledge is activity; activity is happiness," says Spinoza, "Inadequate knowledge equals passivity equals misery."

DIVIDE THE FOOD-TRACT into five parts. Examination of food in the mouth; intake in the oesophagus; digestion in the stomach; assimilation in the small intestine; elimination from the colon.

So also with the division of the function of mental processes: examination (sensation), intake (perception), digestion (analysis), assimilation (synthesis), excretion (out-throwing of useless data).

A rough but useful division.

IDENTITY IS FORM and function proper to that form. A man's identity depends upon the form and form-function with which consciousness focuses or fixates itself. Continuity of form and form-function gives continuity to consciousness of identity. Differences of form and form-function are differences of individuality, that is, of what marks off one individual from another, namely form or form-function difference.

In the case of a being locked in first immediacy, and thus one whose sense and persistence of identity depends upon that pleasure (or pain) action which causes his identification, his individuality lasts no longer than his identification with the pleasure (or pain) form and form-function. If several different form-functions of pleasure (or pain) occur simultaneously in the same conscious being-zone, this zone has as many different identities as it has form-functions.

As a being may take pleasure (or suffer pain) of many kinds, some in quite different or contradictory form-functions, so a being-zone may be motivated simultaneously in quite different or contradictory orientations, thus manifesting 'schizophrenic' phenomena.

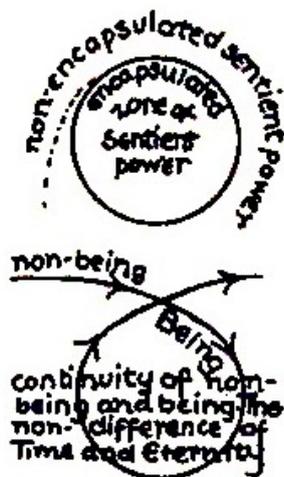
A being of only one form-function identification, if this persists, has only one identity for the duration is infinite, that is, is with the *Puma*, then the being-zone is actually infinite.

Any zone of consciousness distinguishable from another zone by its functional-form (karma-rupa) has the 'identity' of this functional form as long as this continues.

Similar functional-forms in different complex zones resonate with each other to the degree of their similarity. Identical functional-forms in different zones resonate as one, and so intercommunicate and reinforce each other. Telepathy is such a resonance phenomenon.

BEHIND EVERY ASSOCIATION of ideas is a purpose, which ties together things, events and situations, which without this purpose would not be associated. This purpose is as subtle as a snake.

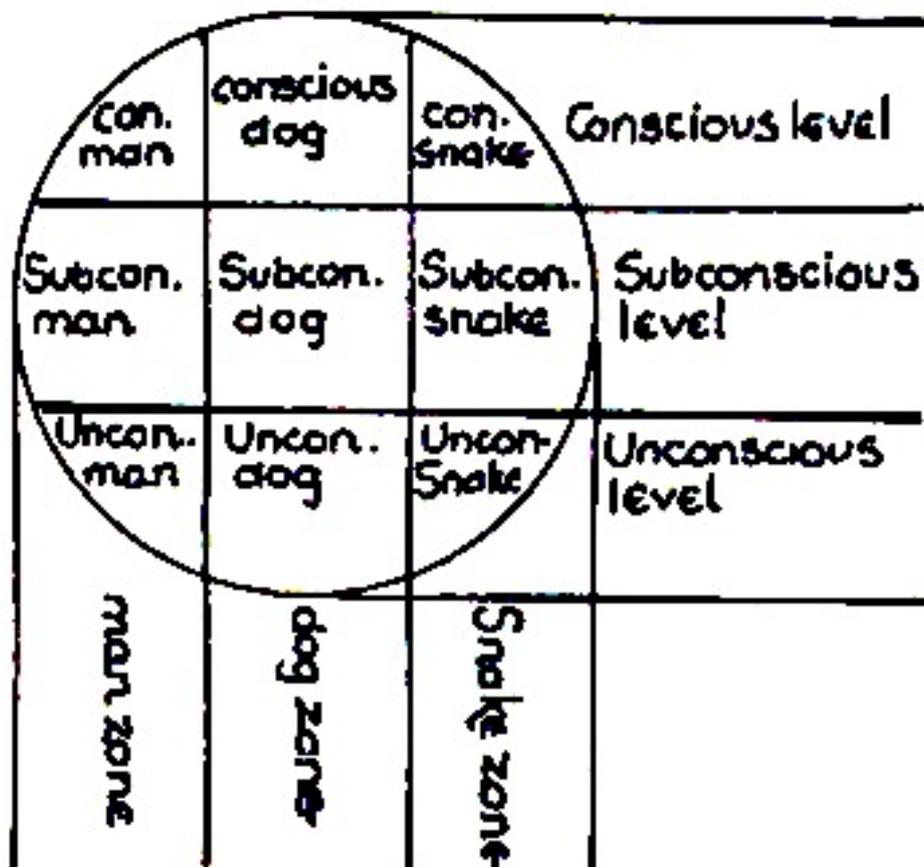
CAN ONE KNOW without verbalisation? Is the 'K' function in 'know' a linguistic one? What is *now* presented, in the immediate present, is it knowable for what it is, or is the presentation not known to he such until it is named? Certainly no re-cognition is possible without *re*-remembering that one has seen it before, and how is this remembering accomplished? Usually by *naming* the cognised. Is naming a method of fixating a sensum so that we can re-cognise it? Can we fix a sensum without naming it? If so, how? An image appears before my eyes which I have not seen before, none of its forms or parts recognised or previously named. What can I say about it? Nothing. If it vanishes and then re-appears, and I do not name is as 'that-which-I-have-seen-before' do I recognise it? Or does the fact that it has appeared before resonate in me and force me to say to myself that it is, "That-which-I-have-seen-before?"



modalisations.

PRIOR TO encapsulation there is only the absolute infinite sentient power, not yet a 'Unity' or 'One', beyond Being (Parontos), for 'Being', 'Oneness' and 'Unity' imply encapsulation.

Using 'Para' as 'beyond' we may talk of the parontic sentient power as the infinite sentient power beyond Being - encapsulation. The parontic sentient power is that which itself is infinite but which has the capacity for precipitating within and of itself zones of self-encapsulation, original 'finites', primordial 'atoms', compounds, etc. This 'finiting' of an encapsulation zone in no way limits the effectivity of the parontic field, for this permeates absolutely all its zones of



MEDITATION is to ensure assimilation of information and the energies locked in form. To hear a true statement is not enough to guarantee effective control of that which it signifies. One must dissemble the statement into its smallest parts to get at the energy locked in each part and to assimilate it, appropriate it, make it a part of one's being. Each component of a complex idea is either a sub-complex or a simple energy-form. Only when one has got down to the absolutely basic simple energy-forms can one in a controlled way build at will any desired form. Idea = subtle form of energy. To manipulate ideas is to manipulate energy-forms. Such forms have resonance relationships or harmonic connections with the things of the gross material world. Sound structures (mantras) can be used to create, modify, or destroy gross material things.

MOTION IN AN INFINITE CONTINUUM is only shift of attention. The infinitely extended cannot move from place to place, for it is already omnipresent. But it is itself sentient and so can know-feel itself and induce in itself changes of self-attention, a purely spiritual process involving no locomotion of any so-called physical or material kind. What 'shift of attention' means is known only to the sentient spiritual field itself. Yet this simple process is the sole cause of all phenomena, of whatever so-called 'degree of density' of matter, whether subtle (as in 'mental processes') or gross (as in objective gross matter).

It is clear that full control of the power of 'shift of attention' and the ability to focus, converge and maintain directed concentration is equivalent to spiritual creativity or pure magic (the bringing into 'existence' of any phenomenon by simple act of will). Exercises in consciousness convergence and the maintenance of this are the means whereby a man may become a magician. Ma(n) becomes Ma(g). The exercise is a matter of converging primal appetite (Ma) and driving it inward onto a centre of compaction (or more strictly, compaction).

GEE WHOA! IS A FORM OF JEHOVAH, the Yes-No, Go-stop, principle of polarity.

WE ARE COMPACTED star-substance, astral light made tangible. We are fallen stars climbing back to source or disintegrating into primal chaos.

ONE IS ALWAYS UNDER TEST, every instant, every moment, by every person, every thing, every situation, every event, every relation. The ASP leads every entity into test situations and subjects each to the particular situational stimuli most needful for its next evolutionary step.

Never think that a close friend is not part of the test situation. All things are used by the ASP to further the evolutionary movement towards reflexive self-consciousness of the individual.

FOR SANITY ONE MUST HAVE an unshakeable belief. “Our Father,” is such a belief. It is the first step to conquer anxiety. “Our Father,” has a will to manifest, and has a plan which includes freedom for man. For this we need space in which to move, and so some degree of separation. For this we must be embodied in physical space. But this implies contact and conflict possibility and possible dissolution in space, as after death with the body. This is the source of our anxiety and fear.

The body is a reference centre to give stability and security. Hence Christ's incarnation.

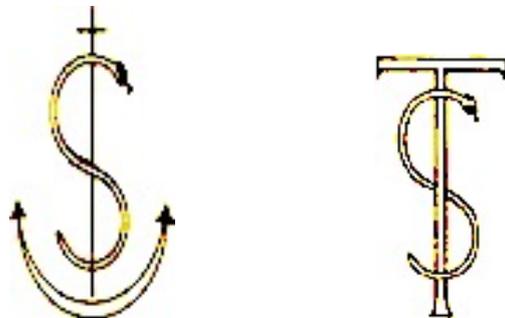
Original or primary anxiety is that experienced by a non-embodied soul which may believe that it may have to stay in a state of suspension without possibility of gaining worthwhile embodiment. There are two kinds of anxiety:

1. That embodiment may be unattainable.
2. That if attained, the embodiment might be a wrong one, unfit for attaining the soul's purpose(s).

Thus there are two kinds of despair:

1. Disparity between the soul's desire for embodiment and the eternal impossibility of attaining it; and
2. Disparity between the attained body and the appropriate body for the desired purpose.

There is fear that one might have to spend the whole of one's life in a ‘wrong’ body, till released by death. The way out of both despairs is by setting up a reference centre idea not merely physical: ‘Christ My Anchor’.



The Anchor and Moses Tau with the pinned serpent

A SPHERE SAYS, HERE I STAND, a self-precipitated zone of sentient power. I can do no other than be as I stand, or undo my existence and return to the undetermined infinite, the Absolute Sentient Power (ASP), ultimate source of myself. This is the dignity and danger in which stands every sphere of the ASP, for self-precipitation by the absolute can be absolute and so absolutely alienated from other precipitation and from the non-sphere which is the ASP itself. The self-precipitated can, if it so will, remain in itself in perpetuity, and so constitute itself as what others, who do not do so, may call 'a lost soul'. In itself it may consider itself an absolutely found soul, cut off from all others and from the infinite non-soul (The ASP in its infinity). And whether its state would be called by others one of eternal 'torment' or not, it and it alone can decide for itself whether to continue or not in this state. Under its own insulated self-definition it might be in a state of infinite bliss. God said to Adam, "Do not eat of the fruit of the Tree of Knowledge, lest you die." The Serpent said, "You shall surely not die, but you shall know good and evil as God does."

