

‘M038 – ‘THE FUNCTION OF PASSION’

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

There is considerable distortion present on my copy of the audio file of this recording between paragraphs 130 to 173 of my transcription below. In order therefore, to indicate this passage clearly to the reader here, I have made use of this green font.

NOTES:

- *In order to assist those who were present at these talks to understand the flow of his ideas, Eugene Halliday would invariably make use of the easel situated next to the seat on which he was sitting. On this he would sketch various drawings - often labelling them with important letters, words, or phrases – and these he would refer to from time to time.*
- *There might also be a number of interactions between Eugene Halliday and various members of this group here. And so I have preceded any questions raised, or comments etc. with the words, ‘Group Member:’ Unless, that is, they consisted simply of the occasional interjection (‘yes’, etc.) in which case I will include them (in bracketed italics), within the main body of the text, as they occur.*
- *Some of the comments and questions by various group members are made well ‘off mike’ - and as a consequence these are, unfortunately, inaudible to me.*

TRANSCRIBED BY BOB HARDY.

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1. I received a request to talk about, ‘The function of passion in life’.
2. Well, passion has two quite different meanings. The word itself is deriving from a Latin word meaning ‘to suffer’. ‘
3. Suffer’ - that means ‘to be underneath a burden of some kind’.

4. And from the period of the Christian agony in the garden, up to the crucifixion, the whole period is called the 'Passion Period'. And it is referring to the suffering of the human being, there personified in the first Christian - a Jew - who decided to expose the real nature of the human problem.

5. Now it said, "He steadfastly set his face towards Jerusalem." That means he expected trouble when he got there. And he was going to walk into that trouble which he personally had created.

6. Now it's about this aspect of 'passion' that we're going to talk first. And then we're going to talk about the second meaning of 'passion', namely 'emotion'. Particularly uncontrolled emotion, when one flies into a passion; when one goes in a tantrum; when one can't get one's own way and exhibits what is called 'a passionate outburst'.

7. But the second meaning is not referring to a deliberate approach to trouble. It's referring to a reaction to an unpremeditated frustration.

8. Now the approach to trouble deliberately, is the key to all existence.

9. Factually, 'to exist'; to be in the body at all as a creature, as a finite being, is already to be crucified. Now the 'crucified' means 'crossed'. Sometimes people who believe in astrology talk about 'star-crossed people' - like Romeo and Juliet. Their stars are antagonistic, they get to trouble through forces beyond themselves.

10. The idea of the cross is simply the idea of forces in opposition. I'll do a simple drawing if this thing works. Then I'll turn it off to avoid cooking.

11. That represents any situation whatever. It is force coming from the infinite, and has gone round and tied itself up. And the activity of the person is represented by the vertical, and the passivity by the horizontal.

12. And that is called 'the glyph of glyphs' - the symbol from which all other symbols derive.

13. I won't over-text your memory too much, but if you can remember that one while we're talking, you'll see exactly why that symbol scratched on stones a quarter a million years ago by our ancestors, referred to an observation. 'Free force' goes about with no problem, no frustration: but free force does not exist.

14. The word 'exist' means to be encapsulated. An energy; a power; a force, ensphered - wrapped up in itself - may be relative free on the inside, but it is not free from its self-containment.

15. So when we look at that 'symbol of symbols' - the supreme coordinator - we see a diagram that tells us exactly what 'passion' is about - of both orders: the deliberate; and the externally imposed.

16. When we come into an existence. We do so because infinite force - free force - decides to rotate. And when it rotates, it gets hold of itself. The symbol of that in the ancient world is a serpent with tail in mouth. And the serpent symbolized sensuous energy.

17. Let's think about this carefully. Sensuous energy. All power is sentient, that is, 'feels itself'. All energy feels its own condition. We know this in physics and in physical science, this is ignored.

18. The experimenters in the scientific field deliberately keep themselves out of the experiment to avoid what they call 'subjective interference'. They think of themselves as the knowing subject conducting the experiment on an object other than themselves.

19. So they say, "The object can be determined." The word 'ob-' is a form of 'orb' and means 'a sphere'. The '-ject' part means 'thrown'.

20. When ,from the Infinite ,the energy rolls round, it is called 'thrown'; and it makes a 'throne' on which you can sit, and it is thrown and balled up.

21. If you throw water out of a bucket through space and photograph it, you'll find as the water spreads out, it tends to fall into drops, and each drop tends to become spherical. The tendency is to encapsulate, to make little spheres. And each little sphere is a being, where the word 'being' means 'encapsulated energy'.

22. Now we've gone through it before - dualism is impossible. Ultimate dualism would say that there are two final substances at work in the universe fighting each other - one called 'good'; one called 'evil'. And these two forces are utterly alien. Now if they were utterly alien, they would have no possible point of contact, and therefore they could not interact.

23. You cannot conceive of two utterly different 'somethings' - utterly different somethings - interacting in any way. But everything we do know interacts, and therefore it cannot be made of two ultimately different substances. Now we call this the theory of non-dualism.

24. 'Dualism' is the idea that there can be two ultimates - absolutely different; and non-dualism argues - quite logically and truthfully - it is impossible to conceive a relation between two beings that are absolutely unlike.

25. Now, one of the things we know about is 'physical body'. And 'physical body' we will represent by 'P' - Posited. ('P' for 'posited'). We sit. We are power - 'P-O', sitting. We are posited.

We are power, sitting in a body where 'sit' and 'stand' both have the same root – 'S-T', 'S-T-A' – 'to stand'. And that base gives us a series of words like: 'consistency'; 'ex-sistence', and so on. They all come out of this 'S' and 'T'.

26. Now the 'T' was an original drawing of a cross, meaning opposing forces. But there are no ultimately different forces. All forces ultimately are identical.

27. So if there is any opposition whatever, it must ultimately be 'self-opposition'. Now if we use the 'T' for the fixation of the cross and the 'P' for the intersection point of the cross, we can say, "put". 'P-T'; 'pit'; 'pat'. All those related words. 'P-T' means 'P' for the positing power - the power that actually contracts and sits on itself. And there is no other power than a power which - if there is creation - must sit on itself: that is, 'self-creation by sentience' = 'S', on a cross - which is nothing but the sentience itself crossing itself, contradicting itself.

28. Now our lives, therefore, are contradictions. It wasn't only William Blake who said, "This life is a fiction made of contradiction." Our whole life is contradictory. We wish to live, and we have to breathe in. But when we breathe in, we have no more room, so we have to breathe out. We need oxygen, so we breathe in. We become full. We either burst, or we breathe out. Our life contradicts - the in-breath contradicts the out-breath. We take in food, and we have to let out what we can't use. Everything about us is contradictory.

