

‘M137 – ILLEGITIMACY OF GOD’

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.*

TRANSCRIBED BY BOB HARDY.

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1. We are going to talk about the illegitimacy of God. And before we can do this, we must begin by defining the nature of ‘law’.
2. Now law in the dictionary and elsewhere, is defined as, ‘That which is laid down by a superior authority to be applied to beings of inferior authority, for their obedience’.
3. The word comes from a word meaning ‘to bind’, as well as ‘to lay down’, and ‘to lie’. You will notice a peculiar play upon these words. That in the one case you can say ‘I lie’ - meaning ‘make myself horizontal on a bed or on the ground’: or ‘I lie’ meaning – ‘I misrepresent myself.
4. Referring to objects where you use this verb ‘to lay’. It goes transitive and goes over to an object - as when a hen lays an egg. But in all of these cases, the fundamental concept is contained in the letter ‘L’. Which letter means ‘to bind’ and ‘to goad’,
5. You might not recognize this letter as meaning ‘to bind’ and ‘goad’ in English. But if we write the same letter in Hebrew, we find that all we have done is cut a portion of this letter away and retained a bit of it to express this concept.
6. Now if we were to get a tenth century manuscript in Hebrew we would find the same letter was written - quite a long letter - and it tended to keep getting mixed up with the letters in the other lines. And it was decided to shorten it a bit to make the page more legible.

7. You can imagine writing the word 'Hallelujah' a thousand times on the same page, and then trying and sort it out.
8. You can see that really if you if you take a long handle and a little bend on the end, you have a very good representation of an ox goad which is the original drawing from which this letter derives. 'Lamed' means 'an ox goad'.
9. Now you know that in the bible, the images used there are to be in interpreted in various ways.
10. Theologically four ways are permitted, even to the profane. You could think that an ox goad means quite simply 'a goad for goading oxen'. That is to say a long piece of wood with a sharp end on it, forcing it into a certain kind of quadruped, and making it drag ploughs about, or turn water drawing devices. That would be the grossest material way you could think about it, and it would in fact be quite legitimate. That is to say, quite binding.
11. The ox goad is a symbol like everything else used in the sacred scriptures of the world which.. (Incidentally if my face gets black through wiping it with this chalk every now and then, I want it to be assumed that it is a sign that I am not a racist.)
12. Now this is quite important because all the nations of the world have in fact been bound by this technique of ox goading. In the bible it says a funny thing, 'The ox is allowed to eat of the corn that falls on the threshing floor'.
13. In Manchester University, this little text some years ago was re-interpreted. That is, the word 'ox' was removed and 'working class' was re-inserted as a definition. And it was decided that this particular passage in The Bible meant that 'ordinary working people shall be paid sufficiently from the products of their labor to enable them to keep eating and working and breeding new workers to take their place as they drop dead'.
14. This was called 'The subsistence theory of wages'. It was derived, like most things of the human race's greatest values, from scriptures of religious books written long ago.
15. We have to consider the nature of this binding and this goading.
16. When you form a letter 'L' you do so by wiping your tongue against your palate. Not with the intention of drying your palate, but with the intention of making a particular kind of noise meaning. 'I join you, and in the act of joining I stimulate you'.

17. Supposing the tongue is coming up here and wiggling like it does to form an L. If you start to make an L in your mouth - would you all like to do that? I won't listen - just go and say an 'L' mentally and you will find the tip of your tongue starts to curl, and you then proceed to drag it over your palate.
18. And this form - as you can see - of your tongue curling, bears quite a resemblance to this letter 'L' in its original form. All that has happened is that we have taken the tongue out and used it in the position in which it pronounces this sound, and made out of it a glyph. A symbol of stimulating and attaching; to drawing; dragging; hanging onto; linking; all those functions where you have a gentle subtle method of hanging onto a situation or a person, stimulating that person so they don't mind being hung onto.
19. All such modes of tying a situation, either with a cord called ligature or with lovely words out of the instrument of now called lingua - the tongue, or by various other link factors which human beings possess.
20. If you put your hands together like this - by crooking your fingers like this - you have made a proper 'L' symbol with your hands and illustrated its basic idea - it is a link. But in the act of linking, the two elements catch each other, and therefore if we take element A and element B we see that in the act of the two elements touching each other, they stimulate each other.
21. But in fact it is impossible for two beings to touch without touching each other, and if they are capable of any reaction at all, then the stimulation of one being by another means that the stimulated beings will react in some way.
22. Now if we like to take this concept to its term, we start the cord or ligature going round until we get the ends and tie them together. When we have done this, we have made a binding line - a circumscribing line - and this line symbolizes anything whatever upon which any control whatever has been imposed. So the concept here on the 'L' - the ligature, the link - fundamentally means there has been circumscription of a situation by a force with enough strength in it to control the things around which it has placed itself.
23. Supposing a little boy took a paper chain and then ran all the girls around on May Day and tied the two ends and thought they were all his. It is probable that if the girls were as well fed as most girls are today - at least in the west - that they would be able to break his binding chain

and run away. But if you were to bind them with a nylon thread of the thickness they use for catching whales, and tie it very tight, they would have difficulty in getting away.

