

‘M024 – EASTER EGGS - Discussion’

A TALK GIVEN BY EUGENE HALLIDAY FOR ISHVAL AT PARKLANDS, IN MANCHESTER, UK.

NOTES:

- *As an aid to understanding the flow of his ideas, Eugene Halliday would invariably make use of an easel that was always situated next to the seat on which he was sitting. He would sketch drawings on this, often labelling them with important words, or phrases. And in various sections of this particular talk Eugene is almost continually referring to them.*
- *There are also a number of interactions between Eugene Halliday and various members of this group. To distinguish between them, I have preceded any questions or comments etc. that were raised by these members with the words, ‘Group Member:’ However I have placed the occasional interjections here (yes etc) by either Eugene Halliday or a group member in brackets as they occur. Many of these comments are made ‘off mike’ and so are inaudible.*

TRANSCRIBED BY BOB HARDY.

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1. Scapegoat number one. The place is seething with courage. *(Laughter)*.
2. Group Member: Seething with North-Westerns.
3. Well Gerharde, you start it.
4. Gerharde Noakes: Well I haven't any questions to ask.
5. You haven't any criticisms?
6. Gerharde Noakes: No I haven't gathered enough together. (I see) to ask questions.
7. Shall we allow you five seconds to do that?
8. Gerharde Noakes: It wouldn't be any good even if (..?..)
9. Anyone else to stand in for Gerharde? Well, a fellow offered me a ticket for something up there.
10. Group Member: Why were some of the boys(..?..)?
11. Oh, because they had some relation to both man and woman.
12. Group Member: Did they all?

13. Well, not so obviously. Some of them have a definite dual reference within them. I mean, boys and girls have something to do with each other, but not always obviously. Occasionally they play squash together, don't they?

14. Group Member: Eugene, 'All the king's horses and all the king's men couldn't put Humpty together again'. You didn't mention why they couldn't put him together again.

15. Oh. Well, in the particular Lewis Carroll 'Humpty Dumpty' situation, the reference was to the fact that the clever people on earth - the kings, and their horsemen, their hierarchical representatives - have not got the know-how to put together a broken universe.

16. They are always trying to, but actually there are creatures called millionaire kidnapers, and hijackers, and such like creatures, that the king's men cannot deal with.

17. You can't actually, from the finite end, put it together again.

18. 'King' is from a word meaning 'to be able', and to be 'Cain'. You know the German 'kunich' and 'können' - to be able, and 'kennen' - to know, are the root of the word 'king'. And you can't be a king unless you know how to rule. And if you know how, then you are able in principle. And all you need are some king's men to give effect to your words.

19. But in the time process, the kings of history have never been able to hold together the human community on which they have imposed their rule. Because the human community is full of individuals who are internally spirit, and therefore essentially divine, and they do not like being ordered about. So they tend continuously to break the body politic into pieces. And the king, as chief of authorizer of tax gatherings, is unable actually to compel the citizen to obey his every order, to make unity of the body politic.

20. The body politic, as you know, is first of all, at the top end, cut into three parts, called 'Labour' and 'Liberal' and 'Conservative'. And as the three parts can't agree with each other, we can't expect any of the worshippers of the three parts to maintain a true relationship, can we?

21. So on earth it is not possible to put together into a functioning unity the body politic - is the meaning of Humpty Dumpty falling.

22. Imagine a circle, and that is the wall, Humpty Dumpty is sitting on it. He has to balance between the free that is outside the circle, and the dome that is inside the circle.

23. And he falls into the circle because he likes to exist.

24. Now in the great religions, you all know that existence is considered to be a very inferior mode of being. Because 'to exist' means 'to stand out'. And in all the great religions, 'standing out' is recommended as not a worthwhile pursuit. "If you manage to efface yourself," says Lao Tse, "you are doing marvelously. You are behaving like Tao - the universal law." Christ says the same thing, "If you try to preserve your life, you will lose it." And if you are prepared to lose it for His sake - that is for Cosmic Logic's sake - then you will still retain it.

25. Every time you try to stand out, you are up against two thousand million other 'outstanders'. The odds are stacked against you. And if you pull yourself in and don't stand out, there is a possibility that the others - the outstanders - might start wondering what you are up to. And you may then become a focus of negative attention. And as long as you are a focus of attention, then the energies of the attenders are feeding you, even if they are your enemies.

26. "Be my enemy for friendship's sake," says Blake, because if you argue with me, at least you are feeding my mind.

27. Have you noticed how smart Brian McGee has become to argue with the world's brilliant men of ideas. How he has been compelled to study his briefs, and therefore has had to arm himself very efficiently to face these master minds?

28. Every time you can persuade somebody else to disagree with you openly, instead of when you've gone out of the room, you are actually being fed by the energy, because food is energy input. A stimulus from outside is energy input into your organism. Therefore to provoke somebody to disagree with you is to play a little trick on them to make them actually feed you with their energies of provocation.

29. And if you know how to take it - that is gently, economically, and humbly, the criticism will actually make you grow and the critic will get negatively wiser, because if you take it correctly he can't win.

30. Remember all feeding is a matter of stimulus input. Energy input into an organism is called a stimulus, And an argument is a stimulus situation.

31. Now that is the great secret of turning eggs into live chickens.

32. Every human being is a potential of the absolute. You have exactly the same powers as God except for one. You didn't think of it first. True, you know, because ultimate reality is a

continuum. A continuum has no parts. What has no parts, cannot differ in any area of itself from any other area, and therefore you must be identical in essence with God.

33. As I say, the only thing he has over us, is he thought of it first. And he dictated, through his prophets, the books.

34. We are a little after the fact, aren't we, because we come into the world, as we say, "Born of woman," into the time process. Woman is a doorway from eternity into time. When you come into time you find there's a book there already in which you are required to study, and you didn't and write the book. And if you won't read the book, you become inefficient, and if you do read the book, you become indebted. And you must choose.

