

## ON ISHVAL

A talk given by Eugene Halliday at Parklands on 29<sup>th</sup> July 1984. Ishval tape and CD 100.

I have had an awful lot of complaints from a variety of people who say that they don't know what we are here for, they don't know what Ishval means, they don't know the character of the organisation or what it is supposed to effect. So we are going to talk about that. And, relative to it, there was a short time ago, I understand, a phone call wanting to know what is the relation between the phonetics eight and hate, spelled EIGHT and HATE. Now it happens that most of them are connected mysteriously with the subject matter we are going to talk about.

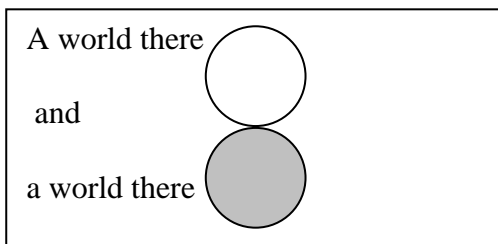
Does anybody know the title of this organisation without being prompted by anybody else?

Answer: Institute for the Study of Hierological Values.

E.H.: Did somebody say "Hierarchical values?"

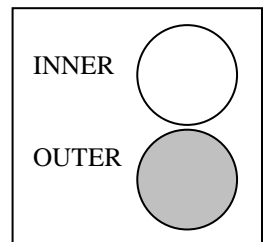
Answer: Hierological

I thought I heard the word 'hierarchical there, did I? I am sure I did. Hierological. Well the word, in the dictionary will be defined hierology, as 'pertaining to knowledge of a race or a people' and particularly their sacred or secret knowledges of how they constituted themselves as a nation or people, and we are going to take it a bit deeper than that where the base HR, means itself a ladder of differentiation. H was the original drawing of a ladder and the R is a vibratory letter, as you know if you try to pronounce it Scots-wise, and signifies to differentiate or discriminate. So we are going to use H and R to explain the studies that we undertake. H is originally, a drawing of a ladder with eight rungs. And the eight rungs you can spell RUNGS or WRONGS. The eighth one is reserved for the origin of all things, which is, fundamental Infinite Sentient Power. The other seven you all know under the symbology of the seven planets of the ancients, which we will discuss and which Donald's paper on Boehme has something to do with.



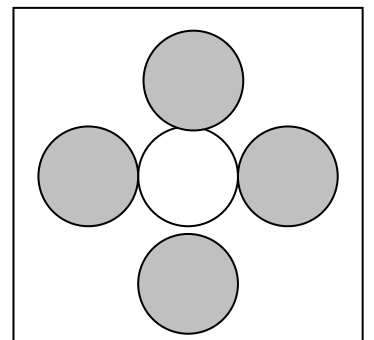
The eighth letter of the alphabet is H not only in English but also in Hebrew and it was made the eighth letter deliberately. And, when we do a figure of eight, like this, it is a glyph which, signifies two worlds And if you do a figure of S going down and a figure of S going up it will give you the glyph for the descent and ascent of consciousness Itself. That is to say, Sentient Power initiates a movement which is essentially undulatory. It is a wave-form like a sine wave and it comes down to the bottom and then it goes up to the top. So that, the figure of eight actually is a drawing of a double process.

Now we live in two worlds, a world inside the skin and a world outside the skin. These two worlds are only two worlds by the way we look at them. Let us consider very carefully, we can do this with your own body. Most of you have integuments or skins, more or less unbroken whereby you can retain inside you your blood, nervous impulses and so on, and confine them within your organism. And you can say, "I close my eyes and I think of myself, I can ignore the external world." Now, inner means higher and outer means lower in this symbology so when we do the figure of eight or two circles touching each other at the middle, the top circle is to be thought of as internal. Would you like a drawing of that?



Yes.

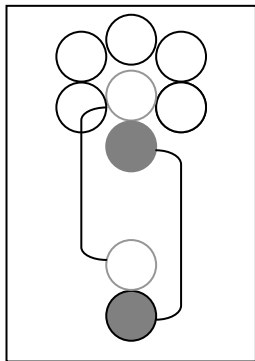
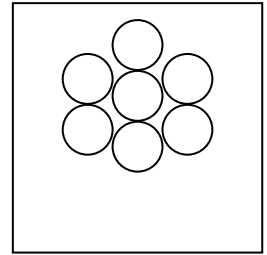
Would you prefer a drawing? Supposing I put this on the side like this. A circle, a circle, but really they are not two circles. There is one force moving down, round and reflexing back upon itself. That is the origin of our reflexion.



*Track 2*

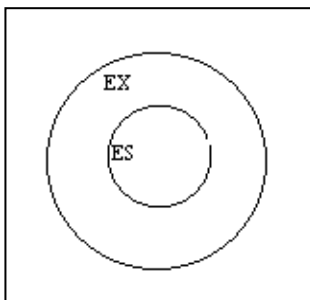
Now how do we come to say that the upper one represents inwardness and the lower one outward-ness? Well, we will redraw the diagram. There is an original central being and that being rotates on itself, and then it goes out

from itself and turns round like that and it goes round itself again and it turns out like that, and it goes round again and it turns out like this. It goes round again and it turns out like this. Now there are four zones, so important in Bible symbology, corresponding with the four beasts of the Apocalypse, and by going round like this and turning all the time like this, we can fill in the whole area. We can go like this and you can see, that by turning in this manner we will gradually make an outer world, and this periphery is the periphery of our interest. (At this point the felt tip pen dries up and the second pen rubs out the drawing made by the first.) Now the rubber on that, like this, is caused by a fundamental property of Sentient Power. Sentient Power. It likes to manifest but it hates being bound up in its own manifestation. So all such motions are vibratory, like this. You can't make your mind up without your mind unmaking itself up in the act of making itself up, because when you make it up, you define and tighten the power which constitutes your being. And when you un-make it up there is nothing there for you to see.