'Good' and 'Evil' are complementary concepts. In God the 'evil' is there but totally swallowed up in the good, for their ultimate identity is known to Him. In Man, 'Good' and 'Evil' are the 'pleasant' and the 'painful', and the painful can intrude on the pleasant, because *man does not desire the painful* and so strives to reject it, and in doing so frightens himself. But God knows that He is the Infinite All-in-all and so must *suffer* whatever He does, must *undergo* His own experience, for He alone is the only experience. Not, 'To be or not to be' is His problem, but, 'To *do* or not to *do*', and in the process to suffer the inevitable logical consequences either of 'doing' or 'not doing'. For God is, and 'is' is a verb, a 'doing' word. And because 'to be' is also a verb, Hamlet also must suffer the results of his choice to do, or not to do. There is no escape from this, in all eternity, for any 'being' or 'doing'.

We are *deeds*, doings of the infinite power which is God, and so must suffer our results, our consequences.

BLUEBEARD'S LAST WIFE (A play for David & Zero.) “It isn't a question of your being prepared to devote yourself to *me*,” says Bluebeard, “But a question of *your* actually being devoted to *your own will* to devotion. You must *honour your own will* in your self-committal to me. Whatever I do or whatever I am discovered to be, you *must honour your own will* and live irrevocably within it because it is *your own will*, and not because you love me. I am not concerned only with whether you love me, but whether you love your own *will* enough to honour it absolutely. Because if you do, *our* love is safe, because *your* love is safe. You see, my dearly beloved, I honour my own will. It is not myself, but *your* self I am worried about. Because, if you don't *honour* your self, your head will be off, decapitated by curiosity.”

(This play was, in fact, written, and performed at Parklands by David & Zero Mahlowe. Ed)

BEYOND SYMBOLISM (A book to be written). A symbol is something in the physical world hinting at some spiritual fact beyond the physical world. The symbol mediates between the two orders of fact, and so points beyond itself both ways: the physical fact is the precipitated function of the non-physical spiritual fact as pressed through the mediating symbol.

WRITE A BOOK ON PARADOX (= ‘beyond opinion’) to illustrate the philosophy of Nondualism (Advaita) as opposed to Monism. Monotheism creates the problem for most people of, “Why, if there is an all-powerful God, does He permit evil?” Non-dualism does not have this problem. For every phenomenon whatever, called ‘good’ or ‘evil’ by men within a particular situation concerning their own survival, is *absolute*, in that its occurrence is an act of the A.S.P., which is not other than itself the performer and sufferer of that act. The A.S.P. is its ‘own executioner’ as much as it is its own rewarder and self-precipitator. A ‘self’ precipitated by the A.S.P. is *absolutely* self-made and not to be viewed in any way as ‘other’ than the A.S.P. which precipitates it.

THE TERRIFIC EMOTION RAISED by the meaning of the ‘weight’ of the Christ-child bearing down on Christopher is an index of the perception at so-called ‘unconscious’ levels of the infinite debt owed by man to God for His self-sacrifice in the person of Jesus of Nazareth. The weight of all the sins of the world is on this Christ-child. The weight of this is on Christopher. Every new born child is a Christopher, a Christ bearer, bearing the weight of its totality of ancestral sins, for protoplasm is a perfect recording substance. If possible we are not to place any more sins onto these baby shoulders. And every adult still carries the baby he was, inside him, still bearing the whole ancestry’s sins. So, if possible, we are not to place further burdens onto adult shoulders, lest the baby in him break, and we be guilty in the eyes of Christ. For, ‘Inasmuch as ye do it to the least of these little ones, ye do it to me’.

A SPHERE IS THE SELF-PRECIPIATED hierarchy of being internal to which is the self-presence of spirit. Two or more spheres may act contingently on each other, or be acted upon, but within the limiting integument of their own periphery they are entirely responsible for their own responses to whatever contingent stimuli they encounter, as much as for their own innerly initiated actions.

COURAGE IS DETERMINATION TO DO something in the presence of opposing forces which would make impossible the action required in the situation without firm orientation towards the goal. It is of two kinds.

(1) the Cou-rage or enraged sexual force fighting for survival and the right to reproduce or to appropriate a mate.

(2) Cour-age, the self-determination of a mature heart set towards a defined goal. ‘He steadfastly set His gaze towards Jerusalem’.

AGAINST ISOLATION. The title of a book to be written for Peg. We have no need to defend isolation; it adequately enough defends itself. 'No man is an island' is a metaphysical statement of no effective meaning for millions of people. True, isolation in some degree is essential to character-building, because it is essential to meditation, without which nothing is comprehensible in its essential nature. To this extent isolation is justifiable, but no more, and there is far too much of isolation and far too little of meditation about isolation, and about the meaning of its opposite, relationship or inter-function.

What is the metaphysical origin of the necessity of isolation? It is the need for a focal point for consciousness, a reference point around which the infinite life-force can turn itself and so find and re-find itself, and refine itself. For the first thing we have to accept about life-force is its manifest immediacy, its non-reflective eyeless rush into existence.

The life-force in its primality seeks without awareness of what it seeks. It moves along gradients which pass always from the less to the more fulfilling. It devours whatever it finds assimilable, and often whatever it has not already encountered, if not immediately manifestly un-assimilable. Thus the life-force often finds itself suffering from indigestion. It has taken into itself more than it can adequately deal with. It is unable to break down what it has taken in, and so the ingested is not digested. It lies in consequences like an inert mass of formless matter within, heavy, dead and indissoluble, a weight upon the stomach, or an undefined problem for the heart. It is a representative of that Saturnine metal lead, poisonous, death bearing.

So also for us humans, who are but specially designed capsules in which, for a time, the life-force houses itself. We are little better in our comprehension of what the life-force is trying to do with itself, little better than the lowest worm. We take into ourselves, into our body, and mind, and heart, much that we have not previously encountered, and that is not openly and manifestly un-assimilable for us. And, strangely, we take into ourselves again and again that which we already have found un-assimilable and yet still possesses a power to draw us towards it, to make us open our mouths and swallow again that which has already made us sick.

There is a little book which we can take into our mouths and find sweet, but which when we swallow it down into our belly is bitter. It is the Book of Truth, sweet and beautifully silvered on the tongue in the words of good advice given to others; bitter and darkly glistening when it enters the serpent's stomach and must there be accepted, assimilated and even rejoiced in, if it is not to poison our life energy.

It is because of the bitterness, which we sense in our stomach even before we have swallowed it, that we tend to keep the little Book of Truth in our mouth, where it is sweet. Yes, it is sweet to talk Truth, for it sounds good and is beautiful, when

rhythmically expressed. But Truth in the belly, where it must be assimilated and acted upon, can be very bitter. For part of truth is that not all unpleasant things are bad, and not all pleasant things are good; and the problem in particular instances is to become able to tell what really makes for survival and development.

CAN ONE MAN BRING PEACE to the world? Christ offered it, but so far, little effect of His sacrifice has been manifest. Yet from this we are not to assume that He has failed. We need a long time scale to allow evolution of human conscience to reach its true term, 'A thousand ages are as a day in Thy sight'.

GOD'S OMNISCIENCE does not remove man's capacity for choice, which is God-given. God sees the infinity of possible choices and their results to man in suffering and joy. But He gives man power to choose because only in his own act of choice does man create his own character as that of such a being that is the maker of such choices. Choice orientates towards forms of action, and these repeated become established character.

If man chooses badly or wrongly he can re-choose, re-assess himself, reform himself, rethink himself, undergo the metanoia that changes his whole character. Not to believe that one can do this is to be enslaved by past inertias of choices made. There is no inertia other than previously established forms of the will.

Each choice is a judgment. The last judgment for an individual is when he stands at the moment before his death. The last judgment for kosmos is when God rolls up the scroll of Time, so that there is time no more. Then, whatever a man is at that moment doing, he is 'caught in the act', fixated on the fact of his last act. 'He that is just let him be just still; he that is unjust, let him be unjust still'.(Rev.)

The Incarnate God-Man comes at a time no man can predict. When he stands before man, this is for man the last judgment he can make as man alone, for now he stands in the presence of God.

The Eternal comprises all Time-moments in the Here-Now timeless instant. Time is the result of serial focussing on elements of the Eternal. 'Time is the moving image of Eternity'.

Forgetting is letting focus lapse. It has two aspects; absolute forgetting, the descent into non-being; and relative, temporal forgetting in which time elements (serialised parts of eternity) are allowed to lapse from the focus of consciousness. Infinity self-present, whole focus, is Eternity. Finitude is part focus, either fixated (as in catatonia) or travelling serially, as in time sequence.

Eternity is infinite concrete whole, (purna), God Himself in His self-presence. 'Now' is either temporal, the 'specious present', or Eternal, concrete infinite immediacy.

Nothing can separate us from the love of God, but by his free choice a man may *behave as if* separated from this love. He can accuse himself, 'play the devil' with himself, hide in his concept of his sin, and perhaps, because he has not yet finished with this 'sin', refuse to be 'forgiven'. But always he is in God, for God is infinite, and nearer to the sinner than his own sin. Infinite interest keeps one in touch with infinity, with spirit, that is, with God. Particular interest, if too strongly focused, may result in lapse of awareness of Infinity. 'Mammon' is finite, material evaluation with lapse from infinity. Part-focus serialised is Time. Time and Mammon are spouses (Kronos and Rhea). Time-Matter finite identification binds one into slavery to separative forms. Time gives birth to and devours its products, for finitude cannot hold on to itself for long.

Man can choose to live as a time-creature, or as an eternal being; as a form-matter slave, or as a freely initiating spirit. He can by identification enter Eternity or Time. Eternity is light, Time is dark (sable, Saturn).

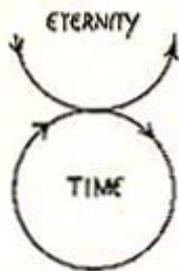
Time allows man to assess each thing, event, relation, etc., in isolation from others. In Eternity all is interpenetration, reciprocity infinite.

The Time mind is anxious. The Eternal mind lives in faith. The Time mind believes in the 'past', 'specious present', and 'future', and is concerned about all three. The past might 'catch up' with one (retribution), the future awaits to punish us. The Time mind projects its future.

Temptation is about time presentations. Each moment is a test, an occasion of choice. The Eternal is still in self-contemplation.

Man's lower mind is his Time mind. His higher mind is his Eternal mind. The Time mind disjoins its moments and linearises them. The Eternal mind holds all in a non-disjoined simultaneity.

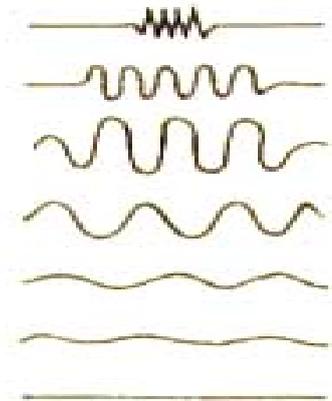
Time Linear mind fails to see pattern. Eternal mind sees infinite patterns. The Eternal mind is the Mind of Christ, the Logos-Mind, the Mind of God, self-precipitated as His only begotten Son.



Time serialising is allowed to man so that he can choose whether he prefers his own finitude to God's infinity.

Into Time from Eternity, from Time into Eternity. The 'movement' is a 'no-movement' for we never leave eternity but by the catalytic action of focussed consciousness. We are never 'outside' God, though we may like to think so.