35. If you won't read the book, because you don't want to be indebted, you remain ignorant and inefficient. If you do read it, you are dependent on it for your wisdom, and if you refuse to make your mind up, you remains suspended in the state of non-committal, which is not educational at all.

36. The question is how can we keep ourselves in a good temper when we're provoking other people to be bad tempered in order to criticize us?

37. 'Temper' means 'balance', doesn't it? 'Losing your temper' means 'losing your balance'. Bad temper is bad balance and good temper is good balance. Now if you are perfectly balanced, you know the law in physics - maximum entropy, an approximation of the perfect balance of forces, means total inactivity.

38. If the world, which is an energy system, had all its energies in perfect equilibrium, nothing would be happening. So therefore there has to be a disturber of the peace if there is going to be creation. The disturber of the peace in the Judaic-Muslim-Christian tradition - that was in the wrong order, Judaic-Christian-Muslim tradition, in historical order - the disturber of the peace, first disturber was Lucifer. And the name 'Lucifer' means 'light bearer' and refers to the fact that when a power operates, it necessarily operates hierarchically. That is, from its point of initial impact, it has more power than it has later as the energy spreads out from the point of impact, because the spreading energy loses through the obstacles it has to overcome - the inertia it has to overthrow, the substance it has to penetrate - it loses its energy.

39. If you drop a pebble onto a pool of water, the first point of impact gives you a high wave, and as it's moving away from the centre of impact, that wave is getting smaller and smaller and smaller. So at an infinite distance, it would be nil.

40. Now imagine a situation of maximum entropy, that is perfect equilibrium of the energies of infinity. There would be no universe, because the universe is actual, and action always presupposes unbalance.

41. If you put both your hands together and press with equal force on both sides, your hands will stay in the middle. But if you press with one hand harder than the other, then your hands will move.

42. So whenever there is motion - and remember life and motion are interchangeable - whenever there is motion, whenever there is life, it follows that there is unbalance.

43. Now, unbalance is sin, separation. That means that every existential being is a sinner - necessarily, completely, and as long as he lives for the duration of his life.

44. In other words, you cannot not sin if you exist. And the word 'redemption', meaning 're-judging'; 're-deeming' - that 'deem' means 'to judge' - simply means 'to reevaluate', to reassess the position of the beings on earth.

45. Most of them have been brought up in some religion or other which has convinced them that they are sinners of some kind. In Indian thought, your karma, your desire energy, has got you into trouble. In Christian thought and Muslim thought and Jewish thought, your hutzpah, your hubris, your arrogance, your conceit has got you into trouble.

46. But you are a sinner because you are unbalanced. If you didn't want to sin at all, you shouldn't move. Not anything. Just sit. Don't move. But don't breathe because that's moving. Don't let blood circulate, that is moving. Don't have any organic process - that is moving. In other words, the ideal of the great ascetics was to become as near as possible to a mineral. Now there is a great secret in that. You've all heard of the philosopher's stone, pursued by the alchemists. The philosopher's stone is nothing but your body reduced to a state of the Chinese 'Wei Wu Wei' - 'action, non-action'. You are acting, but you are not acting. Now how can you solve this problem? If you move you sin, if you don't move you are dead.

47. If you wish to move without sin, the only way to do it is unload the responsibility for your movement unto another being. Now who can that be other than God? That's called in Isaiah, this Messiah who is to come - who is prophesied in the Old Testament. He takes all the sins of the total human race on His shoulders and redeems you as totally irresponsible. "Father, forgive them, they know not what they do," he says on the cross. Because in actual fact, in your moments of modesty, sitting down, you know perfectly well that you don't know what to do. But you can't stop doing it.

48. You may change the form of your mode of doing, but you can't get rid of the doing. And if you commit suicide, you're cheating, because the act of sticking the knife in you, or swallowing the poison, is an act. It's a movement of the arm to the mouth to put in the poison; of the hand to stab you with the knife, and so on.

49. You can't even kill yourself without breaking the law of non-movement.

50. Now here is the great mystery of redemption. You know that it's Easter time. *(There is someone speaking in the audience, the next sentence Eugene speaks leads me to believe it was Zero Marlowe)* I think you appeared once in a little play I wrote there Zero called 'The Greatest Sin', which is about God's sin. Because in the act of creating finite beings, and the word 'cre-ate' means 'to produce finites', he has created the very conditions whereby sin becomes a possibility. And therefore he is at least acquiescing in any sins.

51. And to make quite sure that sin was not only a possibility, but a high probability, he conferred upon certain beings - the human race - a faculty of free choice, of free will. Because without free will, you can't sin deliberately.

52. So in giving the human race a free will, God - The Creator, gave to the human race the potentiality of sin. And then he made the conditions quite difficult for him, by inserting a serpent into the Garden of Eden in case they didn't know they could sin. They had to have it pointed out to them.

53. Now the essential thing of this strain of choosing whether to sin or not is this. Individuation means being able to maintain yourself in a state of dividedness from other beings. Individuation is formedness, is uniquely distinct from other forms. And only when you are perfectly individuated - like the cosmic egg has no other egg beyond it, and therefore is unique -

only when you comprise within yourself the totality of cosmic information, and when you are balanced with it so that you can yourself disturb your own balance, if you will - only then are you in the same position as God, except for the fact that he thought of it first.

54. And in this state, God has put man in his position. And because in the act of creating, he's deprived him of his infinitude of reference, he has given him time to educate himself to become like God. Because what God wants is every human being to be like God. When accused of blasphemy, Jesus replies, quoting from the Old Testament, "Ye are gods?"

55. If you are gods, you must be creative. If you are creative, you must be responsible. If you are responsible, you had better be careful. In order to be careful, you must learn how to choose. But in order to choose, you must be in perfect equilibrium. You must be absolutely 'as dead'. Like on Saturday between Friday and Easter Sunday.