29. We don't like to be frustrated. We do like free, sensuous expression. But we can't get it without a force absolutely antagonistic to free sensuality - and that force is called 'thought'.

30. We inhibit our sensuousness by means of concepts which are fundamentally thoughts - ideas of control. Everything about us is contradictory. We don't particularly like to be dictated to by moral systems, but we don't like other people to run away with what we've got. We don't mind running away with what they've got, but we don't like it reversed.

31. Now, the fundamental idea is this. In 'The Absolute' - source of the whole universe - is there hidden all the things that subsequently manifest as the universe.

32. Just imagine we - every one of us individually, and collectively - are power, sitting in a body. And we are sitting in something we have made - namely the body - to sit in, by nothing but our 'in-tention'.

33. Our inner tensions keep us in being. We are power; we are energy; we are force. And by centralisation – 'pressing inwards' - we make for ourselves a being. And the being is only encapsulated energy; force; power.

34. Now we could either fall into that condition accidentally, or deliberately go into the condition of encapsulation.

35. Now in the Hebrew alphabet you have two letters at the beginning, 'A' and 'B', 'Aleph' and 'Bet'. Now, our 'A' and 'B' are the same as those two, and the 'A' means 'the absolute free spirit'; and the 'B' means 'a house of encapsulation'. So if you say 'A-B' together - 'ab' - you have actually uttered the word 'father' - namely 'the infinite power that encapsulates itself'.

36. Now, if it does not encapsulate itself, then there is no creation. But if it does encapsulate itself, it inhibits itself. Now let's look at this fundamental contradiction.

37. We will understand what it means when we talk about 'The Passion'. In 'The Passion' we have the positing of a sensuous power, and the negation of that power in the very act of positing it.

38. We are going to abstract from 'passion', 'poison' and 'P-S-N'. The 'P' is that positing power; the 'S' is the sensuousness which is of that power – it's not something different from the power – 'sensuousness' is 'the power self-experiencing'; and the 'N' is the negation of the sensuousness in the act of positing it.

39. You prefer to be absolutely free - that is, absolutely undetermined. But if you are absolutely undetermined, you have no boundaries, and you do not exist.

40. Now imagine a sentient power, infinitely extended, with no boundaries whatever, and tell me what that power feels like.

41. What does it feel like to be infinitely extended and have no boundaries whatever? I'll have to ask Greta.

42. Group Member: We can't say anything about it.

43. We can't say anything about it. Now all the great thinkers have said, "We can't say anything about it." So we'll have a word that means 'we can't say anything about it.' And the word is 'no-thing'. Now the word 'thing' - apart from being an old name for a Norse parliament - the word 'thing' means 'T-H-in-gey'. That is to say, 'crossings of powers in consolidation'.

44. In the act of consolidation of powers, there is an interference of the power with itself. To contract a power, is to contra-act that power upon itself.

45. All the mystics agree to call it the 'no-thing'. Sometimes, instead of writing capital 'N', then 'O', then a hyphen, and then 'thing'. They simply write 'nothing'. And then people not used to the terminology think, 'God is nothing' and then they think there is no God. God is nothing.

46. And the concept of nothing means what? In the ordinary use of the word, if you went to the cupboard to get the poor dog a bone, and you found no bone and nothing else - not even the dead body of an old, dried moth - and you come away and you say, "There is nothing there." What do you mean? You mean 'an absolute negation of the possibility of being'.

47. But that is not the way all the great religionists and all the great mystics of all religions think about the word 'no' hyphen 'thing'. The word 'thing' means 'a finite'; 'a power condensed, crossing itself - 'T' - establishing a hierarchy of its powers because it imposes on itself, and doesn't like the imposition.

48. That's why there's a hierarchy - because a power imposes on itself, and the act of self-imposition on itself, it doesn't like it. And the word to express that is the word 'thing.'

49. 'Thing' therefore means 'a finite, self-contradictory power, condensed to the point of gross material existence'. The hard 'G' at the end of 'thing', is the same 'G' which should be hard in 'geography.' When you say 'geography' you are really suffering the 'G' for phonetic reasons, but it should be 'gey-eography'. That goddess of the ancient world, 'Gai', or 'Gaia' - the goddess of the earth - should be pronounced with a hard 'G', because that hard 'G' means to compact; to drive together; to consolidate. That's the third letter in the alphabet in Hebrew, 'Gil', (*'gimel'?*) and it means that the absolute 'A', having encapsulated itself, 'B', then drives the encapsulated zone down onto a hard point, self-condemned to total loss of freedom.

50. But in the actual process of losing its free state, it has posited, with its own power, for itself an object, an orb, or sphere of self-condensed power. And on that power, it can sit, or stand, or meditate, or use it as a centre of gravity - where 'gravity' means 'serious consideration'. You can actually think when you go to bed at night. If you are lucky, you go to sleep. If you are lucky, you don't dream too much; you go into a deep, dreamless sleep where you have no gross material reference. And if you didn't have a physical body to wake up to in the morning, you would stay in the condition of no-thingness. But luckily the body has a rhythm of its own, which is the product of the powers condensed in the body, such that when the sun begins to come up, under normal circumstances, you wake up.

51. You can try this experiment. Make a point of going to bed at sunset and you will find that you you'll wake up at dawn. Have any of you tried that little experiment? Go to bed early and you'll wake up early. Go to bed at sunset and you'll wake up at sunrise. Because that incoming solar energy will start the rhythms of the body increasing, and you will become aware that you have a

gross material body. And that will be your stable reference - if you're lucky - throughout the day. And you'll be able to refer to it and say, "I - the observer ('E-Y-E') - have a body, which is more or less the same throughout the day, to which I can refer, and through which I can determine my life course."

52. Now, in this word passion, we have the phonetic 'P-S-N'. The power - the 'P' - posits itself. There isn't anything to posit other than power. In Islam you have a statement about God – Allah - 'There is no God but the All Being'. That word 'Allah' means 'all life power'. And there is nothing other than that. And therefore, whatever is - and that includes us - whatever is, is a modality of that power. There is an infinite power, but the infinite power would be a 'no-thing' unless it condensed itself. And in the act of condensing, it judges itself. The 'den' in 'con-den-se' implies judgment; division; negation.

53. Now, how do we feel, if we are power and the power is sensuous (that's 'P-S')?

54. In the Greek you have one letter with a 'P-S' sound in it, and we use that for 'psyche' and 'psychology' - and it means 'power-sentence together'.