THE RECONSTITUTION OF THE FORM, character and personality of



the once living but now dead person may be possible by the action of the still living who remember and re-will those qualities. Reincarnation may thus be given to the dead by living beings willing the return of a person. On Pitriyana one may depend for return on one's children, their memories of one's being and their will for one's return. On Suryayana one wills one's return or not from one's own free will.

An individual being is but a vibratory pattern of wave-clusters which under close pressure looks particular. But the stretching out of the wave-cluster progressively reduces its apparent particularity until it is finally stretched into maximum entropy or pralaya, where the once apparent individual is now no longer perceptible. But reactivation of the pattern (ectropy) means re-appearance of the apparently annihilated being.

DEAR MARGARET, on earth called 'Peg', I will for you those qualities which, if you knew without doubt that you are a modality of the Absolute Sentient Power continuum, you would will for yourself as the marks of your being and recognisability. Amen.

LET THE ESSENTIAL QUALITIES of that being called on earth Peg Collier and later Peg and Margaret Halliday, not be lost, but let them move forwards towards perfect disintegration-resistance, and so to eternal perpetuation and immortality. Amen

THERE IS NOTHING in the whole of reality worth more than being of service where service is needed, even if it is not appreciated. All function is inter-function. Enlightened selfishness? Or just intelligence at work? Or a real, pure will to serve? The three at absolute level are inseparable. And by being of service one *learns* the universe's way of being.



SHALL I RE-STAUROS MYSELF? Yes. How? By re-mon-staurating, remonstrance, demonstrance; pure self-analysis, hard looking at the minutiae of the inner process. The gap in one's being, between conscious and un-conscious, is a cup not yet filled and so not mediating. The cup functions like the soul, like a lake into which one pours the waters of an infinite river and out of which continually powers a living stream into incarnation.

THE TRAP OF WORDS. Nearly all words learned since childhood are received from the commune emotionally charged and without adequate etymological definitions. To break out of this word-trapped state, one must study word origins, prime roots and affixes, and then readjust one's emotive reactions to the words. Words are power-forms, energies that work in communally determined ways until they are restored to their non-emotive, true significances.

WILL IS NOT WISH, WANT OR DESIRE. It is spirit, initiative, the *starter* of every original act. What is not will is inertia. Inertia is the after-motion of a once-originating will. One inertia system may act upon another and modify its mode of motion.

Perfect equilibrium of being is the prerequisite of will. It is unknown to most people, who are caught either by outer stimuli or by memory traces of such.

Perfect equilibrium arises from *conscious self-opposition*. To every Yes, one says *No*, to every No, one says *Yes*. Then one stands in the centre of the generated field of balanced energies and initiates action undetermined by reason.

The average man *thinks* that he has *a reason* for his actions, and does not know that his *reason* was communally determined in the first years of his life by the emotive reactions of parents, teachers, friends and enemies, and the world at large. A child does not sit down in full self-awareness and consciously *will* its actions. It reacts to the first pleasure-pain contents of its situation.

THE SPIRITUAL WARRIOR is he who makes war against everything that impedes his own true perception of his being and of the infinite Reality which is his source.

The spiritual warrior is humble. This means that he recognises that his substance (humus) is non-different from that of the ultimate substance of all beings, i.e.. the Absolute Sentient Power, the self-modalising of which constitute all phenomena.

THE MOMENT OF GREATEST UNFAITH, adequately fought against, is the moment of greatest spiritual fruitfulness.

ONE MUST PUSH ONESELF beyond one's limits means beyond one's *conceived* limits, which were accepted either for convenience in dealing with other beings, or because one felt oneself lacking in energy needed to break through the limits, as when one says to oneself, "It isn't worth the effort."

THE SPIRITUAL WARRIOR ACCEPTS things at their face value, but sees other values underneath, and adjusts to both. But he keeps this double adjustment a secret, for he sees that one might scare other beings by disclosure of his real position. This double view of beings, by the disparity of the two layers of fact induces a useful tension in the self which helps the warrior to remain awake.

TWO KINDS OF REASON:

1. The Reason of the Continuum; the modalising substance (SP or Sentient Power).

2. The reason of the discontinuous ; the accretive granule structure.

1. is the Logos of Eternity, the functioning dialectical sentient power. Here all so-called 'things', events, relations, etc., are modalities or operations of the non-dual Real (where R = difference and L = sameness). Building of forms is here pure activation of SP by itself, a process in which SP suffers all its own activities.

2. is the reason of Time, the product of granular interactions, which as such must be viewed as fortuitous, for the pure granule as defined is non-sentient, non-teleological, and so must fall into whatever patterns it attains by no means other than accident (i.e. the way things *happen to fall* in the absence of intelligent guidance).

1. is God; 2 is Mammon, Rhea's son, the son of the spouse of Kronos.

1. is eternal form, the Pure Idea in its eternal non-separateness, showing everywhere the pattern of necessary logic (logos).

2. is temporal form, the Idea as a granule or granular accretion arising accidentally through the serial movements of time. Serial means "toothed".

THE 'UNCONSCIOUS' of the modern psychologists is not *unaware* of itself and its own conduct, but is aware in a way unknown to the mind conditioned to focus only on external, contingent stimulus situations. The whole vocabulary of psychology needs revision in order to find a vocabulary not weighted down by the terms of past conceptualisings of how the physical processes actually operate.

One must start with Absolute Sentient Power (ASP) as an indissoluble trinity of actuality, sentience, and positing ability (or initiative). To start with either matter or spirit, or phenomena and observer, and try to derive either from the other is irrational. In mutually exclusive categories (e.g.. sentience, insentience) one can never find a means of reducing either to the other. Thus both must be viewed as polarisations of that which transcends both and yet may appear as either and/or a relationship of these. The symbol for this is A, analysed as /, \, and -.

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.

Space and time factors may interact, as when one nation or group invades and conquers another's territory, carrying with it its own level of time experience into the time and space factors of the other, e.g. the Muslim conquest of Persia, India, etc..

REDUCTIONISTS WHO BELIEVE vitalism defunct, murder their own intelligence. Laboratory synthesising of organic substances, and even of a 'protoplasmic' simple or complex organism, proves nothing more than that *intelligence* can compound available elements into arrangements like those already produced by nature, which has itself produced the intelligence that happily conducted the laboratory experiment that produced that compound.

STAND ON THE THRESHOLD between inner and outer (visually on the retina, in the other senses on the equivalent). Look both ways, inward and outward. Look inwardly at your interest and intention, and at your emotive response tendencies and feeling attitudes. Look outward sharply at the objective facts, their forms, modes of action and inter-relations of form and function.

THE ROMAN CATHOLIC TEACHING on Mary is that she is the type of the Church, and that she filters the Holy Spirit so that the faithful are not exposed to the full impact of Divine Power, which in its purity would be destructive of the lives of finite creatures. Her function is thus like that of the earth's atmosphere, which filters the direct energy of the sun, thus shielding creatures living on earth from what otherwise would be an excessive amount of energy, the action of which would destroy rather than nourish and warm and illuminate the creatures.

Viewing Mary as the personification of the substantial aspect of the Absolute Sentient Power, the generative or constitutive energy of all creatures, we can consider her function to be similar to that of the ocean, which filters the light, heat and actinic rays of the sun, thus reducing its effect on creatures in the ocean. As *Mare*, the cosmic ocean of substance, Mary may thus be viewed as fulfilling a mediating role between the Divine Spirit and the Soul of Man. The deeper one descends into the ocean the more of the sun's rays are filtered out and the greater the protection afforded to marine creatures. Those living at the greatest depths may be viewed as the least enlightened and least able to be exposed to the sun's direct rays. They would correspond with human beings with the least mental equipment, least able to bear the direct action of the Divine Spirit, and requiring a filtered revelation appropriate to their condition.

Those able to live safely near the surface, or even able to break through, would represent the most intelligent souls, most able to bear the highest Revelation of the Divine Spirit.

PHILOSOPHERS IN ANCIENT GREECE destroyed the old faith. Reason and non-reason are two sides of the coin of life. Reason is the head, non-reason is energy with no restraints. On the edge of the coin is the problem of balancing between restraint and no restraint, and on the edge the problem cannot be solved. Only the whole coin can deal with all its own aspects. We need whole consciousness; reason's restraints, free energy, balance and whole self-awareness. Then we shall be in the position to respond adequately to reality's demands. Then we shall find that we are ourselves the reality that makes the demands upon us. But then we shall know ourselves to be non-different from the Absolute Sentient Power, the source and goal of all endeavour.

TWO PARADISES ARE PROMISED by the Quran. What are these two? One is for the psyche, the other for the pneuma. In man are two subjective processes, one psychical, the other spiritual.

1. The empirical ego (anima, psyche), a fabric of records of contingent stimuli, objective and subjective, percepts and memories of percepts, and desires arising from these, with action tendencies without and within. This anima is a container or shell to house spirit.

2. The pure intelligence (spiritus, pneuma), a subjectivity rooted in or non-dually really related in self-relation to the Absolute, the transcendent and immanent Self.

The empirical ego of the human order tends to desire survival in its own terms, in happiness. The pure intelligence (spiritus) tends to return to its own source, the Absolute Self. In any given individual human being there is always an emphasis on either the empirical ego, or on the pure intelligence. Each has its own definition of 'paradise' (which means 'beyond duality'), for the empirical ego desires to be united with the conditions of its own desire fulfilment, and the pure intelligence tends always to absorption in its own Truth.

A supra-individual state has no meaning to the individual ego, other than the loss or negation of itself. But something in man goes beyond individuality, and this takes precedence over empirical ego considerations and aspirations.

Tradition speaks of 'dissolution' or 'extinction' or 'annihilation' of individuality; what is meant is that the empirical ego limitations will be removed, not the ego's *existence* as such. What is true of the 'delivered in life' (jivan-mukhta) is also true of it in the next world. It is still there, in the transcendence-immanence of the Absolute. Otherwise Christ would not exist after His Ascension, nor predict His return at the cycle's end.

The empirical ego (anima) is an integral part of this world, situated on the 'outside' of the Spiritus (which belongs to the Spiritus Sanctus); the Spiritus having no ambition, but an inherent real understanding and inner perspective.

Subjectivity has three degrees; *Corpus, Anima, Spiritus*. *Corpus* is physical bodyness, animality. *Anima* dreams microcosmically and no longer identifies with physicality, but with the Maya of imagination and feeling. *Spiritus* is pure intelligence, the transcendental-immanence of Supreme Subjectivity. Anima witnesses body, and spiritus witnesses anima. Spiritus does not blindly identify with outer phenomena, but reduces them to their essence, finally to come to know That-Which-Knows. This state is the 'paradise of spirit', as the Anima's paradise is the enjoyment of those aspects of Maya which have sufficiently pleased it in life to justify repetition of such experiences.

"Paradise is inhabited by fools," says Sufism, i.e. by those who identify with *phenomena*, for such, even in their enjoyment, are still in the grip of Maya..

WHAT, WHERE, WHEN, WHY, WHO, HOW, and IF. Children at first do not ask *Why? How? and If?* questions. Thus they must be given an internal system to deal with such questions, and an internal system of images derived from operations with things and with words signifying things and operations, events and relations, conditions and necessary results of conditions.

What? is a question about concrete things; *Where?* about the place occupied by concrete things or the possibility of their occupancy. *When?* is about what time of the day or night, week, month, year, century, etc., all of which can be determined by reference to concrete things, the position of the sun in the sky, the phase of the moon, the patterns of the stars, etc. *Who?* can be answered by pointing to a person or a picture of a person in concrete existence. *Why?* is difficult because it does not obviously point to a perceptible concrete but to an inner motivation (though careful examination of the motivation would show it to be based on some concrete knowledge of the necessary effects of things on each other).