56. But in the midst of your death you have to make a decision to live again.

57. Just think for a moment, there's a fellow there who has decided to educate the human race about the real function of humanity in a universe made by God.

58. God is free spirit and He doesn't like non-free spirits, but He can't create without making finites which are bound. So he makes a lot of finite spheres. And then a number of these he makes very carefully with the appropriate number of working parts, and then breathes his own spirit into them, so they become little gods.

59. And then he says you don't know that you are little gods yet. So I have fabricated a process called time - ruler - Saturn = Satan = Lucifer - and in the time process you will be able to become educated to be like I am, creative and identical with myself in ultimate essence, and inferior to myself only in the fact that you didn't start it, I did.

60. But I want you all to be exactly like I am, creative and utterly free and utterly self-responsible. That is the game.

61. Now because you have been created and put into finite bodies you are living in sin, and as long as you live in sin, you will necessarily have occasion to make mistakes.

62. Now to be in sin is to be separate, and the word 'sin,' which in English is a Germanic word in origin, means 'private aim'.

63. If you are a finite being with a finite organism you have a finite aim, and the aim you choose according to the knowledge you have, and the knowledge you have is determined by the kind of stimuli you receive, and the kind of stimuli you receive is determined by the grace of God.

64. So that in fact, whether you go to live in China, or India, or South America, you are being led by a desire, the origin of which you do not know. But the origin of that desire is God, that is, cosmic, intelligent, power, who is determined to educate us all into freedom = being gods. Co-operative gods with the God.

65. In the Gospel of John, it starts off 'In the beginning was the word' - 'logos', the ratio of things - which was the Son of God... And it says that this word, '.. was with THE God' - what was itself A God.

66. So it distinguishes in that Gospel between 'The God' - the Infinite Sentient Power, and another God called 'The Cosmic Egg' - the cosmic form, the Logos. And then internal to that, lots and lots of little gods, which are ourselves.

67. Now we have to carry our potential - that is our 'Easter Egg: 'Easter' means 'point of arising' - when we develop our potential from inside-out in an act of choice. We can only develop if we make a free choice.

68. Earlier today a lady told me of a dream she had, and I was explaining to her what it meant. This question of choice, unless we are in a choice situation, we cannot design ourselves.

69. Now 'The infinite Absolute Sentient Power', which is called 'The God', designed himself. And his body is The Logos - 'cosmic ratio' - a colossal vast sphere of substantial intelligent power. A bit of it is us.

70. We are required to make ourselves in the same way that he makes himself.

71. Now you know that in eternity there is no time - because time is a sequence of events. But eternity - everything that is in time - is simultaneous. You can look at your hand like that and see that you have five members sticking out of your palm with one look. But you can also take it up and look at it finger by finger - and you are then said 'to serialize your data'. When you serialize it you are putting it into time. But when you look at it all at once - like a gestalt - you are seeing it simultaneously.

72. And when you see the whole universe simultaneously, you are not seeing it in time, you are seeing it in eternity.

73. Eternity comprises all the events of time, only time is nothing but a moving image (as Plato said) of eternity.

74. The squares on the chess board can be seen one by one. You count them up and you find that's a white and a black and a white, and there are eight of those, and it goes eight that way. If you know any elementary mathematics you know that 8 8's are 64. Is there a fellow with a pocket computer in the house who would like to verify that for me? 8 8's are 64. Am I right? ...

75. I don't know where I go with that probably, that must be a deep intuition. Chomsky would say that wouldn't he?

76. Here we are in the middle of time in a serial world, with every day rolling along, and the earth itself is rotating on its axis. And we derive our measurements of the day by cutting the earth's single rotation into 24 hours. And this is our concept, man-made time.

77. That's only a convenience for US. Quite apart from what we do with time, time is doing something with us, because time is a being, it is not an abstraction.

78. The ancient word 'aeon', 'A-E-O-N', means both a mass of energy and a process of that energy going on internally, such that starting off with a simple mass of energy - an egg, a potential - by movements within that mass, you produce all the conceivable forms and permutations of those forms of which that particular mass is capable.

79. And when you have run through the totality all those changes - that is called 'The consummation of days' - then you have completed your aeonic development. It is called an aeon.

80. And when you translate from the aeon to the aeon into English, you say 'forever and ever'. And it is really saying from one mass of energy's beginning to its end, to the beginning of another mass of energy and its end. So 'forever' is slightly not as helpful as it might be.

81. When you are told 'everlasting', you tend to think that they will never stop, aren't you? Have you heard of everlasting fires and rotating on spits before them? I think most of us have heard of that, haven't we? Well, that was sort of free translation of the churches, to help sinners to recognize their positions of danger. 'Everlasting' means 'lasting as long as the dream'.

82. When you go to sleep you dream and when you wake up that's the end of that dream, and you are waking to another dream called 'waking life'.

83. And when you are going about with your eyes open, you are still dreaming, but you are doing a very peculiar thing. You are projecting your dream outside your physical body, forgetting that you manufactured it during sleep.

84. You are projecting it and seeing it as other beings. And all these mutual projections constitute human relationships.

85. What we are doing there is behaving just like God.

86. When we are asleep we are a bit vague, and we are not quite as intellectually precise as we might be, but when we wake up we pride ourselves that we now know how to think, and that we can decide rationally what to do, and then we do it.

87. But everything we do is the projection of our inner intention.

88. When we go to bed at night, we take all the rubbish of the previous day's projections, scan through it very quickly, throw it nearly all away, and retain a tiny little bit for a re-presentation slightly modified tomorrow.

89. You know that when you argue with a fellow and he's saying something that's manifestly true, but you didn't say it first, you have to prove him wrong. And tomorrow when you see him again, you start the sentence that he gave you, and he said, "I said that yesterday," and you say, "No, no, no, no, I said it."

90. And this comes to each in your daily living - a continuous system of borrowing contradiction from each other, in order to keep you alive.