55. 'Psyche' is a marvellous word. When Jacob Boehme heard the word for the first time, he burst out with great delight. "What a marvellous word," he said. A true natural phonetic expression.

56. There is a power; there is sensuality; there is a gathering together and affirmation of it; and there is a locking up and the establishment in it of a hierarchy, and this is life - 'psyche.' That is the meaning of that word in natural phonetics.

57. A power which is sensuous, drives itself onto a threefold structure – thought' feeling, will; locks itself up; establishes a hierarchy - because it has to give orders to itself, and then obey the orders or disobey and get into trouble. And this process of the 'psyche' - which we translate to 'soul' - is the life process itself.

58. Now in the positive first meaning of 'passion', the idea is, the infinite sentient power had a choice. The choice was, being infinite sentient power, it could either sit, or not sit. It could either remain a no-thing; or it could commit itself to thing-ness.

59. Think of thing-ness. Take the German word 'Ding', which is the same word. That's 'D-I-N, hard G'. Now the 'D-I-N' thing, 'Din' - you know the 'great din', it's a place of house of judgment. The 'din' and the 'Dan' in Daniel - The 'Dan' means 'judgment'. And any Danes in the house will know what I mean. Danes are particularly good at judging. The Danube is their course of life

through Europe, and they specialize in choosing, in dividing, and they finished up in Denmark - apart from a few that overran the edge of it and landed in England disguised as Danes.

60. Now, 'D-N' means 'to divide' and 'to negate' at the same moment. And then compact, this divided negated being it is a 'ding'. Kant has a statement about the 'ding an sich'. The 'thing-in-itself', he calls it. Unknown and unknowable. It is there when nothing can be known about it - nevertheless, it is there.

61. Why nothing can be known about it is because strictly it is 'no-thing', it is not a thing at all. It is infinite power. And the infinite power has this capacity to remain in 'no-thingness', or to commit itself to a process of self-condensation.

62. Now if you imagine the first sphere of self-encapsulated power - the big sphere - of which our earth is a very tiny little atom, within the solar system which has other compactations we call planets. And the solar system is like a little piece of dust inside a vast sidereal system of stars. And all of these are rotating - astronomy will show to you - the whole system is rotating as if it were encapsulated in a colossal globe called 'The Universal Sphere'.

63. Now the name for that universal sphere - by the great mystics of the ancient world - was 'The world soul'; the 'anima mundi', the soul of the world.

64. Now imagine - and it is a fact when we come down to our own level - within our skin we are 'so-lo'. We exist on our own inside our skin. And we start life as an egg, which has been fertilised by another little egg more compacted than the big one - the big one is the ovum, and the small one is the sperm, and the tail is an impulsing machine, but the little head of that sperm is a little sphere - imagine we start life as a sphere. We have been generated within a sphere - on a sphere, the Earth - within another sphere called the solar system; and the solar system through rotation has spread itself out and become more or less disk-like.

65. All the disk forms, as we see - say, in the spiral nebula - are simply one-time spheres of energy which, through spinning, flatten themselves out to make discs and 'disc-chords'.

66. When we come into this, we immediately see, that either the infinite power does no-thing - and not in time, because there is no time in 'no-thing' and the none-time is called eternity.

67. You know you have a general idea of eternity as 'duration without temporal measurement'. Imagine pure duration - lastingness of power - doing nothing whatever. Not encapsulating; not making stars; not making planets; not making life forms - just power spread out.

68. It wouldn't even deserve the name 'power', because the 'P' means to posit.

69. If it doesn't remain in that no-thing state, then it condenses. And in the act of condensing, contracting onto its centre, it makes a very, very big sphere. That sphere is called the 'world-soul', and it is made of sentient energy.

70. Our physical science has deliberately thrown out - since the Renaissance - that concept, which was very common in the Middle Ages, of 'the world's soul', because it doesn't like it - it's quite simple.

71. Physical science wants to control reality as an objective thing that it can put on the laboratory table and cut with knives, or batter with laser beams or something, and thereby learn its secrets and control it.

72. Now in order to do this, it has to think objectively. To do this it must eliminate, from its calculations, the man who is doing the calculations. This is called, 'getting rid of subjectivity in physical science'. The man that is looking down the microscope, or through the telescope, must pretend he is not there. He must not admit for a moment that the thing he sees is not a pure object alienated from him, because he himself is reacting to the thing and contributing to it.

73. Supposing I look at a light. And then think the light is over there objectively, and deliberately ignore the fact that whatever it is, that electromagnetic wave has hit me on the retina. What I am actually seeing is my retinal reactivity to an unknown stimulus. I don't see the light. Now by having two eyes and converging them at the intersection point. I project my retinal reaction to an electromagnetic wave, and call it the objective light, and I ignore me.

74. Now that's okay for what we call large scale molecular stuff, but it's not okay at subatomic level where the forces are so minute, so fine, that even to do the experiment interferes with the experiment. Pure objectivity is not attainable.

75. Let us go back to the 'P-S-N - the power, the 'P'; the 'S', the sensuousness. When it decides to enter into the state of 'thing-ness', necessarily it focuses on itself. There isn't anything else.

76. Now 'focus' means 'force-strike'; 'fo-cus' - a 'force strike', and it strikes on its own centre.

77. We are such centres of impaction of sentient power - the 'S-P-P-S'. We are 'psyches'. We are so precisely, because we have power to move and so on, and we feel our movement, and we precipitate us.

78. When you feel your heart beating, when you get in a passion, you don't ordinarily think, "I am beating my heart," do you? Don't you tend to think the heart is beating? Well it isn't. The heart is the centre of that 'sentient power field' which by self-condensation has precipitated us as bodies.

79. The heart is merely that centre on which the power is banging like that. What we call heartbeat is really 'infinite power beat' onto our centres. And we are not different from the power that pounds in the heart.

80. Now, either the infinite power accidentally - like we might in a dream - fell into objectification, or deliberately went into objectification.

81. Now you know from your own dream states, and those of you who you've been lucky enough to have a horrible nightmare. Have you had horrible nightmares? Have you been glad to wake up?

82. Now when you're in a deep nightmare, you haven't got what is called 'pure objective control', have you? The thing is loose, and weird fantasies come, and sometimes they frighten you. What are they? They're energies belonging to you, and you are frightening yourself in the nightmare with your own imagination.

83. That's all they are. They are 'self-frightenings', by sentient power focusing on the body and then modelling itself. This sentient power is miraculous stuff because, being power, it can move around and do anything: and being sentient, it can feel its own movements.