Now, remember it is all power, and we started with this inner circle here, and then, by extending the inner circle like this we made an outer circle, but we don't want to spend all our time drawing a big drawing if we can represent the same idea with a small drawing. It is not economic. My favourite subject is economics. So we just go like this and that is very quick and we now know that this one belongs here and this one belongs there, and that explains why the ancients always said the higher is the inner and the lower is the outer. It is far more convenient on a flat surface to do a drawing than it would be to model a sphere within a sphere, because it would be very difficult for you to get inside the sphere to model the contents of it once you have made the first sphere. Now the

Chinese, with their ivory carvings, did this very laboriously by getting a ball of ivory, equals one dead elephant, and carving a shape, with symbols on the outer part, and then cut into a certain depth, and then cut round inside until they released a ball of ivory inside the first one. And the first one was carved with a lattice of symbolic figures but you could cut, through the lattice, the next ball. And, then when you see these things, they are fairly rare these days, but they do exist in museums here and there, a ball of ivory that has been carved in this very subtle way into seven spheres, one inside the other. If you have any spare time in your holidays try it. Not with dead elephant's teeth, but with a ball of plaster, it works just as well. I have tried it and it is very, very long-winded work. But it can be done. Now it is much simpler to draw a figure of eight, providing we remember that higher is inner and lower is outer.



*Track 3*

Now, this part here, the whole of this band here is called the exoteric band of action and the one on the inside is called esoteric. Some say 'eesoteric' but I don't mind. I will put ES in there and I will put EX in there. The whole of this band is exoteric or external and the innermost centre is esoteric, free essence. For those who want to say 'eesoteric' when they come to the word essence let them say 'eesence'. I don't mind and we will see why in a moment.

☉	Gives incandescence
☽	Turns into a dead body. Further contraction
♂	Gets hot
Δ	Develops centrifugal force
H	Allows you to expand
E	Love that which you want to hold on to
ç	Possessiveness, grab, finiting process.

The eighth letter was originally a drawing, I will do one less, one, two, three, four, five, six, seven. Eight, an eight rung ladder like that, but the top rung belongs to Eternity, Infinity and is hidden in the hole in the centre like in a Black Hole. Now the other seven, if you want to work them out, you start with Saturn on the bottom rung and then you

write all the other days of the week, backwards up. Can you tell me what it is before Saturn's Day? Venus.

It is Venus' Day. And what is before that?  
 Jupiter's.  
 And before that is Jupiter's Day. And before that?  
 Mercury's.  
 Mercury's Day, and before that?  
 Mars.  
 Mars' Day, and before that?  
 Moon's .  
 Moon Day, and before that?  
 Sun.  
 Soon Day.

We have written the names of the week backwards. There is a marvellous insane poet called Christopher Smart and he once complained very bitterly that we had got all the days in the wrong order, and he was having a little joke. He was really a very intelligent man, who for a quiet life, went into a mental hospital where he thought that the staff were saner than the people outside

Now to see the involutory process up this ladder, if a person starts on the bottom of the ladder with Saturn, that means possessiveness, grab, all the things to do with finiting processes are on the bottom. And when you do that, the next thing you have, which generated it on the inward movement is the Venus Day, love. If you didn't love, you would not grab, would you? Would you? Nobody is telling me. Do I have to work it out for myself, in hot weather like this? All right?

Now, you love a thing only if it allows you to expand. That is Jupiter expansion but if it expands, it develops centrifugal force and tends to throw itself out and that is Mercury, and you get very clever there seeking your expansion. And the faster it learns, the hotter it gets, so you go into Mars and at certain critical point, that Mars will defeat itself and you will turn into a dead body by the heat generated because the expansion generated by the heat will suddenly seize up and produce a moon. Now, further contraction of the moon will result in a sudden blaze of light from the compression and that is the Sun. We know that our own moon in the sky is apparently dead but we also know, that at some time in the future through its internal contraction, it will set on fire and become a minor Sun. Now remember the top rung, the eighth one, represents the Absolute and the rest of the seven planets in reverse order beginning with Saturn's Day. Now hierarchy has to do entirely with this ladder of power.

Track 4

E	Life	ן
I	Individuated	,
G	Compacted	ג
H	Hierologised	
T	Crucified	ת

We will now relate this to the two spellings, Eight, that is E, life, individuated, compacted, hierologised, that is made into a ladder, crucified, is that right, does that spell eight? Now think about it in this way. The E represents, the Hebrew for it is *Hé*, light itself. The I in the Hebrew is the *yod*, a dot, the principle of individuation; the G is a *gimmel* which is a camel or self-compacted being, H is a ladder and we just do that for the ladder , and the T, simply, is a cross + which in Hebrew is a *tau* ekil n

that.

Now, the word eight tells you the whole problem of the universe. There is light, a field of Sentient Power. It is infinitely extended, there is nowhere where it is not. We are all centres precipitated by light and we are represented by a dot or mark of individuality in so far as we exist distinguishably from each other. Now the hard G which in English has softened itself somewhat and nearly disappeared because in English, if we were to write that phonetic word, we would write, in international phonetics, AIT, and that is how you spell eight in international phonetic. The GH here in the middle, and aspirated G, is really a very, very harsh rough sound. I don't wish to offend your ears with it so I will not make it as rough as I could A gentle approach is the Scottish *loch*, the *\_och* in loch and slightly harder would be 'Oh! Oh!' Now, if every time you had to utter the word eight, when you came to the GH, you pronounced it like this .....! It would not be economic apart from the stains on the

necktie of your opponent. As a matter of fact, that is why I didn't put a necktie on tonight, not as you would have thought, because of the weather.