91. Because of course life, fundamentally is a battle of wits; and sometimes a half-wit, who fight just as well as 'the wits' I may tell you, only more obscurely and more difficult to handle. Any psychiatrist can tell you that, because any good schizophrenic can out-wit any normally educated psychiatrist - which actually is the cause of the breakdown, statistically, of psychiatrists rather quickly.

92. Consider very carefully our position. We are inside cosmos, and cosmos is a big egg. And it could be addled or it could be 'eddled' - intellectually totted up, and then you think you are in control of it because you made an intellectual analysis of your life while you are awake.

93. But you know it's like the tip of the iceberg. Your waking consciousness is very, very meagre. It has a terrible paucity of ideas about it. And when you go to sleep, you pass through a state of light sleep, and then dreaming, and then deep sleep, where you don't dream.

94. But in that non-dreaming sleep, the dreamless sleep, the deepest state, you are actually omniscient. The reason you can't remember it when you wake up is because when you wake up you start serializing again, And your omniscience isn't serial, it is totally simultaneous in its presentation.

95. So if you want to become omniscient again, quickly, like say now for instance, the first thing you must do is stop serial thinking.

96. And if you stop serial thinking now, you will immediately become aware of your omniscience. But don't open your mouth to tell anybody what you know, because if you do you will serialize. And then you'll be putting yourself in line for serial criticism.

97. So the biggest secret word of all is the one word 'mother', compare it with no other - the first word of the infant, the last word of the brave... You know the song, don't you? "So constant while she's living, don't forget to praise her," - the one word, 'mother'.

98. But then you reverse the base law, because the second part of the word means 'law', the T-H-E-R, and animal. And throw it away and reverse the other part and you've got the sacred Hindu magical word that means everything - the sacred O-M, the sacred 'om'. A spherical sound that is an egg of intention, an egg of significance, an egg of inarticulate verbiage. But total in its knowledge.

99. When we come to choose - the word 'choose' means 'chop'; the word 'decide' means 'cut away from'. When we choose, we cut away from certain alternatives, and the alternatives that we are to cut away from are all those things which if we follow them will destroy our natural movement towards the condition of omniscience, the condition of omnipotence. Because what you're actually pursuing is nothing less than the power of God.

100. Remember Eve's statement, 'The apple is nice to look at and pleasant to taste, and would make one wise like God'. That is the human race pursuing omniscience and omnipotence. And when it gets it, it will be just like God, except it didn't think of it first.

101. And God laid the trail for us to follow, so that we could be Gods. Because, you know, being fond of having children is not confined to human beings. God himself likes doing that, which is why he cut himself into two aspects - power and substance.

102. We have to go along, and we have to choose. When we choose, we are most intelligent if we choose total non-responsibility for our ultimate action because that comes to us from God.

103. But we pray that what we do is not stupid, is not non-relational, because non-relationality is inefficiency, and we are not pursuing inefficiency.

104. Now the seamless garment of Christ is the symbol of the continuum nature of universal power. "Inasmuch as you do it to the least of these little ones, you do it to me," he says. That means I can't do anything, I can't even be rude to Gerharde, without being rude to everybody else, and to myself.

105. Now do I wish to be rude to myself? If I tell the truth, the answer is, "Yes." Because 'rude' means 'rudimentary'; it means 'back to the root'.

106. The one thing I would hate, and that would be for Gerharde - under some extraordinary pressure - to be polite to me.

107. Because 'polite' means 'the way we behave in cities'. It means saying, "Good morning," when you don't mean 'good morning', you mean 'horrible morning'. And "Nice to see you," when you mean 'you horrible twister'. "I've just heard a terrible story you've told about me. And if I had the guts, and weren't afraid of losing the orders I always get from you every week, I'd punch you in the nose." This is called 'politeness'.

108. Politeness is the way you behave in the polis, in the city. Civilization is based on quis (?) which means 'twist the dogs'. 'The dogs' are the believers in civilization. And you have to twist them. Because if you don't, you cannot make a civilization.

109. But there are some beings going about disguised like dogs; disguised like the civilized; disguised like the polite, but they're not polite at all.

110. But they're very, very intelligent. They can say, "Good morning, nice day," without it worrying them, and without feeling insincere about it. That's marvelous, isn't it? Because you know when most people say, "Good morning, how are you?" they feel terrible. And they feel,

“Isn't it awful having to say this just because he happens to know a bloke whose wife is influential with a buyer in the firm that I want to get into.” So they feel very insincere.

111. But there are a few who know you don't have to be sincere. It is possible to say, “Good morning, nice day. How are you and how's the baby? (If you have one).” .. “I'm sorry if you haven't - it slipped my mind.” If you have these facilities, you don't have to feel insincere. All you need to say to yourself is, "This poor bloke is so dim, he will react badly unless I give him the kind of food he wants." So you are really feeding the funny little dogs - The Tail-Waggers Association - when you behave in that way.

112. Now, how do we feel about all this fact?

113. It is a fact today - it isn't theoretical - all matter is energy. All energy is sentient. All sentience is the property of the Infinite God.

114. Our bodies are matter; therefore they are energy. Being energy, they are sentient. Being sentient, they are of God.

115. And what do we do? We focus on all kinds of finite things in the time process, and we set out to do things - like getting a pair of shoes, or a house, or a car or something - and we forget that we are gods and we tend to do all kinds of things out of polity, which you could equally well do and do just as nicely from cosmic love.

116. It's actually possible to say to somebody, "Good morning. How are you?" and actually mean it as a genuine interest, "How are you?"

117. Have you ever done that? Have you ever met someone and said, "How are you?" Really wanted to know. .. Well it is possible to do it, isn't it? .. Do we do it as often as we might? We tend not to. Why? Because we are preoccupied with the cares of this world.

118. Now let's go back to God and his first creation, which was not on a gross material world. It was a creation in what we call 'the hexonic field'.