24. Now if they were unable to get away they would accept - because they would have no alternative - that this binding was a genuine binding. But if they could actually break the chain as they would a paper chain if they wanted to, they would not say that it constituted a real binding law, but a fantasy - a figment of law.
25. So, when we are considering law, we are going to consider it in a quite complex way.
26. First, we are going to consider that the very first law that came into being within The Infinite was some order of location.
27. Imagine the infinite ocean - we have represented it by the paper normally, and we will do it again - imagine this paper to be undulating, and allow it to be extended infinitely, and to be superimposed above and below by other sheets of paper so we will have a three-dimensional continuum, undulating in this manner.
28. If it were infinite and there were no rotating forces within it then we would have to say that that infinite was not in any way subject to bondage. And therefore we would have to say it was not subject to any ligaturing, and therefore not subject to any law.
29. So, when we come to use this word 'law' as meaning 'that which was laid down', we don't have to think in terms of a flat earth concept, we have to think of any force which is capable of surrounding a zone containing other forces: and the binding force being so strong that the forces in there cannot break out.
30. Now imagine within the infinite field that such a force meandering about never meets itself, this is the infinite maze, - 'Mazey Mary'. If it never meets itself, it never encloses anything but if at some point in its meandering it finds it has closed itself and wants a way out, it will have to cross itself and at the point of its crossing it will find it has circumscribed a zone.
31. Now you may have seen in the case of rivers meandering, a straight river started straight will start wearing its banks out, and increase its meander like this until at a certain point it will cut itself off.
32. This can be demonstrated with fluids like water, or air, or a variety of other substances where - if the undulation gets too big - it cuts into itself and the forces then run round and 'island' a

portion of that space. And the moment this island is created, we now have a first order law.

That is, we have something laid down; a restraint; a ligature, and we can proceed to consider it.

33. Now at its simplest form we will draw a circle. And I don't want you to think that this circle drawn upon this paper merely represents a function of the paper. But that at that point the paper is itself going round like this, and thus keeping in being this order of cyclic motion.
34. Remember the paper itself is fundamentally made of force, of energy. It is made of molecules; it is made of atoms; electrons; protons; neutrons a variety of other concepts of particles, which fundamentally are units of energy. And these energy units are rotating, and this rotating is creating this ligature.
35. Now the very, very, first ensphering - the very first cyclic motion - the terms of which were tied together constituted the first restraint within 'The Infinite'. That' first restraint was called the Rota' or 'Torah' - the Hebrew Torah which means precisely this law, this ligature, this binding - is exactly the same word as 'Rota' this wheel that Rotarians wear, and for the same reason. This zone now circumscribed - imagine this zone is the only one within The Infinite - then this zone is the only law-abiding zone within the infinite.
36. If we do not draw a circle and constrain the area within the circle so the beings or forces within it cannot get out, we have not actually made an effective law.
37. So, supposing a being outside here decided it would make a law and started going round and had not got a very good memory, and so suddenly on the way around it forgot about it and went away. That would not constitute a binding law on the little being in that space.
38. So that real effective law is only a force with an actual power to constrain the beings within its own area. Now it is absolutely necessary to understand this - that the concept of law, the concept in the intellective man - is one thing; and the fact of effective law is another. We can have a concept of a force that would bind and subdue every being in the universe, but finite man on earth has not yet found that binding law and constrained it to his will. So, it remains for him, an abstract idea.
39. Where men in groups get together to impose a law on their members within the group, they never do it by a meeting of all the members of that group equally.

40. Where there is a law imposed upon a group, it is imposed by a minority within the group who see the meaning of binding before the others do. If we take a simple example: one man, one lady, and one child, now there is a primitive community. Now you can see by the shapes of them that the man is a rather twiggy kind of being; the lady is rather broad in the beam; and the child is rather smaller than both. So if we were to have a three-power conference about law with this man this woman and this child, we cannot conceive that the three of them would have exactly absolutely identical thought processes; feeling processes; volitions; and information about their environment.
41. It is probable that as a father and mother they had more experience, at least in one respect, than the child. That they have more to say about those things. In other words they would have more effective power. In the event of the child trying to kick daddy on the shins - you notice that I drew the father with a very big foot - that was for kicking the child back as hard as the child could kick him.
42. So, if the father made a definition, "I have laid down the law thou shall go to bed at 6.30 in the summer." and the child it's likely that the father could kick him with his big foot and the child would then go.
43. And there is an inequality physically between the three; there is an inequality intellectually; there is an inequality emotionally; an inequality volitionally; and an inequality of actual information contained within them. So we got already here four orders of inequality. So we can't expect this primitive commune of three people getting together to be able to come to an identical solution to the problem of what shall constitute the rule of binding.
44. I know today that a lot of children have been bound to the television as a means of releasing their parents from considering what to do with them. When I was a little boy and televisions did not exist, the obvious thing to do with them - if you had right kind of father, or you where the right kind of father - was first to train them from the cradle by bellowing until they were completely intimidated by the voice, and then put them to bed as soon as you wanted them in bed and tell them that, "Children were to be seen going to bed and not heard."
45. And this was an actual imposition by a superior force. And the only valid law is a law that can enforce itself.