84. Sometimes if you tell horror stories for little kiddies, they look horribly odd and the moment you finish it, they say, "Tell it to us again." Have you noticed that? What is it about them that likes to be terrified?

85. When I was a little kid, I used to be the champion ghost storyteller of our circle. And in the middle of the afternoon on a summer's day we used to draw the curtains and make darkness. Then we used to light a candle and we'd start the ghost stories. And they were absolutely fascinated with horror. Why should they be fascinated by horror? if I tell them the story of a beautiful girl and a beautiful prince who had no trouble, and they went through no trouble and they started life happy, and everything was happy and at the end of it they were happy, and they never died. You'd say, "Give us another story." You can't write a play full of a happy fellow who met a happy girl and had a happy time, without somebody going on the other programme. It's a strange fact. Now this, the mystics call 'the will to be horrible'. Would you believe that? 'The will to be horrible'.

86. Now think what it is like. Prior to creation there is no horribleness. There is just an infinitely extended, sentient power, utterly unconditioned. The Sanskrit expression is 'pralaya', which is just lying around with no edges, doing nothing. Would you like it? Would you think it was heaven? No. It isn't heaven.

87. We'll see why it isn't heaven when we examine that term for heaven. We've got 'H' and a 'V' and an 'N', from a word 'to heave'.

88. Now you can't heave something unless you've got the resistance, can you? "Heave-Ho me hearties!" implies you've got something to pull on.

89. 'Heaven' is the place where you have a perfect balance of power. Where you exhibit to yourself your tremendous strength by fabricating your resistance and then overcoming it.

90. You know, one of the stories about how the devil got the better of God was to say to God, "You are omnipotent, aren't you?" And God said, "Yes." And the devil said, "Then you can make anything, can't you?" And God said, "Yes." The devil said, "Well, then make an object heavier than you can lift." And God said, "Right, there it is." And the devil said, "Now lift it." You see, there's a contradiction in power.

91. Now we exist, and this is sufficient proof that 'pralaya' is not, for us, a reality.

92. We are not panned out equitably without edges. We've all got skin surfaces; binding contours; and organs on the inside, groaning and pushing around. We are full of resistances; membranes through which - by osmosis - fluids are being pushed against a resistance.

93. And through these resistances which we push through inside ourselves, our sentience - our 'S', is aware that it is 'P' - namely 'power'.

94. We derive our sense of delight in being, by imposing resistances upon ourselves and then enjoying overcoming them. It is said about God, he never yet tried anybody more than they could bear. If they thought they couldn't bear it, that was a misapprehension on their part. Because this infinite power is continuous throughout itself, and if we take the concept of a continuum - and we'll remove the 'M' from the continuum because you've closed your mouth on that - and we call it 'continu-ah'. The concept of the 'continu-ah' is throughout itself utterly non-different from itself, because it hadn't made any differences.

95. And that means that wherever we look inside the 'continu-ah', we must see exactly the same possibilities - namely 'P' and 'S'; power, sentience; 'S and P' - 'Sentient Power', everywhere.

96. Now, when this sentient power posits, it posits itself because there isn't anything else. And this means that we who exist are modalities of that infinite power. The infinite power has 'modalized', that is, 'modelled itself' into the forms which we have. have and for each one of us we can say truthfully that we are that power in the place where we sit.

97. That means you can sit under your chair and say quite truthfully, "I, the observer – ‘E-Y-E’ - in this place the knowing sentience – the ‘S’ - posits my being here. And The Infinite has posited me, and I am none different from The Infinite by that ‘Law of the continu-ah’.

98. So you can sit on your chair and say, "I am here God, self-posited." You don't think that in your sitting there that you are infinite. You think that in your sitting there you are finite; you are in ‘creatureliness’; you are created; you are arced; you are encapsulated; you are contained. Nevertheless, what is contained there is power of The Absolute, finite and modelled in the form in which you know yourself.

99. Now in the dream, in the nightmare, you have a peculiar sense that it's difficult to control the horrors in the nightmare, and you can wake up breathing heavily, glad you have a body to wake up to.

100. Now anything we can do is the derivative of a power possibility of The Infinite Sentient Power. So if we can have a nightmare, so can the infinite power. Now ‘night’ means ‘negation of power’: like ‘day’ means ‘analytical power’. ‘Day’ means ‘you are awake and analytic and active’: ‘night’ means ‘you are negated and crucified in your power’.

101. ‘Nacht’ - it means ‘the negation of your power and the crucifixion of it’.

102. So, in what is called ‘The nights of God’, there is a ‘pralaya’ - a panning out - and an abandonment of objectivity. “And in that sleep, what dreams may come, must give us pause.”

103. Think about that very carefully. What you have experienced in a dream, or a nightmare, is a state of non-controlled power to imagine things, including horribles.

104. Let's Just examine what ‘horrible’ means now. The ‘H-R’ in it means ‘hierarchy-discrimination. If you put this in ‘horreb’ and then add the ‘L’ to be ‘horrible’, we say it is ‘a working inside a being of a hierarchy of powers’. And the will to condense in that manner, to experience all possibilities - not merely the easy relaxed ones, but the difficult ones. And these are ‘the horriblenesses’.

105. Now imagine in the ‘pralaya’ - and in Hindu philosophy ‘pralaya’ is not static, it is a condition of preparation for the next period of objective manifestation - in the dream you experience exactly what the Almighty God experiences. He does it infinitely better than we do.

106. He examines; rehearses; experiments in the state of ‘pralaya’, which is a fantastic infinite dream. And in that dream, just like we do, he tries things out.

107. Imagine somebody is the enemy and somebody is the friend. And the friend of course gets killed, and the enemy is triumphant, and you sweat and wake up.

108. Now the waking up from the dream - and here the best oral tradition will tell you - to wake up from your dream is to fall asleep.

109. That is, you go into the external waking world of objectivity.

110. If I look at you and think of you as objective beings, that is called being awake, isn't it?

111. That is actually being asleep to the awareness of the invisible powers, which I know that you are. Just imagine your heat-auras are interweaving, aren't they? Supposing I give myself a little knock on my infrared sensitive cell and I see red sheets of energy, lapping in and out of each other.

112. Now we can focus our thoughts today with infrared sensitive emulsions, can't we? Quite easy. But there are also bio-magnetic powers also interweaving. So if I were to look at you with the eye of nitrous oxide, I wouldn't see you as objective, separative beings. I would see an ocean of turbulent psychic forces. Now which would I be awake in most? That one.