119. That field is the infinite field of the power of the being we call 'God' - that means 'infinite intelligent power'. It is a field which is vibrating, and when it is vibrating it is making formal structures.

120. You see those structures in snowflakes and you notice that the snowflakes are all built on a six-arm plan, because the water vapor frozen there has taken the form of the vibrations in

the atmosphere at that place. And because it is made of six we call it 'hexonic' field - which is simply using the Greek for six – 'hex', which in Latin is 'sex'. 3659

121. So the 'hexonic field' is also the 'sexual field'. It's polarized. Why so? Because these circles interlock with each other. And they stimulate each other, and at any given moment, one is dominating the other in intensity of stimulus.

122. So we have a law, 'The whip passes momentarily from hand to hand'.

123. When you draw two circles overlapping, the middle medium - you mark it with the Greek letter 'psi' which looks like a trident, to mean 'zone of controversy', the contested zone, the battle zone between two beings.

124. When God made this vibrating field, he did it by a 'fiat', an act of power. And at that moment there appeared a hierarchy, because the point at which he struck most strongly was agitated more strongly than all the rest of it, and it became very bright. And it was so bright that it received the title 'Lucifer', 'The Light Bearer'.

125. And the light was radiating spherically from that place to all the places surrounding it. And all the other beings around it looked to that central light and they said, "Isn't he bright?"

126. Now because it's God's intention to force us as individuals into choosing our own destiny so that we can be like He, because He chose to be God - it was an act of choice on his part, and he made the first choice, but it was an act of choice. He wishes us to make an act of choice, and the only way he can do that is to make a differential field.

127. If the field were everywhere the same, there would be no choice, but if he makes it different there can be a choice. So he made one part of it very intensely bright - that was Lucifer - and all the rest of it diminishes as it went away from Lucifer - and it became darker.

128. And then that terrible thing happened to Lucifer that can happen to any vicar of the Anglican Church. Would you like to describe what that is, Michael?

129. Group Member (Michael): You could be referring to a form of pride, yes.

130. Yes. You know, if you keep sheep, you have an intent, don't you? You want to care for the sheep, right? Unfortunately sheep are not very good critics, and they are so damn grateful that you are a shepherd because you keep wolves away, they tend not to tell you what they think about you. And so you can, if you are a shepherd, actually begin to think you are better than a

sheep. And as you are not under constant attack from the sheep, you can actually begin to feel that your position is eternally secured.

131. That happened for nearly two thousand years in the church. So that gradually the church leaders tended to fall asleep. Not because of their intention of falling asleep, but because the sheep wouldn't say anything except 'bah'. Which actually is Hebrew for 'In', or 'a house', or 'a container'. And they said. "Bah, bah, bah." What they meant to say was, "We are in a safe place, and we have a shepherd, and we are very, very grateful."

132. And that removed from the shepherd the necessity for sharpening his weapons of life. So he tended to become quietly, gently, satisfied with his condition... Did somebody groan at that point? Huh?

133. Group member: I heard somebody groaning, yes.

134. Yes I thought I did. Who was groaning then, and why?

135. Group member: *(Replies in a voice too low to hear clearly on tape.)*

136. Now, now, now.

137. So there we are with the ground of the statement in the New Testament, "The sons of men are wiser in their generation than the sons of God." That's a very simple biblical way of saying businessmen are smarter than parsons. And why so? Because businessmen are cutting each other's throats daily, and you have to be very alert to have your throat without a slit in it. Whereas on the other hand, when Parsons forgather in their great synods and their great congresses and so on, they are all fond of each other, you know. And they are all loving each other; and they don't criticize each other harshly. So they don't practice with their weapons like they ought to practice if they are to become super-type, alerted Gods.

138. So dialectically it means that the ones who are nearest to God could be the furthest from God, through lack of practice in dealing with the enemies of God.

139. Now God was determined absolutely to avoid this for the human race. He wanted to wake them up. So he made this very, very, bright fellow, Lucifer. And that put Lucifer on the spot because God had said, "You must choose." And he gave the power of choice to every being that he made. And there was Lucifer looking around, and he could see all the other beings relatively duller witted than he was, but not that much, but enough, to make him think, "I'm very bright."

140. And then he had to choose whether, when they bowed down to him, and said, "Oh thou art mighty and most brightest of all." He should have said, "Excuse me, I'm not the most brightest, I'm just the highest of a low lot. I'm just a little frog pretending to be big in a very little pool, namely the closed universe."

141. Now he had to choose whether he would say, "Well, don't worship me because I am only a creature. True, I am brighter than you, but I can't help it because I am the point where God made his first smack of power into existence. So don't worship me, worship the invisible God." But supposing he had said that? Do you know what would happen to the poor old angels? Can you tell me? Huh?

142. Group Member: We've no need for Him.

143. We've no need for Him. Well, there wouldn't be anything else if God didn't make Him, would there? All they would do if they took his advice, which - because he was so damn bright - they'd have to, wouldn't they? Being out be-dazzled by him. They'd start worshipping the invisible God. But if they worshipped the invisible God, wouldn't that energy turn from the 'hexonic field' back into infinity? Wouldn't it be equivalent to undoing God's creation, which he had just done? And they would never have become "Independent-type Gods", would they? Because you can't become an Independent-type God, until you first fall.

144. Group Member: *(Comment - too low to be picked up by microphone)*

145. Oh, that's later, when you've had enough of it, or think you have.

146. When Jesus says that in the Lord's prayer, he's saying most people don't like temptation anymore because it's so painful. But in those angelic realms, there hadn't been yet a temptation, because time didn't exist.

147. Then came the big choice, and now God had to watch Lucifer very carefully, because if he didn't choose to disobey, and choose to tell the other angels, "Worship the invisible God, not me", and if they had all done it, they would have turned their gaze away from him, and they would all have been abstracted back into The Absolute, like in a Buddhist Nirvana.