Now, the one thing the human beings hate in all this universe is hierarchy, a real differentiation of powers in which human beings are not the absolute apology. They are not the original power which retains eternally, the whip which can drive all creatures, of which we are some, whether they like it or not, as Islam is fond of saying, Allah, whether you like it or not, is the boss, He is the top. He is original power and we can't overthrow Him. So, in principle, we hate the eight, we hate hierarchy.

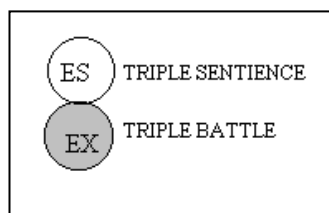
What it means, because of the law of the inequality of finites, every individual human being in the world differs from another, differs in power and the power expresses itself physically, so all the people in this room have not got the same muscle development, the same karate brick-breaking power, they have not got the same emotional power, wheedle power, they have not got the same temporal information, the knowledge of time matters. They have not got the same governing concepts, the noumenal forms of Plato and they have not got the same capacity for initiative will, and they have not got available the same amount of consciousness. So we can say from first principle, of all of us in this room some of us are cleverer than others in some way. My right hand is cleverer than my left, physically, so there is a hierarchical difference. If I were to bang my right knuckles on my left knuckles, my left knuckles will bruise before the right ones. I've tried it and I can assure you that it really is so. And you can do the same. Find a tender spot on your body, which normally you don't expose to thumpings, and then make a good fist and thump it and see if the fist doesn't mind, but the recipient cells, not used to being thumped do mind. Now can you see, because of the facts, not the fancy, not the theory, the fact of the differentiation of powers, the universe is a Hierarchy, the universe is power levels, the universe is intelligence levels, the universe is sentiency levels, differences of feeling sensitivity. The universe that we know and live in, has six levels at which no two of us are identical in capacity. Now, tell me truthfully, do you like the idea that you are not the top power in the universe?

Do you like it, honestly? Do you like to think that some super being, long, long ago, precipitated a world, and in turn it precipitated us, without asking our permission first. I wrote play called The Greatest Sin about this, that the original Creator that we call God made the world without consulting us first and then precipitated us, through a series of gradations of power downwards until here we are, sitting in bodies, some of them not very good some not very well, some quite strong, some cleverer than others and so on, in no way are any two of us exactly equal, either in body power, emotional power, temporal knowledge, conceptual wisdom, volitional power or consciousness itself. We haven't got it. Now do we like it?

No? I can see one or two heads saying "No." Well those will be the truthful heads. There might be some that are going like this (nodding) quietly, not wanting to let the cat out of the bag. But, certainly, all creatures who are not absolute in their power and intelligence and sensitivity, tend, but not necessarily, tend to resent their inferior position. So, there is a natural hatred of hierarchy in all beings that have been created and especially in human beings.

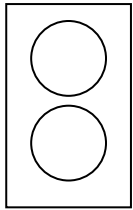
#### Track 5

Now, I am going to draw the figure of eight, remember the top circle represents the innermost essence. I am going to go like this, write ES for essence and that tells you that life is triple It is not accidental that the letter E has three lines on it, and that is triple life, thought, feeling and will. And the S represents Sentience whereby thought, feeling and will have remarkable powers of adaptability, adjustment. Through our serpentine sensuality we can adjust to the three-fold information that we have. And the lower one is EX, the life triple again, and the X is a form of cross, called the Andrew Cross, which means battle. Life is a battle in the lower region. I am going to shade the lower one a bit to remind you, that in the external world, the light is relatively dark. If you do a little experiment, like press on your eyeball, gently, with your eye closed, after a few seconds, you start seeing lights. Have you done that before? If you close your eye and then do it you can get lights as your pressure increases, but, don't burst the eyeballs, just do it



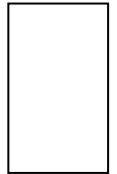
enough. You will find that the light in your eye is brighter than the light outside. In fact you can become astonishingly bright, like looking at the Sun. Actually the light in the eye derives from the Sun and in a very powerful, imaginative internal play, the light in the mind, in that essential thing, is so bright, that the brightness of it actually obscures form. Now commit that to memory. The light of the Absolute is so bright that if it is looked at directly you can't see anything, all the forms are outshone. You know perfectly well that if you get a very, very intense spotlight and put it on a paper that has got a drawing on it, it is very difficult to see the drawing because of the intense light reflected from the paper.

Remember that essential light in the Tibetan Book of the Dead is called 'equable light.' Equable does not mean half a light, mediocre light, it means a light so intense it is entirely balanced and it obscures its total formal content by excess of light. Consequently, if things are to be known in their separativity, formally and accurately, then this light has to be diminished. There is a little word in Christian theology kenosis, I will write that for you, KEN OSIS. Kenosis means emptying. Now it is said very clearly, in the best theological works, that God has to go through this process in order to empty



Himself of His own superlative brilliance which is so great, that nothing can be seen in it. We are blinded by the excess of light, so the Creator, in order to make manifest the content of essence in himself, has to make a point. And He comes down and the point he makes is on the intersection there. And that point there is this letter 'y', that is the letter *yod*. That letter *yod*, although it means a point we can spell it with three letters. We will write the three letters down YOD. Now, the Y there, 'yeh' as in Yisrael is the same word in the word

'yes,' and it means 'affirmation.' The O is correspondent with the Hebrew *samech* and means the seed of potentiality, and the D means the door. So, if I wanted to draw that *yod* in a naturalistic way I would draw a picture of a seed, and I would make the seed dark, like that, and let the force that has been trapped in the seed by the original creative act, which, remember, is an act of precipitation into finity by the Infinite. And there bursts out of this seed a plant, and if we are lucky a blossom.