How? Means, 'In what manner?' And is difficult to describe because of its great complexity of action. To show *how* is best done by performing the act efficiently in the presence of a sharp observer of essentials. To *tell a* beginner how to swing a golf club without showing a club and efficiently swinging it would require too many words and too much knowledge of anatomy, physiology, psychology and physics.

If is a question further divorced from the concrete, except where the *if* is specifically about concrete things; e.g.. "If a box is placed on a level plane and

no forces act upon it and it is not self-moving, will it move?" Without too much hairsplitting the answer is, "No." But if we say, "If you can keep your head when all about you are losing their's and blaming it on you," we might have difficulty explaining to a child what 'keep your head' means. Clearly we do not mean, "Let your concrete head stay upon your concrete neck whilst people are attributing to you the falling off their concrete necks of their concrete heads." Rather we refer to certain kinds of stabilisations of ideas within our mind.

But what 'mind' is we cannot concretely prove or demonstrate. It is not yet proven that 'mind' is a synonym for 'brain processes', and if it were, the processes themselves as kinetic and dynamic would provide a very difficult problem for an observer himself using a similar kind of kino-dynamic process to make his observations. For very accurate and measured observations one requires either relative stillness of the observed thing and of the observer, or a very rapid and efficient observer, with the speed of observation of an expensive camera taking its fastest snapshot.

SOMETHING MUST GIVE, and it doesn't have to be me. This is the basic life-principle operative in women, magicians and hagicians, even of nagicians. Women use it because they are essentially appetival and appetite does not give up its pursuit of its food until satiated. Then it sleeps until digestion and assimilation are completed, after which it re-awakens to enter once more upon food pursuit. 'Food' to appetite is whatever it seeks that gives pleasure. The magician sees the world as a function of a self-manipulative appetival power. The hagician sees all reality as a hierarchical power function. The nagician sees the world as a place for the operation of cunning and subtle manipulations.

PROBLEMS OF SALVATION, deliverance etc., are all pseudo-problems, for the Ultimate Reality is the continuum of Absolute Sentient Power, which is partless, unloseable because never lost. How then does there arise in man's mind the notion that man has become alienated from his God, from some state of Bliss, etc..? We may approach this biologically, by considering that the human being in utero, if the mother is healthy, happy to be pregnant, etc., has all wants supplied, that no problems of survival are there presented without immediate solution; that the child's protoplasm records all the sensations and processes of fulfillment experienced; and that later these will constitute a dim memory of a once-enjoyed utopia or paradise lost after birth.

Or we may start our consideration at a deeper metaphysical level by considering that all things are modalities of a continuum of power; that this continuum is sentient and feels itself to be what it is, a partless ocean of sentient power, unbroken, with no sense of separativity, no lostness, no alienation; that although it is partless and so inalienable from itself, yet it has the power to initiate processes or modalisings of itself which are presented within it to it as phenomena; that this continuum has a power of concentration upon any self-modalising of itself and varying the degree of concentration in any zone of itself; that by this power to vary its concentration degree it can produce a relative difference of modalising intensity in different zones of itself; that by doing so it can relatively create differences of importance in different zones of itself; that such differences of importance act as *apparently* separating processes and so produce the appearance of problems of relationships between zones of different importances; that these zones are what we at our level of ordinary perception call 'beings'; that *special importance* is experienced by us as *interest*; that intense interest in any zone spells relative loss of interest in other zones of less intensity; that such intense interest is bias towards this or that kind of being or activity; that this bias tends to cause lapse of memory of the ultimate partlessness of the continuum; that this lapse of memory is ignorance; that ignorance is unawareness of some factors of being or of existence which might act upon us without our full awareness; that to be in a position in which we might be so acted upon is anxiety; that anxiety posits that it has a problem of how to get rid of itself. All these steps add up to the belief that we need salvation or deliverance from that which we believe may threaten us.

But all this is illusory, and we have no need of salvation, for we are not lost. We need only realisation of A.S.P.

MUSIC OF THE PAST: How to interpret it? Historicity interest is needed to find its probable interpretation in its own day. Is authenticity worth pursuing? Can we disclose the composer's original intention? Only with a degree of probability, not certainty, for each person is unique and so impenetrable to others in what is to itself absolutely, known only to itself, and in its own terms.

CONSISTENCY OF THINGS in the material world gives them power to dictate terms to less consistent zones of energy, as, e.g. the human psyche, which in most cases is a perpetual flux of unstable ideas, emotion and impulses. Those human beings who are either born with a superior degree of consistency, or are trained into it by some form of indoctrination or education, or force themselves into it in order to gain some degree of self-determination, are thereby placed in a position of being able to impose their form of consistency on the less consistent.

PAIN IS THE SPUR to self-examination. Without pain we would be unaware of any need to change our mode of being or action. At the physical level pain often informs us of damage suffered, or of disease attacking us. In certain nervous disorders the patient is anaesthetic and is unaware of damage suffered by the physical body unless the damage comes within the visual arc and is fairly obvious. Such a person may burn tissue without feeling it and must be watched by a nurse to see that no serious damage is suffered. The burning person may smell something burning without realising that it is his own flesh that is undergoing the burning process. Similarly with mental pain, anxiety, fear, guilt etc. These discomforts may command self-examination and lead to the disclosure of records of past actions involving a wrong orientation of will, feeling, emotion or thought. Such wrong orientations require examination and correction, or the life-force will continue to be expended in wrong directions and perhaps lead the organism into a position where life finally would be impossible.

Some pains are thought to be useless, such as the pains of the 'phantom' limb of the amputee; but even these are indicators of wrong orientations of will etc. in the person. The human being has a tendency consciously to seek significance for the self, and because conscious seeking of self-significance is generally frowned upon by fellow men, this process tends to be pushed into the unconscious. But there it continues its search and may find ways of attaining significance which at conscious level it would be ashamed to confess to others or to the person himself. Sincere self-examination will reveal many attempts at attaining significance of self which use negative conditions, damages sustained, or diseases suffered, or injustice undergone. etc.

THE ABSOLUTE is seen by Schelling as the complete synthesis of all acts. But 'synthesis' is not here to be viewed as a putting together of elements somehow separated, for never in the Absolute have there been any separate elements or parts, for the Absolute is a continuum of pure action, unconditioned by anything whatever. But it lays down for itself conditions of manifestation, which in no way condition *it* as continuum, but condition the experiences of whatever is manifested. In the Absolute is no opposition of freedom or necessity, conscious or unconscious action, but only the Absolute Identity itself as the non-dual Ultimate Reality, which lies at the basis of all consciousness, yet is itself not conscious in any humanly understood sense of the term, for human consciousness is pendent on a pattern of stimuli passing into and through a finited sensorium (the organism, causal, subtle and gross), and all these factors (stimuli, and sensorium and entry and throughput) are actions or modalisings of the Absolute.

That the Absolute cannot be 'known' simply means that it cannot be reduced at any point to a finited objective manifestation as conceived by any being (e.g.. man), who *thinks* that 'knowing' consists in clearly defined, circumscribed forms of mental presentation. 'Clarity' and 'distinction' as the prerequisites of 'perfect knowledge' are conceptions which exclude from the field of awareness all 'unclear', 'indistinct' experiences, though in fact a very large proportion of human self-experience, including the whole range of immediate aesthetic responses to being-function and to all great works of art, are such. In the condition called 'being in love' with someone, there is a very real experience of imperative-to-relate, which has moved millions of the human race to accomplish great deeds, and sometimes very destructive as well as constructive acts; but no-one would call 'being-in-love' a 'clear and distinct' experience of formal mental presentations.

HIDDEN IN FORM IS DIVINE ORDER. By creative activity one may come to know a form's content. Creative activity with form reenacts the process of creation whereby the divine came to know itself. The creative process may be re-enacted in an external form, or in one's own being, which is thus transformed by the same creative process by which all things are formed.

THERE IS A PROCESS WHEREBY one reverses the creative process, a process of un-creating oneself. By this, one undoes the bonds which were made by the process of progressive identification with emotively charged forms.

Whether one may accomplish the reversal without aid from another being already adept is debatable. But in principle the real teacher is within and is the Emanuel.

DIVINE NAMES. The Divine may be remembered by means of the Divine Names, which are sound-forms of the finest order, representable at gross physical level by the Chladny figures produced in sand or other fine particles under the stimulus of sound. "Worship is continual remembrance," says the Bhagavad Gita. The continuity of remembering is attained by means of the recitation of the names of basic metaphysical concepts, such as Non-Being, Being, Paradox, Dox, Initiative, Inertia, etc. Convenient symbols may be used as shorthand for such concepts. Some symbols used in e.g. astronomy, may be charged with deeper significance than that usually signified by them. Saturn may be used as shorthand for the formative process, Jupiter for the dissolution process, Mercury for the cyclic nature of things, Mars for the energy or action tendency in things, Sol for the principle of triple illumination (light, heat, chemicalisation) by which the sun-principle brings into being the intelligent, volitional, incarnate organisms on earth and elsewhere, Venus for the principle of passive accepting love, and Luna for the principle of phasic reflectivity.

GOD OPENS THE DOOR of realisation only to the most beloved. 'I have loved Jacob and hated Esau'.

WHEN MOHAMMED ENTERED through the Door that only God could open, he saw a casket made of white pearls, which only God could open. God said, "That which the casket contains will be held for you and your progeny." Inside the casket was spiritual poverty and a cloak. The casket is the macrocosm and the microcosm, made of irritations overcome, tests successfully passed, crucifixions faithfully endured, and all passed to the descendants of cosmos. 'The sins of the fathers'. Each sin seen through and understood, its meaning assimilated and become an occasion of volitional

orientation, is a virtue attained. The spiritual poverty is the nakedness of spirit prior to creation. The cloak is the form-totality of creation itself. God clothes His absolute nakedness by wearing the seamless garment of cosmic creative form.

JUSTIFICATION OF THE WORKS OF GOD before man is man's highest activity. The esoteric Muslim criterion for assimilation of earlier texts was that the texts should uphold the *unity of being*. This is an apparently easier concept than Non-dualism or Non-pluralism, but it creates the problems of evil in a monistic universe itself the creation of an omnipotent, omniscient and omnipresent God. Infinity is not comprehensible in a monistic concept, for monism implies circumscription, which is encapsulation or finitisation. Non-dualism and Non-pluralism refer to the Infinity of the Absolute Sentient Power (A.S.P.), the infinite modalising activities of which generate all noumena and phenomena. Monism is an attempt to grasp in a knowable concept that which is of itself unknowable, for to know is to finite form within the A.S.P.

Zoroastrianism says: "There is law in nature; there is conflict in nature. Nature has two factors 'Na' and 'Tura', life-movement and law. Both are needed to explain observed phenomena. 'Na' is the undulatory motion of universal energy in its free phase. 'Tura' is the rotatory motion of the same energy in its finiting or self-binding phase." Both phases occur simultaneously, and only viewpoint distinguishes them. Viewpoint is that which results from the interest of sentient power in its own formative modalisings. The sentient power is catalytic in its action, i.e. it fixates zones of its own modalisings and loosens these zones from their surrounding zones, so that there occurs an apparent functional separation of the selected zones from all others. But this apparent separation in no way destroys the seamlessness of reality, its continuum nature.