46. An advisor to an American president on one occasion had listened to a speech by a certain gentleman and he was asked, "What do you think about it," and he said "Very good, but you made one mistake. You commanded something that you could not enforce." it is a very big rule of statesmanship never order somebody to do a thing if they have the possibility of disobeying you, because it makes you look ridiculous. if you can't compel them don't order them, merely request them and then if they don't do it you can just say, "You're a rotten type," and hope to strike them in the conscience. So, we are distinguishing now between real effective law - the law of superior forces imposed on inferior forces - from the mere idea of this law.
47. Some people have a mere idea that a modern civilization of the West is law abiding, and then they say, "In principle". There is a quota of so many thousand murders per year and so many thousand robberies per year and so on.
48. There are a lot of people who are not obeying these verbal definitions of what is, and what is not, binding, illustrating that the forces giving the orders are not yet big enough to get them obeyed.
49. Now let's go back again to the founding of the first law.
50. Within the infinite fields of force from which the universe derives - the original motion of which was a pure undulation not a rotation - within that infinite field of force prior to the appearance of the first rotation, there was no binding.
51. Now we cannot use the word 'law' unless there is a binding, and therefore we must say of this infinite - this infinite force that is there prior to the first ensphering or circumscribing process - is pre-legal.
52. Now you know that in all the major religions that The God - as opposed to any small god you care to think about - 'The God of Gods' is infinite. "No man at any time has seen The Father," - this means that no finite sense organ can perceive an infinite field of power.
53. Consequently we have to say that the infinite prior to that ensphering process is not legal.
54. The appearance within infinite space of an ensphering process that marks out a sphere, and binds it and constrains it so the energies inside cannot get out. That power beyond this which initiated this binding movement is not itself in any sense bound.

55. Paper - 'Pa-Pi Ra'. "Pa' is reasonable. This paper (imagine its undulations of itself) - infinite undulating power, is not in any sense bound by its own process. It is not inhibited in its infinite motion, and is therefore not legal.
56. In The Gospel of John where it begins "In the beginning was the word and the word was with God and the word was God" in the original - because the Greek does not have an indefinite article - for metaphysical reasons it says "in the beginning was the word, the logos," - which implies defining process and logic. And this 'logos' was with 'The God'. Here we use the definite article – 'The God' - and this logos, this word, was God.
57. If they were to translate this into English, they should say, "..was with The God and was a God.'
58. 'The God' means 'The Infinite', so that 'The Logos' is metaphysically called 'a second God to The Infinite.
59. Now it is this 'Logos God' - if you care to trace the word 'law' you will find in some languages it will turn from law, and the 'W' will become a 'G' – 'lagen', 'lagu;', 'log' - all the same word. Fundamental idea – 'Tie the things up so the things inside cannot get out'.
60. Now the very first big binding force was called 'The Logos', and this first binding force was generated as one. So, the word that is translated 'only begotten' should be translated 'unifacally generated'.
61. 'Only begotten' does not mean that there was one of these beings generated in the sense that there was only one being on earth. But it means that it was generated by a unity power - this one sphere. This is why some scholars would say translate it, "The uniquely born."
62. 'Uniquely' - that is, a unity principle is there - the energy generating this monopoly.
63. So that when we come to consider the theological implications in the fundamental tradition behind Christianity, we see that the very first sphere - the very first binding force that appeared within the infinite, is necessarily a force of unity.
64. Now unity implies that there has been a marking out of a zone; a tying; a uniting of that zone by some binding force. And the very first one of these within The Infinite was called 'The Son of God'.
65. Now this was long before the earth exists, or the sun, or the stars, or anything else. It is the first primary turn within The Infinite of the power of The Infinite.