### Track 6

Now when we see that word *yod* like that, which is the tenth letter, 'tenere, 'to hold,' holds the seeds of all possibility in the primordial points which is precipitated by the infinite, essential, triple, Sentient Power. All that essential power is precipitated into a primordial point, and that point is our individuality. When we say "I" and we are not thinking about our external self image that we want to impose on other people or even to dupe ourselves with, we are talking about pure, Sentient Power internal to our being. And that is us, it is our self. We do not have a soul; we are a soul. The soul is the eternal precipitate of eternal Sentient Power. The Eternal sentient Power, prior to Creation is called The Godhead. As Creator it is called God. As individual awareness in the human being it is called soul. The soul is the means by which we maintain our solo nature relative to each other. Now, when that point is precipitated, the glaring light is subdued, we have a little dark point and then all the essential light, the truth, the beauty of eternity has to be squeezed through that point and it goes in to the lower region, and is darkened by being squeezed through it. In Grosse's theory of colour, you have the opposite of the Newtonian theory of colour, where colour is represented as the suffering of pure light encountering impedances. When you get a prism, and shine white light through it, you see that the prism splits these lights into the colours of the rainbow. Now, in Newton's theory, it is said that the colours of the rainbow, added up, make white light; in the Grosse's theory it says, "No," white light, when it encounters impedances, is split into the colours of the rainbow. They are very similar and we can see a point of view that will satisfy both of them and make them very convenient to understand. From one point of view we can get white light and shine it through a prism and sow a rainbow on the wall. From the other point of view, we can condense the colours of the rainbow to a point of white light. Both are true. There is a very good rule to commit to memory, if there are a pair of opposites, then assert or deny both simultaneously.

Now, in this world below, which is the outer world, there is darkness. That darkness is called nescience, not knowingness, and when deliberate, ignorance. Ignoring is wilful disregard of known

facts. Ignorance is willed, but it is possible to not know without willing to not know and that is called nescience, not science, not knowing.

When we come down, at conception point, we come down into a little body, which is already matter and which darkens the essential blazing light of eternity and reduces it to the level of an individual being, an ignorant, dark being. It will ignore the pains that it does not want and it will actually fall under the dominion of its own willed ignorance and then become nescient in many areas. The 'ex' means conflict, two swords or staves crossed. In the realm of ignorance, in the realm of darkness, there are perpetual quarrels, so the dark world below, which is outermost, is the world of fightings. We talk a lot about failure of communication causing a lot of troubles in individuals, where the parts of the individual's mind, feelings and will, do not fit. We talk about the same thing in family quarrels, and in group quarrels, and in international quarrels, failures of communication. Now, if we don't communicate truthfully to each other, then any adjustment we make will be false and deficient. And when we see that magical figure of eight, we can see, we have a memory inside us, we should really change the Ms in memory to Hs, can you say "Hehories?" Well it is a good word and it means what memory means but not materialised. In the world of essence there is no M. In the world of matter there is an M, down here. So, instead of saying "memory," we are going to have. (Hehory) Do you like that? Now that is the word memory with Hs instead of Ms. But the Hs, you know the H is an aspirate letter and means spirit, aspiring. It is going upwards towards essentially free self-determination. When it comes down into a body it is darkened by passing through the point of individuation. Now the more you think you are an individual, the darker you are. Kierkegaard said, "Think of me as that individual." But he said it and so the little boys in the street threw stones at him because their parents did not like him being an individual.

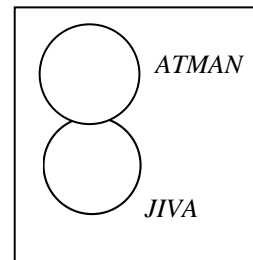
#### Track 7

Now, being an individual is a dialectical thing. If you are an individual because the essential power, the God, has precipitated a form of reference deliberately to obscure you, so you don't blind everybody with your brilliance, with your wit, with demonstrations of power, with miracles. All those funny pseudo-yoga systems that promise, for four thousand dollars, the ability to levitate and glide over the heads of motorists on the M1 are leg-pullers. Anybody who could float, wouldn't in public. There is always somebody ready with a pea-shooter, waiting for a levitator. So the essential thing, and by essential I mean up here, the essential thing about all true power is that true power does not exhibit itself in public. Why? Because everybody, naturally, hates the eighth, everybody hates hierarchy. They hate superiority in other beings. They hate pseudo-superiority but they also hate real superiority, which is a product of Grace, grace being this, that essence passes through certain individuals and enlightens them a little more than others. You can't have hierarchy without a difference of power. Without a difference of power, everything is equal; if everything is equal, there is no universe. Let us be very clear about that. If everything were absolutely equal, that is *Maha pralaya* everything would vanish. If all the forces were in perfect balance they could not express they would disappear. There would be no universe, so in order for there to be a universe, there must be differentiation of power. And we have to accept it whether we like it or not. Now, we can accept it gracefully and be glad of it; or we can accept it disgracefully, that means lacking freedom, and stupidly fight against the essential differences of power that exist in the universe.

Many politicians fall down through not accepting the power differences between left, centre and right. If those power differences are intelligently accepted in the universe, in the world, on earth, in the nations, in the tribes in the families in the single individual then that individual has no problem. Total acceptance of power differences of people physically, emotionally, mentationally, conceptually, volitionally and in pure hexonic consciousness. To accept them is to be able to work with them, not to accept them is not to be able to work with them and to be steam-rolled by them. Because the thing about power is this, if we accept it, we can take action not to be crushed. If we don't accept it we will be crushed by the Law of Hierarchy.