MANY PATHS EXIST on which one may move towards spiritual realisation. Each path is a separate *aspect* of Truth, which is itself a seamless modalising of the A.S.P. Christianity is the path of Love, Judaism of Law. Judaism gave the Law as a self-control method. Christianity gave Love as the aim of self-control. Islam makes imperative the pursuit of the knowledge of the means whereby Love can achieve its purpose.

Buddhism analyses away the structure of the empirical ego and shows it to be not an entity in itself, but only a complex of percepts, concepts and emotional charges.

Hinduism declares the truth, 'Tat tvam asi', 'Aham Brahman', the ultimate identity of the creature with the creator, the soul of man with the spirit of the Absolute, the wave-forms of the sea with the water of the sea, the forms of cosmos with the substance of cosmos, the substance that is pure Absolute Sentient Power.

Confucianism gives the formula for correct human communal living.

Taoism presents the Way of the Valley Deep and the Identity of Opposites, conquering with the Way of the Woman, love returning humble love for proud violence.

Zen presents Immediacy of Response, the Instant of spiritual action arising from non-identification of particular forms coupled with simultaneous total-awareness-readiness to respond to every action which arises in other beings or in the environment.

American Indians teach dignity of the person and honoring of one's word.

The WASPs teach business procedure as diplomacy and diplomacy as good business and Go's method of maintaining human community on the gross material level where Mammon would otherwise rule.

Northern white men have demonstrated the success of material techniques of commodity production and distribution and world economy methods of domination.

CERTAINTY IN SUFISM IS THREEFOLD: of Knowledge, of the Eye, of Truth. One gains knowledge certainty by accurate description; eye certainty by accurate visual observation; truth certainty by accurate logical processes based on what the eye observes and the words of knowledge describe. Fire is a symbol of Truth. It may be verbally described, thus giving *knowledge certainty*; its flame may be seen, giving *eye certainty*; its heat may utterly consume one's being, thus giving *truth certainty*.

Only if one allows oneself to be consumed utterly by the fiery desire for Truth can one attain it in its fullness. Knowledge of Certainty is from study of true doctrine. The Eye of Certainty is in the methods and practices of doctrine's recommendations.



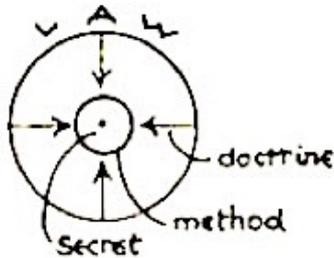
The Truth of Certainty is actualisation of the methods in full practice. The three certainties are of Body, of Soul, of

Spirit. zone. The Body may be viewed as the centre of reference, or as the peripheral limit of self-awareness. The Spirit may be viewed as the centre of initiative, or as transcendence. The Soul in both aspects remains in the middle zone. The Body may be represented by a point as the symbol of the atom or primary particle, and by the periphery as encapsulation principle. The Spirit may be represented by the point as initiator of all creation, and by the periphery as supreme container of all bodies and souls. The Soul may be viewed as the mediator between Spirit and Body, radiating influences both ways. But Spirit permeates all Souls and Bodies; Soul pervades Body, and Body dwells in itself.

TRUE DOCTRINE IS GAINED FIRSTLY from external application of the will to the learning process. Thus it is an extroversion process. *True method* is gained by the introversion process of meditation on learned doctrine. The inner secret is gained by the intense practice of the true method of concentrative contemplation.

MUHAMMAD ONE DAY TAUGHT the secret meaning of the Quranic verse 65.12. "God created the heavens." Ibn 'Abbas heard the explanation and was asked what the prophet had said. He replied, "If I were to tell you, you would stone me to death." A similar story is told of Thomas. It is apparent that the interpretation of reality contains a view which would greatly disturb people, if it were given indiscriminately to them. Not everyone is fitted to hear this revelation. St. Paul says that he gives but milk to babes, and not the 'strong meat' doctrine which he knows. The same secret is suggested in Samson's riddle, 'Out of the eater came forth meat; out of the strong sweetness'.

THE LAW is the 'Law of Being-Encapsulation' which inhibits the absolutely free motion of the Infinite Spirit, the A.S.P. The Doctrine is the statement issuing from the Law about the nature of the Law and offering a method of attaining to understanding of the Law and finally attainment of the Supreme Secret, which is contained in the Primary Point, the Yod of the Tetragrammaton.



THE DEVIL IS SHEER SPIRIT, says Kierkegaard, "And therefore absolute consciousness and transparency; in the devil there is no obscurity which might serve as a mitigating excuse, his despair is therefore absolute defiance." Intensity of despair is equivalent to the attained degree of consciousness. The devil's despair is the maximum despair. The minimum despair is that state of innocence (or non-consciousness of what is determinant) in which one does not even know that there is such a state as despair. This 'sheer spirit' of 'defiance' is a logical dialectic of the sheer spirit of obedience shown in Christ.

CONSISTENCY. "*SIN IS WITHIN ITSELF* a consistency, and in this consistency of evil within itself it possesses a certain power," says Kierkegaard. *Consistency within itself* is the key to all power and strength, for it means *non-contraction of self*, which is unity of power, for self is power, i.e.. spirit. And this power is sentient, where such a property confers capacity to 'keep an eye on oneself', on one's self-consistency.

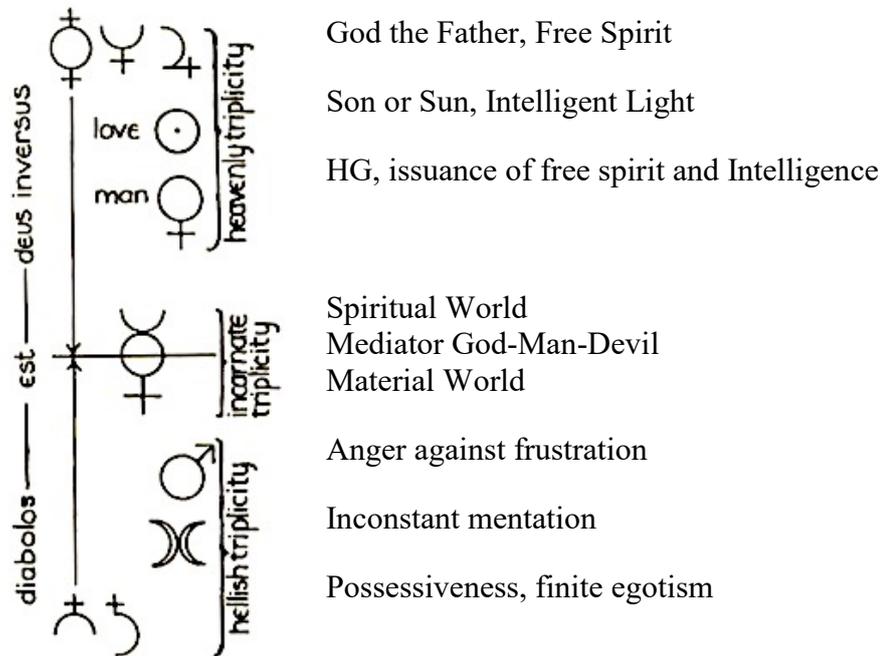
"Every spiritual Existence has essentially consistency within itself, and in something higher, at least in idea." Then every inconsistency is feared, because of the infinite results which may follow), or as soon as consistency is broken, the mysterious binding power is enfeebled, tension is lost and the whole machinery is thrown into chaos, in which the forces fight against one another, to the injury of self. Then there is no accord with oneself, no momentum, no impetus.

REINCARNATION OCCURS (with the exception of special instances) as long as the reincarnating self cannot yet bear facing itself in its eternal transparency to itself. At death occurs the flash image of oneself as one is comprehending all that one has willed on oneself for oneself. This is an equable light which quietly shows one's self as one has by one's own will made it. If this light image of oneself is unacceptable to oneself, one flies into selection of bits of the image which are acceptable, and flings oneself into enjoyment of these selected bits.

But finally this enjoyment exhausts itself. Then one decides to reincarnate to revitalise one's image and possibly to make it more acceptable to oneself, perhaps, if one is very fortunate, wholly acceptable. Finally, to be wholly acceptable to oneself, one must gain perfect self-consistency, i.e. all the parts of oneself must fit perfectly into each other, must logically presuppose each other, must be fully acquiesced in as part of the Supreme Logos of one's being. Short of this total consistency of one's parts of being, there is no final attainable peace of mind or harmony of soul and spirit.

The exceptions to this reincarnation cause are those beings who, while themselves having attained consistency of being, have made a free decision to return to earth life in order to help those who seek help to return to the eternal in a condition of self-consistency such that they need no more go out into the time process.

MERRIMENT IS FEMALE. Seriousness is male. And the subject matter of her merriment is always of the same kind, to do with sexual matters: cuckoldry, seduction, rape (by the right man), sexual inferiority of other women's husbands, or of other women themselves.



A SINNER WOKE UP IN HELL and desperately shouted, “What time is it?” The Devil replied, “Eternity.”

THE HUMAN SOUL, consciously or unconsciously, by its own choices, shapes its destiny, drives itself forwards down an open road, or into a cul-de-sac. The empirical ego built around the name conferred by parents or society, is a compound of sense-data received via the external sense-organs, and inner processes of re-action and response.

The soul is experienced in a sensation like that of an oily bio-plasma, self-modalising, self-mobilising, flowing under its own interest-energy. In the body the self-mobilising may arise in the hara centre. (Survival needs release energy from this zone into the thigh muscles for immediate action in danger situations).

The gross physical body is like a shell around the psychic plasma, confining its responses to the body zone. The body is like an excretion arising from psychic activity, as a crab’s shell is a precipitate of fear and self-defence.

Between the soul as an encapsulated zone of bio-force and the surrounding field force of which it is a modality, there is a dialogue which can be heard if attention is not diverted by external physical stimuli. There must be no looking outward for affirmation from without, no leaning on other persons for verification of one's being or presence, no belief that a physical body is needed as reference centre or anchor. The body must be assumed as taken care of by the sentient field force. "Behold, I make all things new," is the Voice of the field of A.S.P. continually remodeling the physical body, which, if not egoically interfered with, is always responsive to this Voice, the Voice of Logos. There must be no serial mentation, for this obscures the 'still small voice'.

The Logos Voice is the operation of the A.S.P., ever newly creating, precipitating instant by instant the world, transforming the soul.

THE MYSTERY OF CHRISTIANITY is the identity of personality and substance. 'Persona' is translated as 'mask' ('Through-sounder', as a mask worn by an actor in ancient dramas). But the mask *represented the God whose image it was*. Seeing it, one was to think not of the actor or that which covered his face, but of the God *presenting himself* through the actor. This 'through-sounding' God was the real person to be heard, not a mask or actor whom the God used to manifest Himself to this world. To work with the persona of the God over one's face was to invoke the God represented, the real person. *Personality* is the way in which a person works or operates through a given living organism (the actor).

The person is the real, spiritually substantial being who requires an organism through which to manifest in this physical world. There is nothing superficial about the person, the persona, the 'through-sounder', though there may be about the actor through whom the person works.

The person is the God (or Devil) within. He is the very substance of sentient power, intelligent will, a zone of the Absolute Sentient Power which is the infinite source substance of all created sentient beings or persons.