113. So the great mystics say when you are awake you are asleep.

114. But if you are asleep in a dream, and the dream is called 'consciously controlled dream', then you are awake.

115. Instead of forgetting that you are you in the dream and identifying with the pursued, terrified version of yourself. You identify with pure, sentient power, and then you dream deliberately. And then you are really awake to your creative possibilities. All great art - all great symphonies; great paintings; great sculpture - all great art is the product of a controlled dream in which the artist; the composer, listens and looks into his being, and he finds, in his being, powers moving about and they're his powers. And he muggles those powers, and he deliberately condenses them and produces Michelangelo's David or a symphony. Beethoven, Mozart, Bach, whatever. And he does this entirely by self-manipulation of power.

116. Now if he's doing that deliberately, he is truly awake. But it is possible - we know from our dreams, and especially our nightmares - to fall into identification and become objectively pursued by monsters.

117. How do you feel? Just do a little experiment now. Remember it is true your heat auras are interpenetrating. Remember it is true you can get an electromagnetic reading from your body today

- with sensitive instruments - 18 inches away from your body quite easily. So your bio-magnetic fields are all inter-relating.

118. And the feeling and emotions, and thoughts of other beings are weaving with your thoughts. Are you so insular as you thought you were? Don't you feel a bit nervous? Do you tend to contract and withdraw a bit from the bio-field of the person next to you (The stupid oaf!) – interfering with my brilliant thoughts? Or do you tend to incline towards something that's beating lusciously?

119. Now these inclinations which you feel are actual bio-magnetic facts. Now before creation everything is in that state of utter, indiscriminate weaving together. The word for it is 'chaos'.

120. The first state we have to examine in the dream is chaos. And chaos is the totality of all conceivable possibilities of reality before you order them. But they're all there.

121. That means that we, as individuals - we human beings as individuals - are eternal forms in chaos before creation are there, and we are all interweaving with each other, and developing inclinations and likings and dislikings; pulling some and pushing others, and that makes chaos before creation. And this is why it is said that when God created, it was an act of mercy. Because we were all interfering with each other, not all the time, all the eternity. Time was not yet. Now 'time' is 'the serial presentation of the phenomena of chaos in an orderly manner.'

122. The idea of 'ord' is the idea of encapsulation - the 'O'; of discrimination - the 'R'; and dividing the differences within the sphere of being, and that makes order.

123. Now the order gives you a little bit of a rest. When you're in a nightmare, it's a bit much if you have fallen into it. But if you were an artistic, creative person, and you deliberately entered into that nightmare knowing it was worth two million pounds in paperback when you'd written it. All the ingredients you need are references to physicality; sexuality; emotionalism; schemings of time; some marvellous ideals; absolutely arbitrary will interfering with everything! And you have the substance of a paperback worth two million pounds, immediately. All you have to do now is go home and write it.

124. Now if you want to write it properly, all you have to do is learn conscious, controlled dreaming.

125. Now we're going to say this. With The Absolute there are no accidents in the common sense of the term. The word 'accident' means 'that which falls to you, non-causally' - something you haven't deliberately set up as a cause, and yet it happens is called 'an accident'.

126. But in the infinite power nothing falls non-causally. There is always, at the back of every movement, an initiation. The word 'will' should be used only for 'free initiation'. And therefore, will is unconditioned. And in the unconditioned free chaos, a glance of consciousness - we say consciousness is a catalyst (the power is sentient, the 'S-P' belong together) and a simple look inside that infinite field of power **causes** - because it's a strike, a glance, it's like a lance hitting into the chaos and producing order.

127. When you look at something, you actually start analysing it. If you look with interest at anybody at all - take a bit of somebody and look at it - if you look very intently, the owner thereof will start becoming uncomfortable, and wonders what's the matter with the bit you're looking at.

128. Most fellows do it with legs and things like that. And the moment a man looks at a girl's legs, or Last night I happened to come in at the precise moment when there was a funny blonde creature from a chicken farm in America with a bubble top on her, singing. She had the biggest bust in the world. And they couldn't keep this out of the programme. The gentlemen who looked at it, admired it. She said that some people thought it was ridiculous. Well that depends on your standards of physical proportions. It's certainly not quite the largest I've seen, because I remember one lady of about 57, and she was only four feet ten and a half. For some reason she was proud of it.

129. But the fact is, that it caused driftings of the eyes. And the more the eyes drifted the larger they got.

130. Now those of you who've been to Africa, on Hottentot territory, know that the large posterior of Hottentot ladies is a product of male admiration. You can 'deposit' anywhere you're admired. Now that's magic. Remember that principle. Anywhere you're admired - if you're not careful - you'll grow it. That's why I used to stop my mother kissing me on the nose when I was little. I had a very hard time keeping it down below, sitting on (... ? ...) side.

131. Remember, sentient power feeds itself and grows by what it feeds on. And it feeds by imagination, and imagination means 'I make' - imago; I make with appetite - The 'M-A' means 'appetite'. 'Ma' - the principle of appetite - is the base of 'ma-gic'; magic; self-condensation.

132. Now in the absolute there are no accidents, so when the absolute field looked inwards, because there was no outwards, was there? No outwards to The Infinite. If it 'looks', it 'locks' internally.

133. Imagine yourself squinting and looking inside your own head. You can try it and feel the strain on your eyeballs. That's part of a yogic meditation exercise. Try and see your third eye behind there. Sometimes you find people - Dr Watts has no doubt has seen it on occasion - when the eyeballs roll up backwards and vanish, don't they? And leave white things there. And the irises have gone way back to look at something very important.

134. Now imagine in that condition you are in the physical parallel of the pre-creational condition of Absolute Sentient Power, internally converging, gazing in on itself. And this in-gaging creates tension on the inside and sets up a centre.

135. That's a banging inwards. It hammers, it's a Kentor (*cantor?*). If it's lucky when it grows up, it's a military kentor(d) (?). It hits on itself, and sound is alternation, and condensation-relaxation.

136. Precipitate-let go-precipitate-let go, and this is it (*Eugene sounds as if he is clapping here to demonstrate*) clapping.

137. It claps on itself like that, on its centre. And it's made the centre inside. You visualise yourself looking inside with power. You've got power because you can bend a finger. Get that power and then bang it inside yourself like that. and see how it feels, and you then see how God - that is, The Infinite Sentient Power - began the first act of creation, by banging on a centre which didn't exist until it banged on it. It brought it to be.

138. Now the word 'faith' and the word 'foot' are related together, and faith is that power which, putting its foot down where nothing is, posits something to put it on in the act of putting it down.