The 'Ex' down here in triple life, thought, feeling, will, fighting itself because of the ignorance of the lower half of this figure eight. Now, wherever we identify our selves as the finite organism, we are

necessarily contradicting our own innermost essence. The Essence there is not limited in the way this empirical egotism is limited. So, when we come down in the dark and we believe that our individuality is separate and we will write for the individuality, *JIVA*. Now that is a word that means the individual affirmed for developmental activity. It is an individual assuming that he has work to do to develop him self. We will put that on this point here but we will have another word for the essential here. Hidden in the light is the Self, *ATMAN*. Now that *Atman* is also the word ‘Self’ but it does not mean empirical egotism trying to develop itself, it means the hidden essential difference in the Godhead, in that splendoured light a difference that is eternal but is not egotistic. It becomes egotistic only by identification only with the hard G in the ego. When we condense that point and make it the point of reference down here in the realm of ignorance and shadow, we think, we think. Now thinking is ‘thinging.’ A thing is an external, gross compaction of power that looks self-existent, like this pen looks self-existent. Now, we know that it isn’t because it was manufactured and somebody made the felt and somebody made the plastic container and somebody made the ink, and so on, and it was compounded by the willed intention of many beings, but it look self existent. In the same way, this empirical ego, this *Jiva* here, looks self-dependent, looks self-existent, but it is not. It is a compound and it is compounded of an infinity, literally an infinity of forces which have been condensed in the universe, in a certain pattern, unique to every individual.



Now, when you examine your individuality with the idea that you are finite and separate from other beings your position is the most erroneous one it is possible to imagine. It is a belief in fundamental atomism.

*Track 8*

Now, if we go back to a very important religion, the religion of Zarathustra, in ancient Persia, the Greek form is Zoroaster, Zarathustra taught about an idea of good and evil forces and it was totally misrepresented by certain religious bodies as a dualism. Now it is not a dualism at all. There is an absolute in it and the name of the absolute is *Akarana*. That means, ‘not created.’ And it means ‘zealous activity, differentiating and vanishing.’ Now the ‘a’ there, the letter A, is privative, ‘*karana*’ is ‘created’ *Akarana* means ‘not created.’ Now this is the name of the Absolute as a non-created, zealously activating, differentiating, vanishing being. It is foolishly translated ‘endless time’ in European works. It is not time, it is eternity but time is a function within it. Now that split itself and had two sons and one son was called Ahura. Ahura, does that look like Ahura, I will spell it that way and the name of an electric lamp, Mazda, and that is his first-born son.

AHURA

Remember when we do the number six, we come from infinity and we wind round like that and as it closes on itself, there, that circle is an enclosed light and it is the Son/Sun of the Infinite Light before it. The absolutely dazzling light, there has made itself a ball of light, which it has called its Son/Sun. Now that one can then wind in to itself and tighten itself up, and tighten and then make a dark one, like that. That is like the eyeball and the iris with a pupil in it. Now, after that first light, the first circle precipitated had been made, that was called the first son, Ahura Mazda, sometimes written, Oremuzd, and by further condensation it put the light out in the centre and made that *yod* point, that point of individuation at the gross material level. Now we said before, the inner is the higher and the lower of the two is the outer. Now in this drawing, we have to redraw it for you. We go round and we go in and we remember, we pack very tightly, but in fact, we can never go to dead centre because it is actually a motion of Sentient Power. So what it does, it gets so tight there, trying to get to the centre, there is a little light in the middle, and then it flashes out like that. That flash out if we were to draw it all the way round like this, would be a flashing sun. The material body of the sun in the sky flashing out like that, but the light in the centre is still the innermost and the light in the centre is our *Atman* and the light that is in the dark part is the *Jiva* trying to find out how it was precipitated in this manner. You can see that by compaction we have made the centre of that spot, very, very markedly individual. So we want a principle emerging, emanating from the Ahura Mazda and his name is A-hri (HR observe)-man. Now

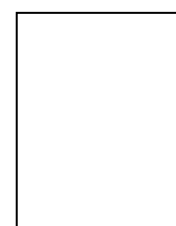
this one is the devil, this is the dark one who has been precipitated and his name means ‘atomism,’ I will write atomism there for you, in case I forget. The point of individuation is the point of precipitation of your physical, material body. It is the thing that you can touch and verify like this and when you are in trouble, you tend to contract yourself onto your physical centre like a tortoise, reducing its vulnerability. Now Ahriman, the principle of atomism or granularity, very much the delights of physical scientists is the Devil because Devil means division. Devil means a being that worships analysis and wants to split reality into little bits in order to control it.

So we have here a light, Ahura Mazda, precipitating into the world progressively an involving light until at a certain critical point, it goes dark and that is the point, Ahriman. The Absolute has now established a hierarchy, HR, of individual man evaluations. The individual now thinks that his opinion is as good as anyone else’s, including God’s. Very interesting that, that we can actually know that we did not do a Ph.D. or an M.A. or something in any given university subject and yet we can somehow believe that we know more about it than a fellow who has. And funnily enough we can be right. We never know whether a professor is as dim as we are or not. So that actually, once the light is put out, we have no way in our identification with our individuality, we have no way of determining the truth or untruth of anything absolutely. We have brought ourselves down into the world of relative evaluations with nothing but a finite ego structure to use as our standard of reference. So the standard becomes I myself, in my finitude, am qualified to evaluate the whole universe. You know there is that tendency, don’t you? You do know that you tend to think that your opinion is as good as anyone else’s, at least, and in many things better. But you also know in that Ahrimanic, that atomistic part of your consciousness, you do not believe that that supreme light, the Ahura Mazda Father, that uncreated generator of all things, does not exist. You don’t believe it with your empirical, egotistic, atomistic mind you cannot believe it. As long as you are identified with your finitude, you cannot have faith in an invisible, intelligent power that has your welfare at heart. How could you logically if you are identified with your gross finitude and all your information has come through your five sense organs, and you have no other information?