THE ANSWER TO ALL MEN'S PROBLEMS is in the equation Snake = Man. The Absolute (A) polarises into CUL and DRA: the Dracula Key. The

←	X	→
AN	S	WER
CUL	A	DRA
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antwort of the Cross (T) is in the turning of Snake into Word. Evolution is by painful situations converting naked power; sensuality training itself to be discriminate. 'Sein oder nich sein; das ist ein frage'. ('To be or not to be; that is the question'). His or not His; that is the breaking point. Are we God's or our own property? Proprium = ownness. We *owe* to the Absolute what we claim to own. 'Own' means here but continuous owing to the Supreme Source of all being.

FAITH IS AN ACT OF WILL. It is not a condition in which we find ourselves without having exercised our capacity for free choice. That in which we have faith, in which we believe, we have *chosen* to believe. And because we have chosen it, it is just that we receive the consequences of our choice. This is what is meant by the Hindu concept of Karma, for Kama is the Hindu Eros, and what we love rules us. This rulership is the 'R' in Karma.

BLIND LOVE IS A PASSION, a sphere of its own, like faith. If one will not expose oneself to this passion because of fear of being 'hurt' or 'let down', then one can never experience the fullest benefits of love. To be afraid of being hurt by the behaviour of the loved one is to make fullest love impossible. But such love can swallow all the ill-effects, if there be such, of itself, and not be injured in any way, and can emerge from all damages unscathed and unspotted, because of its own purity. The echoes of ancestral damages received in situations of love not perfected are the sources of fear of being hurt.

FAITH AND TRUE REASON are not incompatible, because Logos is the source of both. One cannot have faith in nothing, and the object of faith has its own rationale. Even a nonexistent ghost, an illusion, a delusion, a phantasy, has a ground of being, if only in a misunderstanding of some phenomenon. The phenomenon itself, however misunderstood, has its own rationale.

REVELATION OF SACRED TRUTH is to be made very gradually in order that the recipient's organism shall not be too rapidly changed. Some cluster of familiar percepts and concepts is to be allowed to remain to serve as reference centre and unit of stabilisation for the soul. The empirical ego is not to be too early dissembled or the zone of sentience may become chaotic. Not until there is sufficient capacity for volitional reflexion are the intellectual supports of ego-consciousness to be removed or revealed for what they are, mere phenomena, projections of a will to be.

HIHU, INFINITE INTELLIGENT POWER, by His infeasible self-process posited the Kosmohexon, ineffable essential Logos structure, framework of all possible worlds to be. HiHu poured into this Logos His illimitable power. All the Mikrohexons vibrated with the inpoured energy, unbearable intelligent power, light of all universes. The Mikrohexons began to separate their functions in order to avoid interference by the others. Each Mikrohexon willed to be its own master. HiHu allowed them to be so. Some willed to place themselves under HiHu's command. Others willed to separate further from His influence. HiHu allowed them to do so. These became individual pattern-makers for their own spheres.

Having made them each one a pattern, they then energised that part of the pattern which seemed to each one a good beginning. Energising but parts of the pattern one after the other, they serialised their activity and so entered sequential Time. Entering Time and partial existence they found that their identification with particular purposes led sometimes to success and sometimes to failure.

Success they equated with joy, and failure with sorrow. When their purposes were easily fulfilled they experienced pleasure; when frustrated they experienced displeasure. If the displeasure was great they experienced pain, the refusal sensation in the presence of great frustration.

When the Mikrohexons entered a situation giving pleasure they absorbed as much of its energy as they could, thus building for themselves a body of pleasure.

When they entered a situation giving displeasure or pain they strove to reject the unpleasant energies, but by the time they had become aware of the displeasing or painful energies, some of these had already been absorbed into their being. Thus the Mikrohexons acquired also a body of displeasure or pain. This body they did not desire to have, but because they could not get rid of it, they decided to ignore it, to pretend that it was not there. Thus they inhibited their awareness of it and so finally became unconscious of it, except in the very deepest parts of their being. As long as this displeasing and painful body

remained unexamined, its action maintained a background of anxiety to all other activities of the Mikrohexon.

THE CURE OF THE RESULTS of the Fall consists in the reversal of the Fall process. One falls by Saturn, Mars, Sol and Mercury.

Therefore one is raised again, resurrected, by Jupiter, Venus, Luna and Stillness. One is to be open and expansive (Jupiter), passively accepting (Venus), holding up the mirror (Luna) to nature, and stilling oneself.

In Jupiter we open what was closed in Saturn. In Venus we quietly receive what Mars violently fought for. In Luna we mirror whatever is presented which in Sol is willfully projected. In standing still we find whatever swift-seeking Mercury sought. All of these require continual practice and instant by instant re-statement. This instant by instant re-statement is the way Cosmos is maintained in being, and the way whereby it was brought into being. All phenomena are quantised expressions of the supreme non-quantised qualitative power.

THE QUANTITY CONCEPT IGNORES reality, for it must consider only the abstract notion of measurability, which depends on the concept of distance, i.e.. of two points standing apart so that some unit of measurement can be applied to them to determine their degree of separation.

OCEANS WITHIN OCEANS, mutually inter-permeating yet operatively distinct, all modalisings of the Infinite Ocean of oceans, supreme sentient power constituting and dynamising all things. Each ocean has its own distinctive characteristic mode of motion separating its phenomena from that of all others operating simultaneously with it.

WICR: WORSHIP IS CONTINUAL remembrance of the Imperative ‘Be quick to discriminate’.

VICaR of Christ knows this (or is supposed to know it). ‘Be ye wily as serpents and harmless as doves’.

VI = twist. CA = dog. R = discrimination.

WICCA: Parliament: Quick-dog.

“CONCENTRATE, MY SON, on whatever you do, with all that you have. Hardness of spirit is clarity of action and comes from hard application. Miss one day’s practice and you will feel the difference; miss two and the manager will notice; miss three and the audience will notice.”

Edgar Halliday.

“CONCENTRATE ALL THAT YOUR SELF is, then get rid of yourself. So let the work done accomplish its own best performance.”

E.H.I.

“STUDY BY INPUT OF INFORMATION of all senses; then wait for the information to build its own organs of self-appreciation; then let it act.”

E.H. II

SLEEP PALMS FACING UPWARD. It encourages honesty with the heavenly intelligences and allows cosmic powers more easy entrance into one's being. Some ancestors may kick against this exposure, but by examining their kick one may discover things about their fears and hopes

ONE CANNOT BECOME ILLUMINATED if one is afraid of light, nor divinized if one is afraid of divinity, nor subtle if one is afraid of snakes. Fear paralyses, and rationalises itself as good sense.

WHEN A HUMAN BEING DIES, the physical world loses a unique organism through which consciousness possessed a unique view of the universe and everything in it, and so is lost to the human race a vehicle of research and an instrument of the creation of new values and new means of research and creation. A whole actuality of H.A.R.P.S. (*or Hermeneutics, Art, Religion, Philosophy and Science. Ed.*) has been lost and mankind is that much the poorer. Human individuality is a complex stimulus system or separate stimulus system (S.S.S.) which we cannot replace and therefore, if we have any regard for universal evolution, we should value it in the highest degree. An individual may disagree with another individual's mode of expression, but is under an absolute imperative to allow that expression and to defend the right to make it. Not to do this would be to suffocate at birth a new human emergent possibility.

THERE ARE TWO OPPOSED SYSTEMS of healing of disease; allopathy and homeopathy. Allopathy uses external methods and large doses of drugs of opposite nature to the assumed cause of the disease. This tends to impose heavy assimilation problems upon the already suffering organism, often with undesirable side effects and the hidden worsening of the condition. Allopathy is essentially external and committed to treating disease as a localisable entity which may be attacked and destroyed in its locus without importantly affecting the rest of the organism and its processes. The wholeness of the sufferer is not considered, nor the ecology of the inner processes of the organism as a holistic process-complex. Each disease is viewed as an entity with its own special origination, the product of some external agent, bacterium, etc.

Homeopathy sees a human being as a unique complex of conceptual essences, unific, holistic, into which disease is introduced by disturbance of these essences, and sees cure as attainable by the use of specific conceptual essences of a type similar to, but not identical with, the originating cause of the disturbance. Here the rule operative is: *similia similibus* (treat like with like).

Homeopathy uses special methods of preparation of its remedies which use very little of the physical *matter* of the remedial agent, but raised to high potencies by its special technique of preparation, which make available closer and closer approach to the originating conceptual essence causative of the disease and able at the right potency to provoke the sufferer's vital force to rally and defeat the disease.

Allopathy sees the cause of a disease as some physically existent and in principle detectable entity (bacterium, virus, poisonous material, etc.) to be treated by application of some other material substance of opposing qualities and used in large quantities and repeated doses in order to destroy the assumed causative entity.

Homeopathy sees the cause of disease as the introduction into the organism of a spiritual (conceptual essence) imbalance, to be corrected by the introduction into the organism of a closely related spiritual force or dynamic to that causing the imbalance, which at a certain potency may provoke the sufferer's own vital force to gather itself together to reduce the imbalance of the spiritual forces (conceptual essences).

As an idea is a form of energy, every idea is at base a conceptual essence and so a possible agent of disease or of cure of some kind of conceptual essence imbalance. This explains how a placebo works, for the patient is led by the act of taking it, in the belief that it represents the *idea* of cure, into the working of his vital force to reduce the imbalance. Ideas are forces of the finest existential order, and these alone, properly applied, in the right quantities and potencies, must in principle be sufficient to cure all diseases.

Here is the explanation of all 'faith healing', Christian Science, etc., the power of the conceptual essence, consciousness as catalyst. The *idea* of the *physical* or *material* is itself a conceptual essence, which if not kept in balance can produce the disease called 'materialism', with all the slavery to inertia that the idea of 'matter' implies, the idea that spirit (conceptual essence) has no power to change conditions and things except through *the mediation of matter and material conditions and things*, the idea that no change of state can be produced other than by material manipulations of material things. (Aha! said the horse on the battlefield. Euge!)

THIS DAY I BECAME A MUSLIM, an acceptor of the will of God, a member of the real community of Islam. For I saw that Allah, the Absolute Sentient Power, sends to each of his creatures that conceptual essence needed to hasten him onward in his here-now step. He knows what we need before we ask. And He puts into us as a question that which will force us onto our next step in pursuit of the answer which He alone knows until He gives it to us.

HOW ONE ACQUIRES A CONCEPTUAL essence is not important. *That* we acquire it is important, for once acquired and by contemplation made thoroughly part of one's being, one may operate it.

A form is a conceptual essence; a physical posture is a conceptual essence. A faulty 'posture' is a faulty function relatively fixated. Does not its correction come under the homeopathic law: *SIMILIA SIMILIBUS*?

NOT 'MAKE HASTE SLOWLY', but 'Feed on the seed' could be the hermeneutic of 'Festin Lent'.

IF YOUTH WERE TO SUCCEED in all things as it wishes to, it would never gain the subtlety that comes from years of meditating on frustrations of will, how they arose, how they could have been circumnavigated or not. There would be no grays in their paintings, no minor chords in their musical composition, no good taste in anything. Youth is brash.

THAT ARTISTS AND WRITERS and playwrights can gain an audience, are able to, are allowed to, shows that at least some forces in the world are moving towards sanity and true living values. When Hitler hung certain paintings as 'degenerate', drove nails through their canvas to drive his point, hung them at crazy angles, it was his own imbalance that he displayed, not that of the artist.