66. The power of The Infinite, then in relation to this sphere, is called 'The Father, or 'generator of this sphere'. And therefore, this sphere, this cosmic sphere, this logos, is called 'The son of the father'. 'The Father' is 'The God' - that is the infinite power; 'The Son' is the first circumscribing within this power, initiated by this power. So that the will of The Infinite to generate this power within itself cannot contradict its will to generate it.
67. So that this sphere, which is brought to be within this infinite, has a will like its own generator.
68. Imagine the force of the father principle, The Infinite, that is coming in and making this mono-generated sphere. It is the will of The Father coming in - the will of the generating force coming in - to make a one sphere. And as it is The Father's energy coming in all the time to make this sphere. There can be no quarrel with itself about sphere making, because it is its will to make it.
69. Therefore this sphere, if it speaks, will say, "**I and my father are one,**" and, "My father works and I work." "What my father does in secret, that I will do openly."
70. Now observe this dialectical trick. Prior to the formulation of this cosmic sphere, there is no object within the infinite. 'Object' means - 'a sphere thrown'; 'an orb thrown into the infinite by the infinite', a self-precipitation of the infinite.
71. So, prior to this generation of this first sphere there is no orb, there is no object and therefore whatever the infinite is doing it is doing in secret. But whatever it is doing in secret results in the appearance of this first cosmic sphere. This first cosmic sphere is now manifest, so that The Son - that is the sphere can say - "What The Father does in secret - that is, within The Infinite - that I will do manifestly, as a sphere, as a cosmos, as a universe."
72. Now we see here a very peculiar thing - that what has been laid down by The Infinite is this primary sphere.
73. So, this primary sphere which it lays down is the first law of being. And that is why this term, this Logos - used for 'The son of The God' - this 'Logos' means 'law', because it is laid down. So the very first sphere that is produced within The Infinite by The God (the infinite God), the very first sphere that he produces is laid down by him from the foundation of the world.
74. And therefore, we can understand why it says, "This is the stone - the corner stone. This that was laid for the foundation of the world. 'World' means 'the power that is ordered'; 'the power

that is circumscribed'; 'the power that is rotating'. The very first circumscription was the first laid down law.

75. Everything that subsequently appears within this sphere is subjected to that law.
76. Now let's draw the same law again without the letters to confuse us. God The Father's energy comes in and rotates and ligatures itself. It has now made a sphere within The Infinite, and this sphere is nothing but the energy of God The Father - that is, 'The Infinite Generative Power', and it has become here - in the zone of this sphere - its own law; its own cosmos; its own logos; its own object. And therefore it can say - because it has called it 'Its Son', to which it has given birth within itself - It can say, "This is my beloved son, in whom I am well pleased."
77. Now I am well aware that this is not the sort of Christianity that is normally given in a church. But there is a very good reason for not giving it in a church which any archbishop will be prepared to tell you over coffee and biscuits any morning you care to call on him, if he is at home.
78. The point is that there are beings in the world that have not had a metaphysical education, because there just hasn't been time to give it to everybody. And consequently some people are unfamiliar with certain theological concepts. And therefore, it would be a waste of time to spend the first morning defining the kind of stuff we are defining now - and then say come again next week - after an hour's conversation. It would take many, many, years to get the basic concepts right.
79. Meanwhile the archbishop would not be able to attend to rather wider matters. So he delegates this educational process to other beings, bishops and whatever other things there are below the bishop level.
80. The necessity of educating the things within this sphere is presupposed in the creation of the sphere. When the infinite force binds itself into a sphere, it traps - within itself - itself.
81. It is the infinite field of energy; we can write 'God the Father' anywhere we like (the 'GF'). We can write 'God The Father' in the center of this. It's all 'God The Father', but when we change the function we change the name. So that the generative force - where it has become sphere form - receives a new name, namely 'The Son Of The Father'.

82. Within this Son therefore, everything else that is produced by the behavior of the generative power within that sphere is forced by the enclosing wall of that sphere to go round and round and round.
83. So if I get a balloon and blow the balloon up, and I haven't blown it up so tight that it will burst, and then I say, Right, I am going to constrain the skin of the balloon," and I had a certain amount of air contained with the balloon, and then I blow a bit more air into the balloon. The air that I blow in will have to go round because it can't get out of the skin of the balloon – it's constrained within it.
84. So, if we were to study - with very clever machines not yet devised - a movie of the molecular motions of air within a blown-up balloon, and then put them in slow motion so we can watch them. We will find that all the molecules of air inside that balloon were spinning, rotating, rushing about, colliding, but all the time subjected to the constraining forces of the skin of the balloon.
85. Now in exactly the same way we on earth; the earth in the solar system; the solar system within the star system; and the star system within the whole sphere of Macrocosmos are bound, actually, broadly to do what we do.
86. Now you can see that if a force inside rotates, crosses itself and makes another little circle within, then we have another law.
87. Every time a new circle comes into being, we have a new binding force, we have another law. And therefore, although there is only one supreme law - the law of 'The Logos'; or the law of ensphering; the law of cyclic action; the law of cycles of rotations - although there is only the one supreme law - everything is made of cycles, of forces - nevertheless, within the one big macrocosmic law there are many little laws.
88. And each law is effective at its own level. And the skin of a man constrains the cells within his body more or less - unless you use knives upon it - to stay where they are and get on with their work. The cells in your blood system are constrained to go round the circulation, within the arteries and veins, working within the confines of their walls. These walls are effective for them.