#### *Track 9*

Now the five sense organs are specially made darkeners of the light. William Blake says, “Closed by our senses five,” not opened, closed. The eye is sensitive to only a very limited gamut of colours; the ear is sensitive only to a few octaves, a dog can hear above our hearing level with a certain whistle, we can’t hear it and we can’t hear very much below the lowest notes on piano; our senses of smell and taste and touch, they are all deficient. They are not clevernesses that we have gained they are limitations imposed on us so that we are not blinded by infinite light. That is an inversion of what we normally tend to believe.

Now, you can see that if we identify with this HRI (Ahriman) this hierarchical, discriminating egoic individuality, tied down to its five senses, it cannot believe that there is a transcendent, intelligent power. It has no ground to believe it, no evidence to believe it, no reason to believe it, so it cannot come by the ahrimanic, egotistic, atomistic, lower mind thinking, does God exist or not? The great angelic doctor Thomas Aquinas tried to produce five proofs of the existence of God, That was a sort of error, because if there is a proof we don’t need five of them, one will do, and if you can’t prove that one, you can’t prove the other four. Now, the only way of proving and the word prove means probe, whether or not there is a God is to become internalised and go inside and find that little spot of light, right in the middle, deeper than the egoic, atomistic, ahrimanic and discover that that light is the Ahura Mazda. We have that light right in the middle there, Ahura Mazda and this darkness is this edge here, limiting. Can you see that it is not possible to believe in God as an intelligent, sentient infinite power with our welfare at heart if we use our five sense organs for gathering the evidence? We have none.



We have a possibility, by deep internalisation in intense contemplation of our own inner-most-ness to discover that light, but not otherwise. Now, is it a comfortable feeling to say this? The whole of the evidence, the five sense organs and the external world can only lead us of them selves, into trouble.



They can't lead to enlightenment. They are the opposite, they are ahrimanic. What they are doing is bent on creating nuclear wars, polluting the world and destroying it because of the very nature of the organism identified with individuated atomism egotism.

### *Track 10*

Now everybody today, because of the fear of that possible nuclear war, is very, very nervous and they are looking for alternatives to that war, but they are not clear enough about it and this world, the dark world that we are in, the lower one of the eight, this external world, is said to be in the grip of the Devil. The whole world of matter is in the grip of the Devil. So all the beings that live in this dark realm, are egotistically pursuing their own purposes and they are prepared, if need be, to blow the world and everybody else up. And they are designing space platforms for themselves and igloos on the moon and all kinds of lovely things to make themselves safe while they blow everything up. But the others, who are not so deeply, grossly identified and they number increasingly more and more, as the fear of annihilation increases, those are aware of another possibility, intelligent, relational, volitional intent. It is a possibility, but it requires that we face the battle in which, in the realm of the darkness, we have to bring, and this is by contemplation of inwardness, we have to bring the essential being down and take it on to our individuality there, I have left a little white dot in the middle there and say, in the middle of that fallen world here, in the centre of that fallen individual, there is, nevertheless, enlightenment which is essential and which reverberates with, resonates with, the essential sentient power of Macrocosmos. This is our problem.

Now, how do we manage to remember to retain even a little mnemonic like "Worship is continual remembrance," but how do we remember to remember? Well we said, hé-hory instead of memory. We remember that only and under no other condition, only if we remember that the universe is already eternally hierarchical, can we do it. If we remember that if we don't acquire this hierarchical knowledge, this hierology, this logos of hieros, only if we remember that, can we do it.

HIEROS Eros = love Hi = hierarchy in the individual
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Here is a nice word that means sacred, holy, pertaining to the priest. That means love and this means the hierarchy in the individual. You accept your own individuality, you accept the individuality in every other being, you make no attempt to change another being's innermost nature, and you love that being. That means to say, triply, think, feel, will, you differentiate the potential spirit of that being and you tolerate absolutely, the other person's peculiar behaviours because they come from inside. Now, if you think, that anyone whatever can change another beings inside by external application by force, physical, emotional, mental, then you are in error. There is no way whatever that the essential centre of another being, can in any way be changed from outside. So, all we can do, is accept the fact, and in accepting it, love the fact because the differentials in other beings are the means whereby our own differences are affirmed.

Can we see that our uniqueness, the thing we prize, that we are most proud of in ourselves, the thing we know to be most valuable, is our fundamental difference and is that we most value? Then as Kierkegaard would say, "What we affirm for myself I must affirm for everyone." If there is this inner uniqueness in me I have to know, from that fact, that there is an inner uniqueness in everyone else. And if I wish my innermost uniqueness to be respected, I must respect that in other people. Now the moment I am prepared to accept whatever comes out of another person, whether so-called good, bad or indifferent, when I can accept it fully, the total situation changes. Why? Because that Absolute Power is thoroughly aware of what we are doing internally. We are here for our education and that Absolute Power knows what we need and as long as we insist on doing the thing individually, egotistically, we will be allowed to bang ourselves against brick walls and hurt ourselves. But when we understand the necessity for total respect for the innermost individuality of every other being and we do this cheerfully and freely, the world changes. The world is changed for us by that mystical power, that Allah, that Akarana dharana. That power changes everything within it. The moment somebody realises the essential inefficiency of the total acceptance of the uniqueness of every other being. How do we feel about it, comfortable? Well, there is an enemy. The enemy is our old friend ignorance, darkness,

incapacity of the egotistical structure to believe what we are talking about. Can you see yourself believing a hundred per cent in what we are talking about? Can you actually feel in yourself that you believe that the infinite power which precipitated the stars, the galaxy, the solar system, the Sun, the Moon the planets, the Earth, can you believe that that great power is concerned with the beating of the wing of a gnat? Can you believe it?