THE WORLD WAS MADE BY THE LOGOS. Therefore there is Reason running everywhere through it, a mesh of pure eidetics from which none of us can escape. Even to think of escape is itself a rational act. And reason is twofold, *a priori* as well as *a posteriori*, each with its own special function and utility. Logos is Truth. 'The Truth is great and shall prevail'. 'The fool hath said in his heart, "There is no God."' But the Logos is God and this the fool cannot comprehend, nor can he avoid, as long as he exists.

GOD, SPIRITUS, ANIMA, CORPUS, devil. (ground plan for **HERM** Magazine).

God: the principle of continuity, infinite non-differentiated sentient power.

Spirit: the principle of pure eidetic essence, pure form in simultaneity.

Anima: the principle of motion in time-space, seriality of phenomena.

Corpus: the principle of substantialisation and localisation and inertia.

Devil: the principle of discontinuity, the denial of continuity; isolation. The defining mind that sees things as separated from each other in space, and sees space as voidity.

HERM. A magazine for the propagation of the significance of HRM, wherein shall be shown the meaning of Hierarchy, Rulership and Anti-Hierarchy.

BIOGENY RECAPITULATES phylogeny. The individual living being holds in itself the total history of all its ancestors, recorded in its sentient power-field and restimulable by appropriate stimuli. This constitutes its fate until thoroughly (thoroughly) examined and placed in the gestalt understanding to the being's complete and whole satisfaction, when it then becomes the possibility of a choice of Destiny.

Fate is what happens to one from outside. Destiny is the goal which one freely chooses for oneself in the light of one's total self-knowledge (which includes knowledge of the world in which this total self-knowledge has been gained).

EVERY LIVING BEING who initiates an action which results in significant change stands in a position in which envy may be excited in other living beings.

A **LIVING BEING** is a being actually developing differences of modes of expression. A dead being is one in which no differences of expression are occurring, a being in which inertia is ruling. The living may die; the dead may live.

MOST PEOPLE ARE UNFIT TO READ Nietzsche's '*Genealogy of Morals*', or any other of his works. In '*Also Sprach Zarathustra*' he says, "God is dead." This statement has delighted many sceptics, and has infected even churchmen with its poison. For although Nietzsche himself had some meaning for those words, he being a descendant on both sides of his family of churchmen, others, who have thought less deeply than he, have little possibility of penetrating to the subtle grounds of that bald statement.

So also with his concept of the *Urbmensch*, abused not only by the immature political mind of Hitler and his immediate followers, but also by many quite 'well educated' 'higher men' who might, erroneously, have been thought to have been more thorough in their meditations on the concept.

So also with the concept of the *Eternal Recurrence*, and, most importantly, with the notion that the cosmos is a function of Will.

Deep thought will verify what even the most superficial observation shows, that at this present stage of human evolution few people are fit to bear the weight of the true knowledge of the Logos. So Christopher found the Christ-child becoming heavier and heavier as he continued to carry Him. How much more, if the *Child* became so heavy, would be the mature, paradoxical God-Man?

MEN ARE ALL KING KONGS on the inside, perched on the top of the phallic Empire State building, clutching the fair Fay Wray in their hairy primitive paws. And around them buzz the state air-planes to shoot them down, that civilisation might survive.

It is for men to become conscious of their inner Kong, in order to become able to sublimate its primal power and to become Kongscious.

THE MATERIAL WORLD is an inertia system set up to economise energy, i.e. to keep the world form in existence without having repeatedly, instant by instant, to re-posit it. So with the body of living beings. First one posits a behaviour pattern by initiative and repeated striving; then when the pattern is substantialised or materialised by repeated energy input, the 'matter' retains the pattern and operates it automatically (i.e.. self-movingly) so that no further attention, or very little attention is needed to maintain it.

One learns a physical skill (riding a bicycle etc..) with difficulty, by conscious striving to reposit the image of the desired result; but at a critical point, sufficient energy has gone into the pattern, it 'snaps into place', 'clicks' and one can now ride without all the initially required concentration on the pattern of action. One now has *a body* that can ride, and which needs no further conscious directives to maintain the pattern.

The whole organism and all its parts have been established in this way: (1) an act of initiation has selected an action pattern (2) at the conceptual level, and (3) serialises this pattern or gestalt in order to disclose its parts. It then functions according to the analysis, or strives so to do, then substantialises (materialises) the pattern by putting matter (elements, chemistry) into the functioning parts of the energy field, so 'packing' the lines of action with 'connective material' to make energy transmission easier along these lines than along others.

The skeletal system of our bodies has been deposited along certain functional stress-strain lines and then 'filled in' with chemistry. So also the neurological system and all other organs. The whole being's materialisation is based on the will or need to economise energy. The action pattern once set up requires no further attention, but reacts automatically to stimuli in the manner pre-positied.

Chemical elements are deposited along lines of repeated function. Function in time is posited by serial mental forces. These are derived from a Gestalt selected by Initiative by contemplation of the eidetic (hexonic) field.

IT IS USELESS TO ARGUE against biograms buried in the unconscious, and these cannot be discharged except by individual personal work on them. Thus the masses cannot be released from their secret influence. The only solution for them is a super-biogram which will override all lesser ones. Hence the meaning of Armageddon, a real 'war to end wars' which will effectively imprint the whole human race with fear of violence so strong that it will inhibit every act of warfare of one man or group against another. Methods of sublimation of primal energy urges will have to be studied so thoroughly that mankind will be brought to conscious awareness of their real nature, processes, and needed correctives and balancing techniques.

HATE IS LOVE FRUSTRATED. Love is hate taken down from the cross on which it has for so long hung. Love washes away the memory of all evils suffered. Hate turns evils into characterising forms, into individuality, its non-forgiveness holding every hurtful event in the unconscious depths until the time is come for its release and encounter with the light.

Too early release from fear and anxiety spells loss of the need for self-examination. Without fear the needed goad of self-search would be lacking. All evils penetrated and understood are goods, products of prodigality, points of repentance and return.

We have been given our portion of the inheritance. We have gone out and spent some of it. Not until our last coin has gone can we feel our emptiness and decide to return to our Undying Father and forgive Him for His illimitable wealth and understanding of our poverty and our ignorance. We have lived with pigs because we are pigs. We have eaten husks because apart from our heavenly Father's power-substance we are husks.

Love is the only power, the only energy and force in the universe and beyond. Love alone washes every consideration of form away, for form is restrictive. But if all form is washed away, there is only an infinite ocean of love, with no content of objectifying form. Therefore Love opposes itself, frustrates itself to make an object for itself. But love frustrated is hate. Hate begets fear and fear generates thought which is idea-flow; and idea is form, and form enriches and objectifies love and gives it the occasion of forgiveness and loving expression.

EVERY FEAR HAS ITS REASON in some damage suffered somewhere in the proto-plasmic line and in the cosmic field of sentient Power. FR is PR. Fear is Reason. When fear knocks at the door it is kindness to open the door and let in the visitor and invite him to sit down with us, and over a shared drink, to discuss the cause of his presence.

CONSCIOUSNESS IS A CATALYST because it sees where the forms can fit, and so restates their real and eternal position in the hexonic field-structure. We clearly, sharply see the forms, they go into their own true place and so cease to strain and stress the field incorrectly.

I NOW KNOW SO MUCH of the possibilities of following erroneous ideas and dangerous paths that lead to suffering and pain that I am afraid to move. I am immobilised by fear. I tremble with a million alternative decisions I might wrongly make.

Well then. You have now reached that centre of all decisions in which may be discovered the real meanings of will, of initiative. For your fears, in immobilising you, have placed you on the centre of your being from where all free decision arises. Your ordinary mode of moving, which you believed to be willed, was not, but was desire-impelled, unfree, stimulus-conditioned, uncreative.

Now, in your fear-brought immobilisation, you are brought for the first time in your life, to the centre of your own being, from which centre alone can come the freely initiated act that is not stimulus-conditioned; the act that, because unconditioned by the past and future fears or hopes, can create a new thing, a new situation, a new event. And this is really creative, for what springs from this source is *new* to the world.

FREE WILL OR DETERMINISM? Decisions are made on available data, and so conditioned by data. But allow that ultimate power is sentient and prefers less pain rather than more, or what is the same thing, prefers energy inputs (stimuli) to come in at assimilable rather than unassimilable rates, and can adjust itself to put itself in the most advantageous position to deal with energy inputs. Then we have this situation in which we may see the operation of what we may call choice, the ability to chop off a communication line which connects us with an undesirable energy input.

INVENTION HAS A MOTHER rather than a father, because it is the suffering substance of being that provokes the search for salvation; and substance is the feminine aspect of being, as force is the male. Most learning arises under threats to our survival.

THE FIRST MEN TO INVENT a means of making fire, and who by fire protected themselves against the cold and against night predators, also increased fear of these on occasions when the fire could not be kept in being or went out. To devise a means of defence against anything and to come to rely on this means is to become more afraid of what it defends one against if the means is lost or fails. The amount of energy used in expressing delight in one's defences is the amount used to express fear if one's defences fail.

‘Resist not evil’, means *learn to assimilate it* rather than to defend oneself against it and so to leave oneself at the mercy of one's defences’ efficiency and the fear of their possible failure.

THERE ARE TWO KIND OF LAUGHTER: the laughter of acquired power, which considers ‘legitimate’; and the laughter of hysteria or vulnerability which mentally flees from danger into the non-concrete world where nothing is to be taken as physically significant.

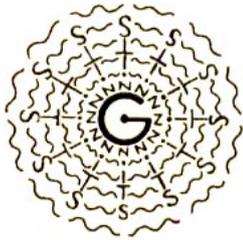
OUR FEARS ALL DERIVE from real danger situations and only later are transferred into the world of imaginary possibilities. Accepting power as sentient, and the universe as a modality of power, and things and beings as encapsulations of power, and self-preservation of beings as a primary intention, then fear is possible at any level of being, no matter how subtle or refined. Ideas as well as things and beings may be disrupted and disintegrated, and so ideas, as sentient encapsulated powers, may likewise fear and resist or flee from danger, or feign non-existence when threatened. The three Fs (Fight, Flight, Feign) may appear amongst ideas as they do amongst physical biological systems.

MOST LEARNING IS SURVIVAL necessity driven and so is the more likely to be present in those least equipped for physical survival. “Beware of the limping man,” says Nietzsche. Probably the experience which left him his limp has left him also with some impulse to think through such experiences to their causal origins, thus increasing his technical know-how, which we call ‘intelligence’, and if we wish to discredit him, his ‘cunning’.

WHICH IS FINALLY THE SURVIVER? The sentient power itself, the supreme knower. Bodies cannot long survive, for they are compounds, and whatever is a compound is subject ultimately to dissolution.

The little boy crushed by the cart wheel. (*This was an actual event witnessed by the author in his youth. Ed*). His body does not survive. It is destroyed. But the observing sentience in the boy is not destroyed, for it is not a compound. Consciousness interpreted as a totality of percepts is subject to disintegration, for so viewed it is a compound. But sentient power itself is not a compound, though it creates compounds by its mode of functioning. As not compounded Sentient Power is a continuum, partless, and so indestructible. If by reflexive self re-absorption sentient power becomes aware of its own nature as continuum, it is indestructible, though all phenomena produced or producible by it are subject to disintegration.