148. So the dice might have been a bit loaded, because God is hoping, but not pushing, that Lucifer will make the choice of pride. Hoping, but not forcing.

149. You know, God loves you to make mistakes. But he's absolutely fair, he won't push you. But he will offer you the opportunity to make one. And that's, I call that, 'really decent behavior', don't you?

150. Group Member: Is this, is this, does this turn up with Humpty Dumpty sitting on the wall and not falling off then? (Yes) The same thing.

151. Yes, the same thing.

152. Group Member: And that Humpty Dumpty has to fall off the wall of his own free will. He's not, he's not pushed off.

153. Well he has to fall off the wall from getting excited and forgetting he's on a wall. And owing to his shape. He's so pleased with himself. It's an unstable shape isn't it?

154. Group Member: Yes really. He doesn't will to fall off.

155. No. He just wills to be delighted with his shape. And it's a bit dangerous actually.

156. Group member: So that fall is the same as Adam's fall then.

157. And the same as Lucifer's fall. So Lucifer chooses to say to the angels, "Verily, thou have spoken the truth, thou hast. Yea, I'm brighter than thou. Definitely worship me." And he omits to mention the Invisible Eternal God.

158. And that's just what God hoped for but didn't order. It's very heretical to think that God pushed him there because he wouldn't do that. And neither would I.

159. *(I believe a Group Member must have made a short comment here but there's nothing on the recording)*

160. A tremendous difference, because in the one case, if he pushes you because he's omnipotent, you cannot resist.

161. Group Member: Yes, but he's put a desire in you, hasn't he? –

162. No, no, no, no, no, no, no, he hasn't. He's given you free will.

163. Group Member: But hasn't he also put a force in you which is an intent for a private purpose.

164. No.

165. Group Member: You said that came from God.

166. He has given you free will, and 'desire' is 'the after motion of the will'. It isn't before the will, it's after it. When you will to do something, then the movement that you experience to doing it, you call 'desire'. But the desire is a moment after the free will.

167. Group Member: And that movement that you give is what makes it, what gives the egg the vibration to fall. Yes.

168. Yes.

169. Group Member: You are saying though that the egg is not making a choice to fall. It just gets excited, it makes a choice to get excited. It doesn't make a choice to fall. In that case it's not accepting full responsibility.

170. He didn't want to accept full responsibility for the fall, but only responsibility for being clever and wobbling on the wall, and reassuring itself that I have been promised by the King that he'll put me together again.

171. Group Member: Are you saying that he wasn't responsible?

172. He wasn't response-able; he was response-ible – liable to be called to account after he'd fallen.

173. It's very important to recognize that the will precedes desire. Desire is the after motion of the will.

174. If you decide to bend one of your fingers like that, before the finger bends, you will find that you have made a decision, but there was no desire there. Can you feel it? (Yes) No desire, but you can actually do that. But the motion of the finger moving is felt like a desire. Yeah?

175. Or something nearer home in your case perhaps. Immediately before sexual tumescence, there is a decision made. And it's very, very, very, very, very undetectable, yeah? But the moment the tumescence begins, coincidental with it is what you call 'desire'.

176. Now actually an analysis of sexual relationships, is an analysis of the exact way that God has created the universe. The same rule holds in both cases. 'Will' is an act of free initiative, but the moment you have launched it - a sped arrow that cannot be recalled - as soon as you launch it, the energy input is then called 'desire'.

177. So although God creates the conditions of choice, namely the universe, because the temporal universe is nothing but conditions of choice.

178. He doesn't push you, but then you make your will into it, and your analysis comes after your will, not before it. Because you have to will whether to analyze or not.

179. Group member: But that will comes from the hexonic field, are you saying....

180. No, no, it doesn't come from...

181. Group Member: .. It doesn't come, but you always say that there's no choice, individual choice as such, that it is through the hexon that the choice is made.

182. The hexon is the first sphere of free will created by God. That's your soul at its highest reach. On the other side of the skin that constitutes the integument of the soul is God, Spirit.

183. Infinite Spirit - then the thin skin - and inside, soul. But that soul is a free will, and it can will to sit where it is eternally; it can will to receive vibrations from the spirit; or it can will to condense itself and make a body. But the moment it has released the will, the released energy is experienced as desire.

184. Group Member: *(Some of this is inaudible and so this is only a 'best guess' by me)* .. but it's not supposed to make sense, and mean that's why you listen for the last few minutes ... it doesn't make sense.

185. It doesn't make sense. It doesn't make natural sense, no. It's not supposed to. *(Short inaudible interjection here from the same group member that includes phrase 'common sense' ..)* It's 'non-gross' sense. From the gross material point of view it's nonsense.

186. In that pack of cards called The Tarot, God as spirit is represented by 'The Fool'. And that fool is the soul of man, because the soul of man is simply the spirit of God encapsulated in a body. And it is moving through time foolishly.

187. Group Member: *(Inaudible)* .. The trouble is though you can fool a lot of other people a lot of their time.

188. But that's only trouble. Man is born to trouble if the sparks fly upwards.

189. Group member: I wouldn't call it only trouble.. *(inaudible)* ...a lot of the people ..*(inaudible)*

190. Oh sure, sure. What you mean is that you personally have a self-image that you feel would be much more shiny if you didn't cause trouble for other people.

191. Group Member: What right have you got to do to upset other people.

192. Right and might are related in this sense. Might means 'substantial, non-analyzed power', A right is the same power when analyzed. So if you can do it, you've got the right. The mere fact that you can do anything, if I can wave to you like that, I've got the right to wave, because right means 'discriminative power'. I could point my elbow at you like that, like a 'Petticoat Lane Boy' so that nobody would know I was really pointing at you. Or I could wave like that or do that. Whatever I do is a choice, And that discriminative choice is called 'a right'. But for every right that I have and can exercise, I have a responsibility.