*Track 11*

Now if you can believe that, the next step, can you believe it of human beings? Can you believe it in such a way that whatever anybody else does or buzzes at you, you can accept it freely in a relaxed happy way as his or her way of buzzing.

Comment: That is the work and that is the worst.

That is the worst isn't it, that you have to work, because we are conceived in the dark world? Now why was that done? Why was the dark world precipitated by an act of kenosis of the Absolute. Very simple. I will now draw for you, without using my pen that space. I drew it by winding this thing back and I drew it across there and that is white. If we made it terribly intense it would blind us. I want you to imagine that is an infinite light, equable and so intense that you cannot see the hidden form in it. Now, how can it manifest its content to itself if it keeps its light at the same intensity? Can it show its content if all the light throughout it is brilliantly outshining itself, is equable and intense? Can it show its marvellousnesses, can it show the colours of the rainbow without a prism to break it up? No, therefore, It, the Absolute, willed that it had two sons, Ahura Mazda the light, the son of the absolute light, and Ahriman, his brother, to present him with opposition. Now without resistance, we cannot know any thing. We cannot know how clever we are unless we argue with a dimmer witted person than we think we are ourselves. We need the resistances. The Absolute created the resistances in order to manifest the hidden wonders of its own being hidden in the light and it can do that in only one way, - empty the light. Get rid of the absoluteness of the light and have relative lights, degrees of light to dark, but that degrees is hierarchy. The study of that is hierology.

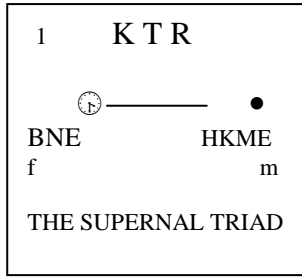
We need, for our education, resistances. We provide each other with them. Now, if we don't accept the type of resistance we get from the other persons we meet joyfully, gladly, especially when they contradict your favourite idea, if we don't accept them joyfully we are missing the whole point of the exercise; if we do accept it we become what the sages would call, transparent. We let them through, and in the act of going through, we see the light. If, instead of defending ourselves against an emotional attack or a verbal attack of another being we open ourselves and consider it and identify and feel what it like to get so mad at somebody but don't get mad at it. Just feel the rage, the indignity, the envy, the spite but do not condemn them. Just observe so and so has got his rag out at the moment but don't get mad at him, say how very interesting what a marvellous demonstration of rag-outness. And when we can do this with everything and everybody in every situation we are called divinised, we have attained the same transparency of the infinite light. Can you see there is no other way to get it? Not by contradicting each other but by saying, "Explain more to me, give me more details." Now, unless the other person is omniscient, they are going to break down at some point in their explanation. So all you need to do is encourage them to come out. "Tell me more of your beautiful theory, I am all ears, all eyes." What happens if instead of opposing somebody you deliberately encourage them to come out, and you don't get mad at them. If they get mad at you for not getting mad at them, you don't get mad at that. You encourage them to come out. Let them explain themselves. The energy that they pour out becomes yours. Now that is the Law of Hierarchy.

*Track 12*

K T R  
6

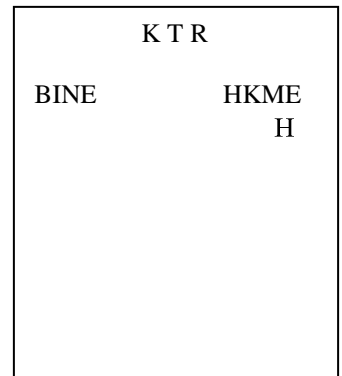
I am now going to say, to make a world, we must put down a primordial point. I will put that primordial point there and I will wind it to the middle where I put it in the first place before I put it up there to make a diagram. I am going to put it up there to give me space here but I could put it anywhere including down there and then I draw my diagram backwards but I am going to put it there. And I am going to call that part a special name, I am going to call it KTR. Think of an abstract Kether if you like. The phonetics are

KTR and it means locked, crucified, vibrating point. Now that point is Kether, is power, Sentient Power locked in the form of an initiative idea. Now I want to do the rest of the drawing and I want you to imagine that I am not going to draw it inside that dot, where it really is but I am going to draw it outside to make it clearer and I want you to imagine that what I am about to draw now is, in fact,

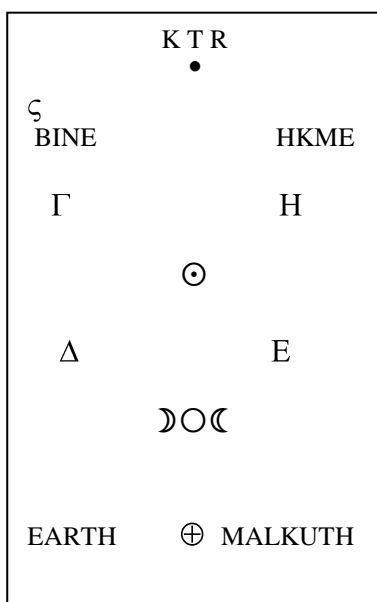


inside that KTR dot. That is my primary point of precipitation and when I go inside it, I penetrate from the periphery to the centre and to symbolise penetration. I am going to draw a straight line, like that (1) That simply means a radius moving in. I want you to imagine that is inside this little dot. And then I want you to have another symbol and I am going to say the symbol here is really is like this. It is a cup to receive this force. I am going to call this one with a funny kind of guttural H there and a K and an M and a Hé, which I will write like that, HKME, Hokmah. Hokmah means a driving