139. Feel that inside you. Can you feel it? Just go inside yourself and feel. That heart is not meeting without my permission. I am beating. It becomes habitual like gear-changing, now I am gear-changing with the base of my hand. Now pounding on your centre - and keeping your centre in being - very repetitive pounding.

140. Now there are no accidents in The Absolute, therefore creation was not an accident. It was a deliberate thing, a choice, and instead of Absolute Power being panned out flat, doing no-thing, it centered and made the great sphere we call the 'anima mundi', the soul of the world. (...?...) is banging on that sphere.

141. Now that sphere with the banging from outside is actually itself in the infinite motionless. But the banging on the outside tells the energy of the inside to rotate. So, it makes a mover inside itself.

142. Just as if you were to get a sphere, a coin and press it like that. And as you did so, the molecules inside would rotate and make little spheres within the big sphere. And we, and all living beings, are little spheres within the big sphere, which is the soul of the world.

143. And that soul of the world is beating like this. And we are beating inside as an echo on our heart, of the world soul. So, there is really a cosmic heart which is beating. And that heart of the world soul is called the heart of God.

144. Now we've got to examine this peculiar dialectic in The Infinite. The Infinite doesn't want to be frustrated. It doesn't want to be defeated, but it does want to manifest. But to manifest is to encapsulate - the sphere is a finite being - and these are necessarily limitations on free motion. So, in order to manifest it must commit itself to self-frustration.

145. So, we are all zones of self-frustration of The Infinite Power. If we want to know why we're not so happy as we might be, it's because we are frustrated. If we want to know why, it's because we exist. If we want to know why we exist, it's because quite simply that The Infinite Power, of which we are modellings-modalities; that Infinite Power pressing onto centres - the big centres and the little centres - and every new centre is a new experience. And when we experience, through emotion - we call it 'bliss' - and we are very, very happy. But if we experience impedances which we have not willed, we call it 'horrible'; we call it 'hate'; we call it 'anger'.

146. Now, if we observe that we cannot go from no-thing to some-thing without self-impedance, we need the awareness that to exist is to be self-impeded, and then to affirm that impedance as a condition of existence.

147. Now we tend to believe - as a result of what is called 'the fall of man' - we tend to believe that it should be possible for us to get our own way, somehow - by manipulations of various kinds - with other people, and subdue other people to our will, and not be defeated. And this is the desire of the empirical ego to be so damn clever, and so powerful, and so subtle, that it manipulates everybody in the world and gets its own way without impedance. It forgets that to exist is to be impeded. It forgets that other beings are continually in motion. I wish to move my knee to the right, and I bump into the sharp edge of this device. ... I could hurt myself because I exist. If I don't have a finite surface - a binding sphere - if I don't exist, I cannot be defeated. If I do exist, I can.

148. So we, the fallen human race, have this idea falling into objectification, that although we are objective, we can be cunning enough to get our own way. We can give people wrong advice,

so they will do something to our advantage. We can give them good advice so they will be grateful. We can do all kinds of marvelous tricks and get away with it, we think.

149. But we can't, because we are modalings - modalities of The Infinite Sentient Power, and anything we can do it can contradict in several ways that the objective fallen consciousness can't detect.

150. Now, when in the story of Jesus - that brilliant Jewish teacher - he went into Gethsemane, and he thought about this. He penetrated to this mysterious solution, with The Absolute Power which by its creative intent becomes called 'God The Father', is necessarily angry with the impedances which its creative action poses on it. But it's so intelligent, it knows that there is no other way of creating, other than by self-contradiction(?). And because it is not yet in time, it instantaneously, immediately, grasps that the only way to exist is to affirm one's own self-encapsulation, self-contradiction. There is no other way to exist. And because it's not in time, it doesn't have serial thinking, it has a colossal infinite of (..?..) it knows all about itself simultaneously.

151. So that energy that is frustrated in it, which is infinite anger at the self-frustration it is experiencing, is permeated absolutely by infinite love.

152. So, we're going to do the sign for Mercury like this: semicircle; circle, and cross. And you know the sign of Mercury is the sign of Hermes; (..?..); messiah - it symbolises the same fact. The semicircle at the top of the sign for Mercury points to the undrawn - the free spirit beyond encapsulation. To remind you - the semi-circle - to remind you of the infinity beyond, which is no circle at all, but is the cause of this arc being drawn. And that is the spirit. And then it comes, and it rotates and it makes the soul, that is, it encapsulates in its soullessness by self-encapsulation. It posits itself and the big circle it makes is the soul of the world.

153. And then it recognizes that it must affirm the limitations that creation imposes on the creator. Because the moment the creator exists, it's created is an object. And the object is made of the same power that the creator has. But the Creator is free spirit; The Creator is initiative; The Creator is Will. The Creator is Sentence and Power.

154. Therefore, whatever it is, the only thing it's creating is in its own image, in the image of God, making man. The image and likeness, the image as to the will, the likeness - that is the intellect. And the intellect is the inhibitor: and the will is the free power.

155. And if we see the semi-circle again. And on the one side we will have power. I'll put that there. The next is (..?..) "ā" looked up by you. That's power and this is sentence. And this comes in and rotates and it's soul.

156. And it recognizes immediately, not in temporal succession, but immediately, this encapsulation is unavoidable if there is going to be creation and the ceasing to be no-thing at all, to become something. And then the power aspect here, and the sentience aspect, appear below in the form of a cross, in which the vertical is the activity, and the horizontal is the passivity.

157. So, we take this one and go like this with it. This gets the point, and we have power, and go on the vertical below and we take this sensuous sapphira (?) one and put it in the horizontal. So, this sign like this, inside of Mercury is the sign of God incarnate.

158. But not in a temporal succession. We have to draw it like this - a semi-circle, a circle, a cross. Now we can actually draw it, continuously, by going in, round... You can actually draw without breaking the line, the semi-circle, the circle, and the cross. And the cross is a (.. ? ..) like that. A continuous line makes this (.. ?..). And so it becomes a continuity of sentient power. It is simultaneous. And we have to remember this.

159. Prior to creation, it is absolutely simultaneous. There are no accidents. It knows immediately the price of everything. And therefore, it is said, "The victory is won before the foundation of the world." - means exactly the implications of existence, and yet it wills to manifest in existence.

160. And we here are a product of that intent, that generation of inner tension, that that infinite power has made. We are it, mobilizing in the way we are, personally, objectively to ourselves, when we are subject to our own objectivity.

161. Now 'subject' means 'under-thrown'. When the power comes in, it imposes on itself, it imposes, it puts itself in the position of suffering its own consequences, of its own activities.