193. I will be called to account because of my exercise of my right.

194. Whatever you do, you will cause trouble. If you look back on your life, you've done nothing else actually, but caused trouble to everybody.

195. And you spend your life trying to compensate for that fact, instead of indulging yourself in the redemption of Jesus Christ. Because that redemption says you've been fooling yourself.

196. You thought that you had the power to do certain things, and that that power is your own and it is not. That power is given to you by God, freely for you to choose. And if you get into trouble, it's by permission. And just as you can't get into trouble except by permission, you can't get out of trouble except by permission either. So that reminds you to reposit yourself as dependent on the Supreme God.

197. But as long as you try to avoid doing troublesome things to people, what you are really trying to do is ape the perfection of The Absolute.

198. So don't worry about doing trouble to people, because you will pay for it. What you have to worry about is this. Do you attribute the trouble you cause to you, or to God giving you the freedom to do it? Because if you know that, there's a lot of things that you won't cause trouble about, because they're highly inefficient. And inefficiency is not what you're pursuing.

199. Let's go back to Lucifer again. Through Lucifer's choice there appeared, in the place of that cosmic egg, the gross material world: Satan – Saturn – time – Cronos, occurred.

200. When Lucifer said, "Okay, don't worship the invisible God, worship me," and he strove to make himself brighter and brighter to deserve more and more worship, and from excess of light - darkness. That's a matter of logic. He's a finite being, he draws in power from God, and God let him have it - you know the expression, "Let him have it," or the way you wave to a man that

overtakes you on the motorway when you are doing 90 and he does 120 and you go like this, "On to hell friend." Well, God does the same thing because the more that happens the freer the roads will be.

201. That's why we have 150 cars colliding in a fog. It's a method of clearing the roads for later. Because you know, Bonnie Prince Charlie might go for a ride in his Rolls Royce, and he does not want to be involved in a crash with idiots.

202. So the more we eliminate the idiots from the road - and fogs are specially provided for that - because idiots always hurry up in fogs you know. We've got to get rid of them somehow. We've got plagues, earthquakes, wars and things, and fog crashes.

203. We are always inventing new ways of eliminating idiots. And that is also by divine permission. In fact we cannot conceive anything whatever that is not by divine permission.

204. So Lucifer's choice to have more light than God had given him, and God had given optimum light to make him brighter than everybody else, resulted in total blackness, which is why the devil is represented in mythology as black.

205. What happened in the middle of that ocean of light - the angelic ocean of light, full of light beings, all transparent – suddenly, a black stone! In the Kaaba where the Muslims go on their pilgrim there is a black stone. It represents Lucifer.

206. The experts say it's really a meteorite. It doesn't matter what it is, it could be a black pudding. The important thing is, does it remind you of Lucifer and how he became, from the brightest to the darkest being?

207. Because the moment that that stone was there, what happened? The angels fled in horror from that black stone. Omar said it, David will tell you, 'Flung the stone that puts the stars to flight'. The hunter of the east - the sun, has caught the self of the earth ruler - his talent in a noose of light. Has trapped the king in the pursuit of phallic power. 'Phallic power' means 'there's an oligarchy'.

208. Now, from that moment we had a solid earth which didn't exist until the Luciferan fall. And then God said, "Thank me for that. (*Laughter*) Now I can really start down at the bottom."

209. he came down to earth and he took some of the dust which is Luciferan - do you know all your rotten impulses, are really anger impulses from Lucifer, course to eating things on earth.

210. The whole earth is in the grip of the devil. You know that Lucifer, when he left heaven was re-christened 'Satan' - because Satan means 'self-crucified serpent'. He threw himself down in his grab of power. God came down, he took a bit of the Luciferan dust, and he modeled it into a nice form, and then he breathed into it his spirit, and it became a living soul. And that's our first ancestor, that's Adam.

211. But he was a hermaphrodite, 'ad' and 'am': 'da' and 'ma' - he was a mother-father.

212. Then he promptly started feeling dozy and wanted help, so God showed him the animals, he didn't like those. So he put him to sleep and took out of him his best part, and called it Eve, which means 'to develop'. It means 'developmental power,' that word.

213. So God had now got a super trick. He's got the developmental power outside man, on earth. They've both got luciferan gross bodies, but they've got divine spirit inside their bodies. Isn't that a canny trick?

214. So that we're actually dialectical. As to our gross bodies, we are a rotten lot of selfish pigs. Do you know that? Have you ever thought about that in the middle of the night? What a horrible, gross, pig-type creature you are. It's true. I've got a boar's head on my sketch and I can assure you I deserve it. Pig. 'P-I-G'. Person in 'gai' - in earth. Solid obstinacy.

215. You ever tried to coax a pig to do something a pig doesn't want? Didn't the pigs ruin the Iron Age experimenters? Right? Five percent of the human race are conscious pigs, and the rest of them are half-baked pigs, who won't admit it. As to our physical bodies, we are all pigs.

216. But as to our divine spirit, we know that we are really goody-goody-goody. We are triple goodies - that's our spirit.

217. But you see, we are not allowed to be that good until we have got hold of ourselves in a series of temporal choices. If we don't make those temporal choices between these two extremes, we cannot individuate and become like God.

218. Now in order to choose you must have a pair of opposites - and the opposite provided by God through occasions of temptation - those oppositions are basically the oppositions in gross matter - which is fallen Lucifer (Satan), or free spirit which is full of kindness, helpfulness, give you anything.

219. As to my spiritual innocence, as to that wonderful feeling that I have that I'm absolutely, thoroughly divine, you can have everything I've got, including the jacket that somebody gave me. You can have my trousers if you like, even my underpants if you can stand in the shock. But whatever it is that you want, I will give it to you. As for my luciferan self, I will keep my underpants to the last. Only for one reason. I wouldn't like it to be exposed as less than it might have been in the imaginations of the robbers.