89. Thus, a white cell pursuing bacteria inside your blood system is constrained to stay within your blood system, except under very special circumstances where grace operates in the form of a rapier to let them out.
90. We then see that within the one first big turn - the creation of the macrocosmic law of The God - there can be within it any number of smaller laws. And these laws be effective within their own domain.
91. That is to say we can imagine a force coming in and making another turn, quite large, and capturing within itself two smaller turns and holding those turns so they cannot get out of the one binding them. Although this one binding them cannot get out of the macrocosmic one.
92. Now you can see here the root of 'The divine right of kings'.
93. Let's go back a moment to the law that the ox is allowed to eat of the corn that falls on the threshing floor.
94. In religious terminology it is usual to refer to men in various ways according to the way they behave. Once upon a time a very long time ago, before fire was invented, men just went about suffering the weather and doing something about it from within themselves. So if the weather was cold, they did a spot of rapid breathing or hard emotional activity, a corroboree or a round dance of great vigor, and they got so hot they did not need to invent fire.
95. So, they had a law of their own of a certain kind. But you know that people are not equal in their thinking; their feeling; their willing; their physical gifts; or their experience.
96. And therefore, within these very primitive groups, some of the people - through accident or design - had obtained more experience than the others. And those superior beings could, in fact, start constraining those with less knowledge.
97. So, we find that the men who discovered how to make fire - the anthropologists invented this by watching lightning coming out of the sky and setting fire to forests - that might have been one of the ways. The schools of initiation say it came another way as well, far more certain than accidental fire by lightning.
98. Once fire was discovered, the men who discovered it - necessarily a very small number in the main mass of men - had now got a new weapon. They could in fact take their flame throwers of their day, and scare their contemporaries, and drive them away from valuable things. And drive

them into corners. And once upon a time they used to set fire to them in very large numbers if they didn't want.

99. Now the ones who had discovered this weapon, this fire, were able to scare those who had not discovered it. And thus a new type of community came into being – 'the fire-making community'. Every time there was a new discovery something disappeared, because this new discovery had been made. Thus as soon as men had discovered how to make fire, they did not find it necessary to do running on the spot commence to keep warm. So they didn't bother. And we as their linear descendants ordinarily would find it quite hard to keep warm sitting on a chair in the open air in middle of winter. Whereas our ancestors could have done that, if they had invented a chair.
100. What we actually find, no matter how far back we go, is that the anthropoid beings, those man-kind beings, were at various levels of development. Some had less knowledge, some more. The ones with the more knowledge were able to effectively control the ones with less knowledge. And so there began a series of what we call 'Schools of Mysteries'. 'Mystery' actually means – 'keep your mouth shut'.
101. The very first men who rubbed together two dry girl guides and made a fire, promised each other not to tell the other boys how to do it. Because if everybody could set fire to everybody, it would equalize itself. Actually there is no danger of everybody getting this type of knowledge, because of the inequality of stimuli.
102. All beings, all living beings are protoplasm. This protoplasm is fundamentally identical. This protoplasm has the power to receive a stimulus; to react to the stimulus; to record the stimulus and the reaction, and to modify its behavior in the light of the stimulus and its own prior reactions.
103. But not every protoplasmic body receives the same order of stimuli. So we find that in fact we have laws within laws, wheels within wheels.
104. Let's remind ourselves that the infinite itself, an infinite power, undulating - not rotating - is pre-legal. There is nothing whatever legal about God the Father. But the same Infinite Power producing this sphere is Himself the cause of the first law. Now when that first law has come to

be, then it becomes possible within that first law for subsidiary laws. But the purpose of The Infinite God to make this object, to make this macrocosmic law, is peculiar to himself.

105. He has made the first ensphering process for some purpose that he has, which finite men cannot of themselves comprehend. He has made this first sphere, and right at the beginning there aren't any subsidiary spheres within it to argue with it. But once He has made it, then all the forces, internal to it, have to go round. And in the process those forces rotate, and they produce subsidiary laws which are binding - each on its own zone.
106. Now because they are binding, the same thing occurs internal to them. The force inside them is bound to go round and makes a subsidiary law within the second law.
107. We will call the first macrocosmic sphere 'First Order of First Law', and the second one here - the sphere within the sphere - is 'The Second Order Law', and the one within the second one is the third. And we can go on doing this smaller and smaller, all the time making tinier and tinier laws within laws, including mother-in-laws - I heard someone say that.
108. And consequently we find there is a law governing molecular compounds. There is another law within this - the law of atomic relations. And within the atoms, the law of sub-atomic particle relations. There are laws within laws within laws. And the law of the tiny little particle inside is not identical with the law outside it. So the law governing the behavior of sub-atomic particles is not identical with the law governing atoms in their wholeness. This is not identical with the law of molecules in their complexity. The law of molecular structures in the mineral world is not the same as the law in the world of organic compounds like proteins. The law in this other world of highly complex organic substances is not identical with this solar law, this sidereal law, and this macrocosmic law.
109. Right down to the tiniest existential particle everything is bound, everything is subject to law. But this law was brought into being for some secret purpose of The Infinite. And therefore, in all the religions where it refers to God creating his creatures it always says, quite calmly, "And he created us for himself."
110. This sounds like supreme selfishness, which of course it is, but He has the supreme force that can constrain effectively within his law, all his subsidiary creatures.