162. Now it is no accident to do this.. (?) . that is a positive passion and suffering, a positing of itself and a negation of itself to make itself finite and suffer it from the infinite and from all the other created beings.

163. Now that Jewish gentleman in Gethsemane is meditating and thinking about this. And He sees the truth - that unless you are prepared to affirm the limitations of existence - its existence in time in your own being - you cannot resurrect. You cannot pick yourself up unless you go down.

You must have a platform - an ultimate lowest point on which you stand - and there is no lower. And that lowest point is the point of crucifixion, the point where the power opposing itself, condenses itself on the intersection of the vertical and the horizontal. And unless you are prepared to affirm the limitations of existence and the totality of problems of temporalizing, then you are going to be in a condition of negativity, and suffer accidentally in the time-process.

164. But He saw that nobody knew about that anymore - they had forgotten about it. And being Jesus, he was generous. And like Kierkegaard he said, "If I will it for me, I will it for all men. So ,I'm going to tell them about it."

165. Now it's no good going in the marketplace and saying, "Mmm,"... Eating a banana in comfort ... Saying to the crowd there, "You know, it's (...?...?)you're crying, and you're worrying, and you're fornicating, and you're being unfaithful, and you're fooling about and you're getting into trouble for only one reason. It's just that you've not got control over your will because you're not simultaneous in your awareness. See you tomorrow."

166. You know they won't take any notice. They'll just look at you. And the psychiatrists - if it'd been invented in those days - would give you ECT for that remark. That's one of our greatest contributions to (...?..)

167. No, you have to do something else. All beings identified with gross materiality, that is, beings that think they have physical bodies, and there is only one way of demonstrating to them, 'This is the way'. And that way by physically getting crucified.

168. Now it's very difficult to get crucified officially with a big crowd unless you annoy a sufficient number of officials. You try it. You go out into the park in the coming days of warmth, which no doubt will come, and go out there and just annoy one man by saying something like, "You know, I remember six years ago we had turn-ups on our trousers, and they looked very nice. A cuff on the bottom of the trousers, and those days are gone and we're sloppy. It's very unhygienic. In those days when you had turn-ups, you collected dust and tram tickets, and all kinds of funny things. And you know what you did - it was different in the days when the empire still existed - when you went home you turned your turnups down, you brushed them. You had discipline." What does that one man do? Well he doesn't crucify you. He just walks away.

169. So what you have to do is find some official person and annoy that official person. And then you've got to find another official person and annoy that one. You must annoy people at the top. And you must annoy them by threatening their authority. You must actually shake them. Like Mr Jenkins was shaken this morning by Brian Walden.

170. Now if you can shake enough officials, then you can be crucified in public. Now before he got a big enough audience, Jesus used to just vanish. 'They saw him, and he was not there'. He goes in a pub, makes a little remark, and vanishes out of the snug. You never know where he's going to disappear to or from next. But meanwhile he's building up a colossal resistance from the authorities. And finally they get nervous and they say, "This man is a real nuisance. This man is annoying people so much." And is beginning to make people shout out at us, the authorities. No longer is there absolute trust in the gentleness of the police force. The army is under suspicion. Politicians are no longer believed. In the newest sectarian churches. (....? ...?....).

171. They are under suspicion. And this man can spread this disease of anti-authoritarianism, anarchism, over-throwing the government, by agitating. It is fitting that one man should die for the people.

172. Jesus said, "Thank God for that. I've been working so long, already I'm a nuisance." Three years it took him of concentrated criticism to get to the point where they said, "Right, we'll fix you."

173. Now all he wanted to do was get crucified in public, because then he could do a very peculiar thing. In the Old Testament it said, "Cursed is he that hangeth upon a tree," and that was taken as law. So, if a man was crucified - and that was a very common punishment in those days - if he was crucified, everybody said he must have done something wrong, and they just walked by or threw rotten eggs at him. 11130

174. They assumed that every person being punished by the government was in the wrong. "Cursed is every man that hangeth upon a tree." But he annoyed them in such a clever way, beautifully done, marvellously staged and managed. He got pinned up and everybody knew he wasn't guilty. Suddenly the idea that a man that's crucified is necessary a sinner vanished – they knew he wasn't. They knew he was just an agitator for freedom. And that upset them tremendously.

175. And when he was hanging up there, in those last few words - "Father forgive them, they know not what they do." - He didn't mean they don't know what a valuable boy they're killing up here. He meant, "They don't know what thousands of years trouble they're causing themselves." You see? That's what he meant.

176. And we've had, in fact, two thousand years of argument about that peril. And in the name of him, in the name of freedom, you've had tremendous persecutions and the deaths of millions of people. Persecutions, burnings, tortures, in His name. Now His name is called the most excellent of all names, that name 'Jesus'.

177.. The way it is spelt in the Hebrew tells you: energy; drive; keep your eyes open; precision. The name means 'affirmation saves'.

178. You find any difficult situation whatever that naturally you don't want to go into, because it's painful, it's horrible, and you say, "No!" If it can frighten me, I don't like being frightened. I'm going into it because I'm frightened. Now that's called 'The affirmation of the passion'.

179. The passion there is not a negative suffering of something imposed on us from outside without our will. The suffering there is self-imposed to investigate the meaning of the prodigal son. There's something you don't like, living in a pigsty, eating husks. Why not? Go down, live with the pigs, eat the husks, and then come and do a diet recipe on 'Pebble Mill'. You can get paid for it. I'm not joking, it's quite serious.

180. Find something really horrible undo it, and then give an interview. Now this is called 'the Jesus affirmation principle'. But there's a great law that says, 'Don't prematurely destroy the organism whereby you experience reality'. In other words, don't kill yourself too early. Wait till you've learnt the lesson.

181. I mean, I can afford it a bit now. I'm so old it doesn't matter. But I was more careful in my teens about what I said. Because I didn't particularly want to annoy the great authorities that would pinned me up then.

182. Here is the great mystery of 'the passion'. 'The passion' means I posit my power sentence and I negate it myself in order to investigate the conditions of the negation and their effects. That's passion. And that is the whole meaning of that period from Gethsemane up to the crucifixion.

183. Now let's compare that with the ordinary novelist's silly love story – 'Passion'. And see which we prefer.

184. Now, there is the thing in which he passionately loved her. In which passionately he would do anything to get her favours. Now that kind of passion means that you are 'subjected to', 'thrown under', the stimulus - the energy input.