220. Now between these two possibilities we can choose, only because they are exactly opposite. Be absolutely free - that's Jupiter, infinitely extended generosity: or tight bound Saturn - gripped egotism. And these are the alternatives, and we are placed between them deliberately by God, and given free will to deal with it.

221. That's how kind he is, he gives us a devil. He suffers terrible pain, you know. Have you ever thought that when you go out doing geology research, you take a hammer with you and you hit a defenseless rock? And that rock is sensitive power. Have you ever thought of it. When I knew this? (*Sound of hand striking surface*) Do you think that didn't feel it? It did, because all power is sentient. They'll do it again. And you know what I will say to it? "That's one step nearer to God in your evolution. Thank me."

222. Now this is our solemn duty to each other. Who said, "Never kick a man when he was down?" The man that was down. (*Laughter*) But doesn't it actually teach you not to be down, after you've been kicked a bit? Isn't that the sole possibility of the freeing of women, that men are so disgustingly ignorant and horrible that they will finally force women to become human beings?

223. A difficult job, but it's going to be done. (*Laughter*) It's only through kicking them, leaving them, deserting them, not paying them enough, forgetting the housekeeping money, keeping three extra women - this is the only way that women can be humanized. But it will do it. (*Slightly less laughter*).

224. Now according to Fox(?), it's going to take another four thousand years. Yes, because it will be in the sign of Capricorn, and we've got to get through Aquarius' two thousand years yet.
Group Member: (*Inaudible*)

225. Pardon? (*Inaudible repeat of question from group member*) Now that's a secret, you see, that's a secret. Actually the cruel treatment of men is made possible by God giving the freedom and a dispensation through Noah that the patriarchs are better than the matriarchs.

226. You know why they are called patriarchs and matriarchs? Because the patriarchs pay, and the matriarchs may pay. say. They may not. There is an indecisive element about the nature of woman. And there is a very decisive element about the nature of man.

227. And because of this profound egotism in man that is purely Luciferan, we are put in a position of continual choice every day. Every minute we have to choose – “Will I behave like the infinite God in which case I don't exist? Will I behave like the devil, in which case I will exist in a totally impoverished condition because I will become mineralized. Or will I stand in between and not wash my hands of either because that would be a terrible error, but insist on doing both simultaneously?”

228. Now how can you possibly do both simultaneously? Christ told you how. “Throw everything back unto God. Redeem yourself.” instead of being a crass egotist say, “No, I didn't do all these lousy choices at all. The occasion was presented to me by God, and he gave me the free will to choose. And He had a good idea about my probable choice, and he warned me, but not too often.”

229. And that allowed me in between, in the stress-strain of Jupiter-Saturn and opposition - in being free or domed - to decide.

230. Now you can sit down in despair and say, “I'm not allowed to be a devil, I get punished, but if I go to God I won't exist,” and then sit down and cry - some people do that. Or you can say, 'I will do what God does. I will be free-bound. I accept the bondage of my physical body; I accept the free spirit that He's given to me. I do with that free spirit, with my bound body, what I will do, and I accept the price. I take up my cross - my particular price, I pay - each day.

231. Now if you accept that, your problem is finished, because then you remain the sinner, but you are saved absolutely - not **from** the sin, **in** the sin. And you see the wisdom of Paul's remark there, “Saved! Not from the sin, but in the sin.”

232. Because sinning you cannot stop. But you can evaluate yourself in the moment of sinning.

233. Now what's happened to your Easter egg?

234. 'Easter' is from a word meaning 'to arise' - same word as 'orient'. From the center of your being arises a will to choose in a situation which presents occasions of choice. In the self-choosing that you make, in the occasion of choice, you create a body and a character which is entirely your own work.

235. So if you make a mess of it that's okay. It says, "God doesn't mind." Just in The Revelation at the end, it says, "If you're a stinker, when the bell goes - stink still. And if you're a goodie, okay, we'll forgive you. Be good still." Because when the bell goes, you'll be able to do nothing about it. And the time process has a limit.

236. It began - some think astronomically, with a big bang. Time began with an explosion of energy. And in that future moment it will fold in again. And time will be rolled up like a scroll. There won't be any more time. And every human soul will be stacked with what he did in his moments of choice. His character will be him in the moments of choice.

237. He models himself, his physical body; his spiritual body; his mental body; his psychic body; his feelings; his calculations; that concept to which he gives himself. All these will be his. A man goes into his own place, and his works follow him. And there he will be in all eternity.

238. That's a nice thought, isn't it? Now if you're not egotistic you won't mind if you're stupid and a stinker, will you? Because you'll be able to say, "Lord, did I not by my stink cause the invention of sprays?"

239. Who said that? Who's complaining. Was that you (*inaudible*)? Isn't it true that in the Paris underground one begins to love the open country. (*Laughter*)

240. Everything has a purpose, and everything is an occasion of choice. But the totality of all your conceivable choices are symbolized in that Easter egg.

241. I was given by some children this morning two eggs, chocolate eggs. They'd been very kind to me under prompting from their grandmother. Because you know, kids wouldn't give you an egg to save your life, would they?

242. Anyhow, they have to be taught manners, and civilization, and polity and things. So I was given two eggs, and I accepted them, I think graciously. And I bided my time, and just before

they went out I said, "Two's a bit much for me, can I give you one back? I'll just have one, that's enough."

243. I did that symbolically because I only want one will. I don't want two wills, I want one.

244. And that little egg represented my one will to me.

245. It will probably never be eaten because I'll keep using it as a mnemonic. It's got silver paper around it so it'll probably keep for a few years. But it's better in my memory as 'a one will, one egg, one Easter' than to have two eggs - and each 'one', and not 'the other'.

246. 'Purity of heart' is to will one thing. Get hold of that idea and you have understood all Easters in all religions. It simply means 'Self-realization of hidden potentialities of absoluteness'.

+++++ End of Tape +++++