111. So here we have the statement that we can make very clearly - that God The Father himself is pre legal. He is not in any way subject to a formal constraint.
112. Now when a being is able to will without a formal constraint of any order, then we can say - His will is arbitrary; his will is inscrutable; ineffable. It is beyond the comprehension of any finite being whose thought processes are subject to the law of thought processes - that is, the law of formal association, by space, by time, by series, by emotional tone, and so on.
113. All those finite creatures who have been produced within law within law down to the tiniest bit. All those finite creatures cannot of themselves comprehend the law that is above them. Just like the white cell in your body going about chewing things has no idea that you exist. And thinks of these lovely arterial streams are specially invented by God to amuse this cell. And does not realize that it is fulfilling a larger purpose. So a man within macro cosmos has no idea about God's purpose for God, in the act of creation.
114. Now if we care to think about this, no matter how small we may draw these circles within the big circle, every time we draw a circle, we always leave a bit of white paper within it. Now this fact is the origin of the concept of the imminence of God.
115. God The Father exists beyond this first big macrocosmic sphere, but the same paper goes beneath this line drawn, and is inside every line drawn, and is still what it was before the line was drawn.
116. It is still paper within the circumscription. And this means that any being whatever drawn within that large circle still has the original qualities that were within The Infinite prior to this circumscription. And consequently we have to say that inside - every being - whether it is mineral; vegetable; animal; or human; angelic; or any other order you care to name - whatever it is, its center is still free. It is still in touch with itself - the paper is still itself. Consequentially there is essential freedom at the center of every individual.
117. Now let's consider the meaning of this, when this infinite God creates this macrocosmic sphere - which it calls 'Its One-ly Begotten Son' - it proceeds to make other sons within itself. So there are within this sphere innumerable little spheres, each one with the same divine consciousness that is the property of the infinite, and which cannot be destroyed.

118. Therefore, we can understand why it says in the Gospel of John that, "To everybody that can comprehend the meaning of this, is power given to become the Sons of God." That is to realize that the one big son here - created by this generative power - has generated within itself other sons. Because each little sphere is a son created by that infinite, either immediately - the first macrocosmic one - or mediately, through it.
119. Mediately, The Father's energy goes through it. and works within it, and gradually leads all the circles produced in here into a pattern. So that within this macrocosmic sphere, the purpose of The Infinite is to be realized. And the purpose of The Infinite cannot be a purpose that would refute The Infinite.
120. Therefore the infinite coming in to bind itself, to objectify itself, can only have - as its purpose - the creation of an infinity of divinities. That is to say, the mere fact that it makes an object at all means that objective existence has a real meaning for the infinite. That the incarnation, the embodiment of the infinite within the finite, is meaningful to The Infinite.
121. This means to say that every individual human, being every individual animal being, every individual of any order whatever, has an absolute justification in its being. And that this infinite being is purposing, within this macrocosmic sphere, to educate to this truth - the truth of free self- determination in conformity (a dialectical opposition) self-determination in conformity with the infinite purpose.
122. It is to create beings who are free, and who within their own centers can freely will and know what they are willing.
123. This is the supreme purpose. To create an infinity of beings who will know what they think; what they feel; and what they will. And will be absolutely self- determinant within The Infinite. And when they are absolutely self-determinant in this way ,then they will be fulfilling the purpose of The Infinite.
124. When we consider this very carefully. Within the big sphere there may be a lot of spheres and any subsidiary sphere contains the power - the sentient power of The Infinite circumscribed - simply by rotating force outside it.
125. Sentient power - the first two letter of the word 'spirit'. The rest of the word means 'run about until you get crucified': These spheres of sentient power can do a very peculiar thing from the

generation of the second order spheres. They can do something that the first order sphere could not do.

126. The first order sphere - before spheres were made within it - could have a relation with The Infinite, but it could not have another finite to relate to. So that its relations with The Infinite constituted a dialogue between The Infinite and itself.
127. But the moment second order laws, or beings, were produced within the macrocosmic sphere then a new kind of relation was possible - the relationship between finite circumscribed beings.
128. A point of contact exists here where this 'A-S-P' and this 'I-S-P' can in fact stimulate each other. And they can do this either in absolute law conformable ways, or they can do it in other ways.
129. Because they are self-determinant as sentient powers, these two beings can will to act harmoniously or they can will to act unharmoniously.
130. Now constrained within this large sphere so they can't get out of it, but within the sphere they are free to behave or misbehave. In the second order being therefore, comes into being relation by contact. This means in the second order being there is a second order law - the law of the external stimulus.
131. When the external stimulus comes from 'A' to 'I', or 'I' to 'A', then if 'A' sends a stimulus to 'I' and vibrates by contact, 'I' can vibrate back and do something in return to 'A' or can say, 'I'm not responding today. I am not listening. I will keep calm. I will not let him know that I have received a message.'
132. This is within the power of either 'A' or 'I',. So that from the moment of finite physical contact, a new law has come into being - 'The law of the external stimulus of the finite order'.
133. This means that a new danger has appeared, because for every new virtue you derive ,there is always a new danger. 'A' can now tap on 'I' and play a little bit of Bach rhythm there, and find - like Samuel Butler - that Bach is not very nice, he prefers Handel. You may know that Samuel Butler thought Bach was no good at all, and Handel was very good.
134. Supposing 'A' is a Handel fan, and this fellow is Samuel Butler, then he can be very pleased. But if he plays Bach then he will be displeased. So that with the possibility of the emergence of an external stimulus came the emergence of the possibility of receiving a stimulus from outside