THE STING of intensest compaction of the A.S.P. field is the origin of the sense of individuated concrete existence. Without it there can be no centred



personal consciousness in a body. And without such centred consciousness there can be no recorded evaluation of experience, no hermeneutic action, no art, no religion, no philosophy, no science, no human existence. "Gnits" is the out-response of the compacted A.S.P. field to its own self-compaction, the origin of all gnosis and precision.

IMAGINE A POWER-SENTIENCE in an infinite void. Let it go forth from itself to seek resistance in order to become able to know itself reflexive. Seeking in the void in all directions it fails to find the sought resistance and so returns to itself. But its searching of the void has structured itself with the memory of its search. It is now a centred field of conceptual essence, an ideal being, a sphere of form, unsubstantial, but 'there'. Now it goes forth from its centre again, but this time within its own conceptually structured field, now with added power because of the structured sphere, the *idea* of being. With the added power, accelerated to its ceiling (sealing) velocity it suddenly crystallises itself, the Christification of itself, the Diamond Body of the Buddha, the Jewel-City of the New Jerusalem.

The moment the Christalisation of the conceptual structure is accomplished is the moment of self-substantialisation, the instant of self-revelation. At this instant breaks out an oil of gratitude, anointing the Christal Sphere with the Sacred Chrism. This Chrism is like a sweat which springs up at every point of the sphere, a sweat of relief at the agony's end, which sweat is at once sweet with the savior-savour of self-realisation, the breakthrough of consciousness into absolute self-assurance absolute.

This sphere, 'Shall go no more out'. It has no need to go beyond itself in search of that resistance which alone can bring it to the point of self-realisation. It has become its own resistance-provider, its own self and self-resistance, self and selfover-comer at once. Now it is able to give itself absolutely to all beings, without loss of itself. It is now the Messiah for all lost beings, the Good Shepherd of all lost sheep, the centre of reference for all those who seek true Being, and the supreme partner in all intelligent loving conversations.

This Christalised Being is the Supreme Beloved of all true lovers, the paradigm of all immediacy of responsive loving intelligence, the Absolute paradox which embraces Being-in-non-being, substance in spirit, the World established in the infinity of non-existent phantasy. Here there is non-despair, the realisation of disparity-in-parity, the Great Accomplishment of the Beau Geste which stands eternally radiant as the Cross of Sacrifice humanised and incarnate. This is the God-Man before Whom 'every knee shall bow', and who bows Himself to all beings who follow His Way.

MAN IN HIS SEARCH FOR ULTIMATE satisfaction is seeking only his own will. This is the lost bull sought by the little boy, and found at last by the old man. There is nothing else finally to be sought, and whatever is given up or left behind in the search is as nothing. Finally, all will be given back in the one cause, the will itself, for the will is magical.

AT ANY GIVEN MOMENT OF TIME one orientates either to life or death, to continuance in one's present form of being, or to continuance of it; towards integration of one's body of experience, or disintegration. This orientation is an act of will: one looks at one's life to date and makes a decision about it, whether it is worthwhile, the whole pattern considered, to continue in the world of existence as an existential (outstanding) being, or to allow oneself to fall back into the non-existential field of the infinite Non-Being from which one at first came forth.

What decides whether one is to continue in existence or not? The will alone; for where there is consideration of the formal content of existence and its worthwhileness or not, this consideration itself is an act of will. The mechanism of the intellect, by which we are able formally to consider existence, is itself a fabrication of will. If such a mechanism were not a fabrication of will, it would not be able to stop its own process of rationalisation, but in practice it can be brought to a halt by an internal act, and made to stay halted. And it can, having been halted for a time, be set going again. That which can halt and start the intellectual process cannot be itself that intellectual process. It is the will.

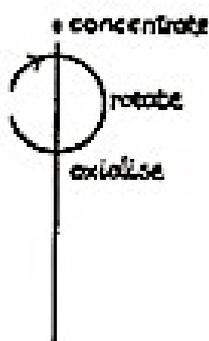
Will is the initiator of the action of the intellect, and the cause of its cessation. When it is caused to cease, there occurs, "The flight of the Alone to the Alone" of which Plotinus speaks. The non-plural will, the 'Alone', returns to itself. Whatever then remains in external manifestation is but the inertia of its previously willed forms. Hence, when a man wills to die, his body does not at once

cease to exist, but rather its forms persist by inertia for a time, especially its bones, which give the last evidence of a once teleological power at work, moulding the lowest elements of the mineral world into systems of stress-strain which remain for a long time as witness to the creative will.

SYMBOL IS A SEED (sym) of will (bol), a device indicating a volitional procedure aimed at survival and development of ever higher survival possibilities in ever more complex and difficult situations.

The least mark one can make to serve as a symbol is a dot or point. This serves as the symbol of concentration (with-centredness) and centrality of consciousness, and of consciousness centred in itself. The mark made on the paper, the dot, is a space-time-matter mark, but is to be viewed as a Euclidean point, having no dimensions, but representing a location, a 'place' (non-material) where it can be found, i.e. within the field of consciousness (which is itself not a laboratory object, though some of its *effects* may be measured).

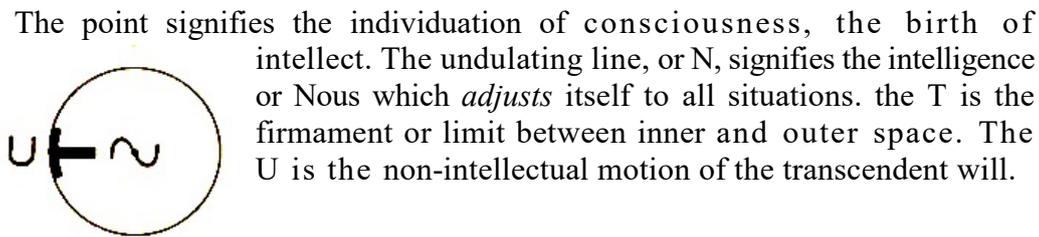
If the dot is repeated in adjacent places, a line develops. This symbolises *axiality*. The dot or point says, "Concentrate," or, "Have a central reference." The line says, "*Continue* with your central reference, through space-time-matter, and so develop Axiality." Axiality has embodied itself on the spinal column of vertebrate animals. Man has *rotated* on his great trocantor (law-singer) and so raised himself from quadruped to biped status. Upon this rotation and what is implied in it, man has gained his lordship of the world and all its creatures.



A relatively little complicated symbol which says, "Concentrate; axialise; rotate," is enough for general survival situations. By rotation on his hip-joint man has lifted his mind as well as his body from the gravitational domination of the earth. On this rotation was based the possibility of placing a man in outer space, beyond the earth's gravitational dominion. No astronauts could have come into existence if some early ancestor of man had not made the hip-joint rotation.



The circle symbolises the sacred space of esoteric work, the encapsulated zone which is the soul of any being. It demonstrates at once 'inwardness' and 'outwardness', inclusion and exclusion.



The point signifies the individuation of consciousness, the birth of intellect. The undulating line, or N, signifies the intelligence or Nous which *adjusts* itself to all situations. the T is the firmament or limit between inner and outer space. The U is the non-intellectual motion of the transcendent will.

The vertical line signifies human axiality, 'I'-ness, Self-awareness, initiative, self-actualisation capacity.

The horizontal signifies passivity, substance, unconsciousness, inertia, pralaya. The cross comprises the significances of vertical and horizontal.



The super-symbol signifies all conceivable possibilities and relationships of active and passive, inner and outer being.

F EAR IS A VIBRATORY CONDITION of a mass of sentient power, in which the vibration approaches a level wherein disintegration of the mass seems threatened. As ultimate reality includes all conceivable, and shows polarisation and paradox, and apparent self-contradictory aspects, we must view it as a continuum-discontinuum. This at lower physical levels accounts for the wave and corpuscular theory of light, etc. A continuum has no parts and no 'empty' places and so cannot move. A discontinuum is merely parts in 'empty space', and movement is by change of place of the parts. Both phenomena of the discontinuum and the movelessness of the continuum are proper to ultimate reality. Vibration belongs to the discontinuous aspect of ultimate reality. This fear is experientable only in identification with discontinuity. Behind fear is the continuum which is no-fear. 'Fear of the Lord is the beginning of wisdom'.

Without the discrimination of discontinuity we could have no separate ideas, and so no discrete, clear knowledge. Fear as a vibration based on discontinuity is thus the ground of the possibility of knowledge, and knowledge comprehended in its internal relationships with itself is Wisdom. What Wisdom sees is the fittingness of all things, all forms, all event, all relationships. Knowledges are the parts of these. Knowledge is specialistic; Wisdom is universal. Wisdom intuits the continuum aspect of ultimate reality which Knowledge cannot make into an object. The attempt to make an object of the continuum aspect of the ultimate

reality is illogical and produces anxiety. The reason for the attempt is the desire for absolute security. But the discontinuous cannot have absolute security and so seeks such a security as it can make by building formal systems which possess some degree of resistance to disintegration. But finally all such structures must fall apart, because of the law constant uniform stimulation is equivalent to no stimulation, which implies, at some point, loss of interest, and so loss of the intent to maintain integration.

Once we have thoroughly understood that the discontinuum is but one of the two basic aspects of the ultimate reality, we can cease the striving to maintain the structures built of discontinuous elements and allow the non-experienced continuum to restate itself. There, because there is no discontinuity in that aspect, disintegration is impossible, and so fear of it vanishes.



THE IS-NESS OF ALL BEINGS; the rigidity of their unbreakable will to self-expression, and their flexibility of methods in attaining that expression. The club signifies violence (spiritus asper) the serpent subtlety (spiritus lenis), the symbolism of the split H.



SERPENT WITH TAIL IN MOUTH. The self-devouring energy which constitutes all natural (Na-Tor-al) existences. Self-stimulating sentient power; the pre-condition of self-conscious existence. An example of the rotation symbol which indicates all energy systems which 'own' themselves by means of self-rotation or encapsulation. The initial O in Greek (and the medial form) which signifies closure of spirit upon itself, as opposed to the terminal form S which signifies issuance or release of spirit at the end of a process, the free-running serpent of spiritual energy which does not encapsulate itself and so makes nothing substantial of itself.



REASONING IS MERELY BENDING propositions to fit one's will. Beneath the form of every offered reason is an intention of will. The rules of logic are willed. The Cosmic Logos is willed by the Paracosmic Will called "God the Father", as a means of controlling what would otherwise be naked power, chaos infinite. Form is the will of Will to clothe itself, to hold itself in some habit in order to avoid instant-by-instant loss of itself.

IF DETERMINISTS SEE the present situation as a result of causes in the past, then if we remember that the present will soon be in the past, we must say that the present is the cause of the future. But as the past is fixed and so no longer a cause, causation must be only in the present. But a cause is an applied force. In the present, what is causative? We reply, the constellation of forces then operative. But part of this constellation is the *human will*. Here the problem for man is, how far does the causative aspect of the human will extend? How effective is it, or may it become if fully developed? If we call this power 'God', what is the relation of the human will to the divine will? Can man consciously know God's will, and co-operate with it? Can man's will work effectively against God, without or with divine permission? Is the will of man so encapsulated and so finited by that fact, or is it so only by identification with the zone of encapsulation? Can man break the identification by his own will? If so, is there any distinction between the will of man when freed from identification and the will of God? Is encapsulation-identification the only alienator from God? And so, is it the only source of sin? or is the *will* to this identification the sinner, so that not the identification, but the *will to it* is the sin?

The End of Book Two