force precipitated by that primordial point, driving into itself and the point is receiving it, and the point in receiving it, is called BN. I will put an E there. That is a recipient. This one is male, that one is female, but don't confuse yourself with chauvinism of any kind, male does not mean clever, it means pushing, female doesn't mean passive, dim, it means recipient. Without the recipient intent of this side, the driving intent of this side would vanish into infinity. So we then have a triangle which I will represent like that and say that triangle and primordial point viewed internally to itself as self-precipitated and therefore self-penetrating and self-receptive. That is called the supernal triad. Now everything else I draw after that must be viewed again, inside this triangle which is inside that triangle but that triangle, locked in the Kether there is eternally there, co-present, with itself, all its properties and attributes, forever, infinitely. So I want now to represent thing but viewed as coming outwards into manifestation so I invert the triad like that.



Now the hidden Kether point there has now come down here. I will put the glyph of the Sun, a dot in a circle, there and put that one on your Solar Plexus, and then we have the male principle of push and here I will put Jupiter, the first three-dimensional being, is called the first concrete God and when that sets itself up, immediately, there is a fight. As soon as there is a god there is a devil. As soon as that force, which is the product of the female and male powers that were hidden in the primordial point, as soon as that force declares itself, "I am a three-dimensional god," immediately there will be opposition, "Prove it! I will throw everything I have got at you and if you win, there will be a sun." That is the Messiah point. There will be a Sun/Son. That Sun/Son is a product of a fight between the visible God and the antagonistic forces that must be hurled at that God to test whether it truly is a God.



So when I've done this triangle, which is the first one inverted, because now we are in the realm of manifestation, I have to move the whole triangle down again. Do many of you know the Sri Yantra in the Hindu thought? These triangles are there represented one on top of the other and it is very confusing. Here, qabalistically we separate them out. This one now moves and the concrete, three-dimensional god becomes love in the world, and the fighting power becomes commerce in the world and the Sun power becomes in the world, Moon power. The steady light of the Sun as it descends lower becomes phasic. Your intelligence wobbles. Sometimes you are clever; sometimes not so clever. Sometimes you are strong; sometimes you are weak. Sometimes you have eaten, sometimes not; sometimes slept, sometimes not; so that the Sun now represents itself in the Moon. Now remember this triangle is inside that one, that one is inside that and that one is inside that primordial dot and that dot is inside the Absolute as a precipitate of it.

Now all of those nine points there represented are included in another one at the bottom. That is the sign of the Earth, of incarnation. And we now count them. We have the Earth as container of those three triangles, and now the primordial Kether point appears on the Earth as concrete, manifest,

incarnate, intelligence of the Absolute. And that means that every individual human being is actually all those ten, simultaneously, swimming in the infinite ocean of Absolute Sentient Power. How do you feel if you accept that you are actually divine beings with these ten functions hidden inside you? Now we have one, two, three, four, five, six, where is the seventh planet? It is here, Saturn. Sat-urn, the receptive, sat means being and the urn means a container, Saturn, the container of being.

### *Track 13*

So, we have now got the seven planets, all inside the Earth. And the Earth itself is the incarnation of the original point. So, we have those all inside us, every one of us, all the time, both in life and death, so-called, a birth in this world is a death in eternity, and a death in this world is a re-entrance into eternity, nothing lost. How do we feel, when we see that simple point?

Q: Eugene, why do you use the Mars to oppose Jupiter and not Saturn?

E.H.: When the Jupiter becomes concreted, three-dimensional, it sets up an object for worship in the world. Now we started off with everybody hates hierarchy, so, if anybody appears on Earth and says, "I am the Eternal God, here, visible," then everybody who is not feeling like accepting that, wish to kill him. Not only that Jewish teacher Jesus was killed, Zarathustra was killed, Buddha, hosts of martyrs were killed for the same reason. They became visible and said, "We are better than you."

The whole of the problem for the Jews is this, they just publicised, "Our God is better than your God." And the rest of the world hated it. So they attacked them. Can you see that Roy? It is entirely a matter of this. If you become visible, you are an object that can be targeted against and the energy that comes against you is symbolised by Mars, which means rage. It is the ram, RAM of the Ramayama, it is primordial furious energy that says, "How dare you manifest as the here, present being, when you know perfectly well that in the centre of my being I also am such a being as you and you are trying to steal a march on me and stop me being that Absolute power which you manifest. Therefore, you must be killed. "It is fitting that one should die for the people." That is impossible to avoid. As soon as you get clever in any way whatever, you are in for trouble. There is a joke about the fool in the Tarot there. He is the magician, the first Tarot card, disguised, like the Scarlet Pimpernel as the local idiot. The more that you can disclaim what you know, or joke about it or make it superficial or of no account, the safer you are, and if ever anybody believes that you are as tough as you really are, they must have a go at you. Now, if you know that, you can say, "I think I will try my muscles out. I will be clever openly and see who hits me and if so, how hard, and perhaps, like Gandhi arrange my own assassination. I don't want to die in geriatrics, incontinent wearing pads, yes? So when I get near to that I will start being awkward. How near do you think I am yet? When the bomb is thrown, I will know. But, until that time, every one of us has this dialectical problem. We would all like to be what we are, fundamentally spiritual powers of creativity. And, do you know what we are, essentially, in our innermost, we would like to show it outside but the wise absolute divinity has put the light out for us because you know what happens if we all shine simultaneously? We would blast each other out of visibility. Shall we think about that now for a bit?