that was either pleasant or painful, and therefore the possibility of responding reactively or freely.

135. If you responded reactively you would go under the law of the external stimulus.
136. Supposing somebody knows about this law of the external stimulus, and they know that a finite protoplasmic being has only finite absorption capacity. So that if they come along and start prodding a person in the ribs, one little prod will just annoy him a little bit, but a lot of prods will result in that person lashing out. If they know this, and the recipient of the prods does not know it, then the recipient of the prods is under the law of the external stimulus, while the other party is not.
137. Now you can see here why Solomon says, "With all your getting, get understanding,"
138. Imagine the situation where within the sentient beings are subsidiary sentient beings. They are all 'S-P's - they are all 'selfish persons'. And they can all have external stimulus given to them from each other, and also from the binding law of the sphere in which they exist.
139. Thus, an astronaut on earth can presume that he will go out and then he can get so far and then he finds a binding force that is too strong for him. He accelerates the thing so far and then he finds he has not enough energy to accelerate beyond this. So he has to orbit at a certain distance. Always he needs more power, more power, more power, to transcend the limitations placed upon him. Hence all sentient beings; all spiritual persons; all selfish persons, continuously tend to pursue power, to break the binding laws placed upon them.
140. Now we have two things - the infinite's purpose in creating The Macrocosmic Logos Sphere, which has produced within that sphere, beings who agree with The Infinite's purpose. The Infinite's purpose is to make infinitely free beings: and an infinite number of them, in infinite relations, to make infinite joy out of these relations.
141. But within that sphere there are subsidiary spheres, and each one of these spheres is a constraining force upon beings within it, and will act in fact to constrain those inner beings to obey its own law.
142. So if we now say here is a Russia, here is China, here is the USA, and in the middle there is Great Britain. Now when we see this situation, we find the central government in Russia desires to dictate up to the limits of its own authority - right to Vladivostok; China wishes to do the same;

the USA wishes to do the same.; Great Britain used to wish to do the same, and still does of course - the technique has to change.

143. Every one of these spheres is a jealous God. It does not like its constituent beings within it rushing about on its holidays without a passport. Because if this happens it cannot balance its internal economy.
144. Now all the governments of the world contain men who are very special kinds of men. Because in fact they have received an initiation of some order, into the principles of government - that is, into the principles of ligaturing, or ox goading.
145. When we look at this diagram and remember that every single human being in the world is a little sphere, with an authority effective only in so far as they comprehend the meaning of their own thought processes; control their own likes and dislikes; and are able to compel themselves into action, or withhold themselves from action at their own will.
146. If they cannot effectively do this - there is no compromise here - if they can't effectively do this then another being with more savvy, more knowhow, more power, is actually determining their behavior.
147. So, we find inside the macrocosmic sphere, certain beings who have seized the reigns of authority. And through the sheer taste of power over finite beings, have had the nerve to declare war on their own infinite source.
148. Now you might think this to be rather cheeky and nobody dare do it. But some nice quite slim fellows can do it, Julian Huxley can do it, many other men of the same order - the rationalists - can do it.
149. They can define The Infinite God out of existence, and they can then proceed to rule the universe in their own name. But their purpose is to keep finite beings under constraint, not to educate finite beings to the point where those finite beings are self-determinate.
150. There is not a material government on earth who has designed an educational process to teach the members of that state how to think clearly; how to control their likes and dislikes; and how to develop their will, so that no one can constrain them. To the contrary, all compulsory education in any major country aims at the exact opposite. It aims to bind its members to a kind of law not based on the development of more and more free self-determined individuals.