185. Remember, that stimulus is an energy input, and the energy comes into your organism, and it forces a reaction that you don't will, and you lose your temper, and you find yourself shaking with rage. Or you see a beautiful maiden, or a handsome gentleman, and you vibrate with desire. But you haven't willed it, it has happened because the stimulating energy was not controlled.

186. Now that is called 'excessive feeling', 'emotion uncontrolled'. It's the substance of the horror films; it's the substance of romance.

187. Everybody would like everybody else to worship them, to need them. If you examine yourself internally you'll find - if you're strictly honest - you would like someone to like you. Now the moment you do that you have posited, outside yourself, another being on whom you - by your purpose - are willing to be liked.

188. You have made you dependent on something outside yourself. 'I want to be loved' – a popular song - by somebody other than myself.

189. Now that throws you into negative passion. That is to say you desire uncontrollably the creature - which you have defined - as essential for your happiness. I'm going to ask you: Which do you prefer - A willed entrance into 'the horrors' to investigate them: or a state in which a stimulus comes to you, catches you off guard and throws you into a subjective negative passive state? Which do you prefer?

190. Group Member: The former.

191. The former. Greta said the former. Good. It's the 'former'. The other one is towards chaos.

192. The former. When we say the former and the latter. The one we call the former is the formulator. It's the one that forms your being, that's how you say former. And the latter one is the one that lays you on the cross and terrifies you because of your passivity.

193. Now if you choose to do this you, convert the meaning of the word 'love' from 'I want you' to 'I will to do you a service', 'I will to develop you'.

194. Love is the power that works for the development of the potentialities of being and wants nothing for itself because it is infinite - there is nothing it likes.

195. What it is doing is willing the development of beings trapped in identification in their finite encapsulated creatureliness.

196. How do we feel about that?

197. The definition of love – I want you. "I love ice-cream," means, "I want an ice-cream." "I love your hair," means, "I don't know it's dyed." All kinds of mysteries like that.

198. The real thing, "I love you," means, 'I'm going to develop you whether you like it or not'. And I've got infinite patience. And I don't care if you get mad at me for saying so. If you get mad at me and hate me. I don't mind. It merely proves I'm making a mark, and I'm improving you by creating reactivity. And if I don't react to your angry retaliation - and I don't mind it – you know what will happen? Your retaliation will boomerang on you. I will give you what's called a pang of conscience after you've beaten me to pieces." But if I complain and insult you, then you know I deserve the beating.

199. This is the subtle technique of the cross. You are determined to develop everybody, including yourself. You know perfectly well that you're not going to like it because you've got inertias and identifications, and to break those is very, very hard work.

200. But nevertheless, you're going to do it. You're going to have reactions inside your own skin from ancestral inertias. And the same from other people - their ancestry inertias, and their self-imagery. And they are going to come back and hit you.

201. And if you react to their striking you, you have fallen into identification, and they are justified in hitting you. But if you don't react - and this is a peculiar message of Jesus - if you don't react and you say, "Okay, sorry for you, I annoyed you, that's why you reacted. It's my fault, hit me on the cheek. That one's already black and blue - try this one, I deserve it."

202. Now the person that's got mad at you then knows that if you're sincere - not just being a damn nuisance - that you are guiltless. He is the guilty one for losing his balance. 'Temper' means 'balance'.

203. If somebody provokes you and you lose your temper and you retaliate, you know you are at fault because in principle every being should be absolutely self-determined.

204. How do we feel about that?

205. Now remember when we did our triple circles, and the heavenly triad, and a hellish triad. We had Mercury recurring twice. Now Mercury means 'your mind'. Mercury means 'this threefold process: free spirit; souliness; and body'. And the three together held in consciousness are called 'Mercury', and they are the totality of your mental capacities.

206. Now, in the free state they are instantaneous. They see everything, not serially, but they grasp a pattern of events at once.

207. But if they fall into identification with the physical body, or any physical element of the external world, then that mind - that Mercury - contracts and it becomes so darkened that it can only see things one at a time, and only in relation to its frustrations.

208. So, it's called an evil mind. It is envious, spiteful. It is angry.

209. Now that's two kinds of minds. And we have a very simple test of which one is operating. If, in any relation, your mind is clear; non-serial; comprehending the situation fully - that's called 'The Divine Mercury'. But if you find yourself flopping; serialising; manipulating, that's 'Hellish Mercury', and self-darkened and committed to seriality and inefficiency - it can't win.

210. And there we have the two kinds of passion.

211. And I think we have a preference exhibited verbally, at least by some of you, to prefer the deliberate acceptance of the limitations imposed by being a creature.

212. We have a simple choice. The Stoics reserved the right to suicide. If it didn't go right, they could kill themselves. We have this choice; we can almost kill ourselves if we don't like it. But that is not the way, that's the back-out.

213. What we have to do to understand this most mysterious name, 'Jesus' – 'affirmation saves'. What we have to do is say that, "No matter what it is, I'm going right down the road to find the end of it. When I get to the end of it, I will know something - unity."

214. When you do a perspective of a road or a railway line, something that is wide apart here narrows, and on the horizon, there is one point. Now that's at infinity. In perspective theory, all lines that are in nature parallel converge to a point at infinity.

215. Now infinity is the same thing as the no-thing from which we started to become existential beings. And we are inside an ocean of no-thingness now. And we, with our bodies and our minds and our private thoughts, we are the objectification of that infinite ocean of sentient power. We are the instruments of that ocean of power. And without instruments it cannot manifest. And this is the peculiar nature of man.

216. Notice the difference between the minerals that lie around the place like rocks; the vegetables which grow; the animals that run about, and man. Man is peculiar. Man can actually think about his origin. He can study the mineral, the vegetable, the animal, man, superman, God. Man is a very weird thing.

217. He is a specially precipitated instrument of the infinite power which is God. And without man – articulate; clear thinking; truth-telling to himself - God cannot manifest in time.

218. So that the function of man is to be an instrument for that infinite sentient power in the time process.

219. And to learn how to say the things that the infinite sentient power wishes to be said in the time process.

220. Man is peculiar. He's the only being in the whole universe that can study the universe; that can invade the universe; that can go to the moon, to the planets, make space platforms, travel beyond the solar system, which he will do. He can penetrate to all mysteries as an instrument of the absolute power of which he is a precipitated modality.

221. And he has forgotten about that. That is his job - to represent God in the time process, as God wills to be represented. And not to fall onto an egotistic centre, and think he's only got to do his own thing regardless of his origin - Power, God - and regardless of the wills of other beings.

222. Now that puts a tremendous responsibility on the individual human being.

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