151. So there is a real and genuine fight within the universe between the infinite intention of God – ‘The God’, The Infinite = The Free - the intention of the infinite God to create beings centered in The Infinite, not centered in the finite, and centered so that they can become free; self-determinant; able to relate to each other intelligently, sensitively, and willfully. This is the intention of The Infinite God.
152. Opposed to this are what Saint Paul calls, ‘Principalities and powers, who have already corrupted in high places’. And it is their intention to stop anybody they can do from believing in the purpose of The Infinite God as a reality. That is, there out to stop every human being from believing that he has inside himself a principle of free consciousness; free feeling; free will.
153. Everyone has to be subject within the state, to state laws and these laws are fabricated by a handful of men for their purposes. And for these purposes they are not teaching the art of free willing; free thinking; free feeling. So, there is a genuine fight,
154. If we go back to the origin of this fight, we can easily see how it arose - from the inequality of stimuli arises the whole problem. There are two pieces of protoplasm, a stimulus comes from one source - imagine that is a ray of sunlight striking on two beings. Already the dynamic situation internal to being ‘A’ is peculiar to itself; internal to ‘B’ is peculiar to itself. So even if the stimuli were identical - which is impossible - even if they were, then the response of ‘A’ to that stimulus would not be the response of ‘B’ to that stimulus, because the stimulus received is received by an energy, which has to do something with that incoming energy called a stimulus.
155. Consequently, if we keep varying the stimulus - always giving the stimulus to the two beings - we can’t give this identical stimulus to two beings in an identical situation.
156. You can see from this diagram that we have placed a circular stimulus in the middle - stimulate ‘A’ and ‘B’ by it, and then stimulate the square one from the right, and the triangular one from the left (or the reverse), we are producing ever greater diversity within the response patterns of ‘A’ and ‘B’. And therefore we will find that, within a given finite environment, ‘A’ and ‘B’ will differ in their capacity to respond adequately to that situation. And the moment this has occurred, it follows that either ‘A’ will be better equipped than ‘B’ in a given situation, or ‘B’ will

be better equipped than 'A'. And the moment this inequality occurs, one of them will seize the authority over the other.

157. Any people in business - two men businesses with two partners know this - so one of them says, "For the sake of peace, I will have fifty one percent of the shares, and you will have forty nine." This is for the sake of peace.
158. It is quite realistic to do so because of the inequality of stimuli, and the inequality of recipient beings. Nothing can be established without a hierarchy of powers, and there can be no hierarchy of powers without an inequality.
159. But there are an infinity of inequalities, therefore there is a hierarchy of power.
160. Once a given type of being - we will say 'B' = binding being, and 'A' equals Absolute Being - When the binding type being says, "I am very fond of binding. I have more information than you, because I have a five-pointed star stimulating me over here. And the square blocked that stimulus to you, so you didn't get it." So I know now about the pentagrammic trickery that you don't know about, so I will boss you. Now this is quite legitimate, and remember 'legitimate' means 'legal', and 'legal' means 'binding'.
161. There is nothing illegal whatever about 'B' binding 'A'. In fact it is more and more legal, the more effectively he binds him, so that 'A' has no legitimate complaint against 'B' if 'B' can actually bind him.
162. So, if we go back historically to a very early time when we find the remains of these people in the caves in Spain. We find a man like a Neanderthal man and a man like a Germanic superman in his early phases. And we find in fact one of these men dispossessed the other of his cave and slaughtered him and took his woolly wife for himself. And did there beget strange half-wooly creatures, from whom we are descended.
163. Wherever there was an actual victory, wherever one being actually bound another being it was legitimate at that point.
164. Millions of beings have been wiped out because they were unaware of this basic law. A simple law - 'Adapt or perish'.

165. Now today we are all so kindhearted, we tend to think this law is rather too strong, and under the influence of a dialectical concept - 'Don't bother to survive in this world, survive in the next' - we have stopped striving.
166. Now there is a next world theologically. In a real meaning the next world is not a world ahead of you in time, it is the world beyond the sphere of your own constraint.
167. Supposing that this is a little individual within the binding force of being. That little individual within his own being is one world, and the world in which he is living is another world. And that world in which he is living is in a bigger world, and that world is in a bigger world. And all these worlds are simply systems of forces co-existing. They are all simultaneously co-presented within the infinite, And by a change of mental attitude you can become aware that there are fields of force at work; there are differences of persuasion in certain people, and you are constantly under stimulus. And therefore you have to come to a point of making a decision – “Will I wake up and become aware of these facts or not.”
168. And before we break, I will just restate the law of the ox.
169. The words we have were originally drawings of things. And this word ox originally was a wheel. And we just took out the spokes and put them over there and left the rim of the wheel where it was and said, “That's the word ox.”
170. The meaning of it was - Any being who is constrained so that he has to keep going around in circles. So that he cannot break this force that is binding him in. He has a nature that would be active if he 'knew about it' - his intelligence. He has another nature - his physical body - that makes him passive. And if we put those two natures within this wheel and keep spinning it, he will never differentiate between his intelligence and his physical body. And if he doesn't, he will never get off that wheel. And he is then technically called an ox.
171. So, that when in any of the world's scriptures you find this reference to an ox, do not interpret it that it only refers to that quadruped that now browses peacefully in fields waiting unknowingly to be slaughtered. But think it means 'myself' if I am in a cycle of activity that I cannot break, and which stops me realizing that I have got a free intelligence, as well as a bound body.

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