

## On Jesus

Ok, so nobody likes talking about Jesus, ok? So we are going to talk about him. We refuse to be dictated to by negative considerations. The first thing that we have to say about Jesus is that strangely enough he was a Jew, without being an anti semite. Now only Jews can appreciate that joke. Any person who is an anti-semite is automatically anti Christ - will you please make a note of that in a very thick heavy pencil. All anti-semitism is anti-Christian.

Then we are going to talk about this very peculiar fellow who was born roughly a couple of thousand years ago, give or take four years in a scholarly manner. We are going to talk about the principle behind the idea of a Messiah of the human being who exists physically and yet mysteriously has a consciousness that is permeated with absolute wisdom.

Now we know lots of clever fellows on earth in various fields of science and philosophy, but we don't meet up with the omniscience, or if we do, they keep it dark for their own purposes. There are two genealogies in the new testament that are interesting and they cause scholarly problems because there are two, and they are not identical. But they are not supposed to be. Any being that exists at all must have two sides, two poles, and these two poles are signified in the two different genealogies.

Now the statements made by Jesus about himself was, that he fulfilled a prophecy. A prophecy that stated that God himself, would appear on earth and would be embodied in a man and that this man would be the son of God directly. That is to say not mediated merely through the time process like the rest of humanity, but he would be able to commune at right angles - to use an analogy - to the time process. And this man Jesus claimed to be this very being, this Messiah. He himself said 'this day is it fulfilled as it was foretold.' So whatever anyone else thinks about him, he was fairly clear about what he thought about him and what he thought about him was, that he represented the goal of the human race and that he was the first of human beings to manifest the attainment of that goal and he laid down a method for other beings to attain the same goal.

We know today scientifically that matter is energy, that energy is force, power, that can do work and we know that matter is not energy made of solid irreducible particles as it was thought to be in the 19th century. We know we can reduce matter down to energy and we know that all energy forms are interchangeable. We have to think about what that means if all energy forms are interchangeable and matter is energy, then we can change the energy involved in a so-called material body into other forms. We can change that same energy into emotion, we can change that same energy into thinking, we can change that same energy into comprehending, understanding, we can change it into initiative. All forms of energy being interchangeable. It means that any form of energy that we know of, can become any other form under the appropriate conditions.

Now this had been known in principle to be a possibility long before Jesus appeared on earth and we find several thousand years before he arrived evidences of a belief amongst ancient people that it was possible in principle for a will to exert itself upon a so-called material body. That the will could operate upon a mind, that the will could operate on the objects in the material world, on the

thought processes in the human race, on the behaviour of animals. The will is a power, the power, the force, the energy, can be changed into any other form.

Now this particular man Jesus had tremendous hutzpah, he said he was this goal-man attained that had been foretold by the prophets and he says that he is the only door to the attainment of the same condition. When he says I am the door, he means precisely that nobody can get to this truth any other way. And that all who came before him were beginners. They were trying to get to it but they didn't do it and he says he did it, he attained it and he attained it by a process which finished up materially in crucifixion and that this crucifixion was a precondition to a resurrection and that the crucifixion was determined by him in his own time, and his resurrection was determined by him in his own time. He said "I lay my life down and I take it up again". He was claiming complete control over his organism. He was also claiming that any human being who would believe what he was saying and do what he recommended would attain the same status with himself. They would be sons of God like him in every respect except one, the one respect was that he did it first. Nobody could take away from him that he did it first and that his having done it was a pre-condition to anyone else doing it.

Now we know that Buddhism is pre-Christian, we know that the Mosaic dispensation is pre-Christian, we know that many great teachers existed and taught religious truths before him, but their truths did not find themselves gathered together in a human being in the same way that they did with him.

If we take a man like Zarathustra, the founder of the Persian religion, we find yes, his birthday is the same as Christ's - 25th of December in our calendar, that there are many similarities about him, that he also is killed, persecuted, but we do not find in the story about him that he deliberately chose the course. That he deliberately took all the steps to determine his own crucifixion. He was attacked by the establishment like Jesus was, but we do not find evidence that he was creating the conditions of his own capture. We do not find this deliberate recommendation to one of his own disciples to go and betray him.

In the same way we do not find in Buddhism that Buddha was crucified at all, he lived to be about 80 and died with a tummy-ache. He taught an intellectual analysis of the universe and a method of breaking identification with the world so that you could escape from a cycle of birth, growth, old age, disease, death, rebirth. He taught reincarnation. But he taught this in an intellectual way. In fact his name Buddha is from the same root that would mean in Sanskrit 'intellect'. He was an intellectual of a very fine mind, highly developed intellect, but he had not reached the level of determining his own fight against the establishment.

He was supported by the establishment. Princes gave him places to preach in, they recommended him to other people. They gave him parks and other places, they helped him to set up his groups of followers. So the establishment was very pro-Buddha but the establishment was not pro Jesus. Now, when we come to consider this very carefully, we find an essential difference between being clever like Buddha was intellectually, living to be a right old age teaching people how to develop, how to control the mind, how to make the intellect function perfectly to the destruction of the desire for existence. He was very good at telling you how to give up life, the technique of giving up, how to see through the veil of illusion that is in the material world but he lived to a ripe old age and did not fight the establishment.

The other people who were crucified before Christ, and there were enough, did not choose to be so treated. They did not deliberately annoy the authorities, they did not escape at will when attempts were made to arrest them. They did not come back and re-annoy the establishment until there was a sufficient mass of public opinion to gather the emotive energies of a nation together so that upon his crucifixion a mark was made in the human soul that had not been made before.

And prior to him, the rule was; if a man is crucified, hung upon a tree, he is cursed. "Cursed is every man that hangs upon a tree". It was automatic that if you were hanging on a tree in the ancient world you were a criminal. But the whole of his behaviour said there is no proof whatever that a man hanging on a tree is necessarily a criminal. He was a man who had done nothing except tell truths to people and who had warned the authorities that he would set fire metaphorically to their system, and he had done nothing except help people to grow up, to mature, to become self responsible and yet he was hanging upon a tree. So that instead of the tree, the cross, because they used to crucify people on trees, instead of that cross being a symbol of shame through his act it became a symbol of victory. So that you could hear later on a short little statement "no cross, no crown". You cannot attain wholeness unless you are prepared to put yourself in the same position under the same conditions, or very similar conditions to those that Christ puts himself in.

Now, this man Jesus said one interesting little thing about the children. He said the children are like those members of the kingdom of heaven and he said their angels continuously face god. Now some of you have seen a diagram which is drawn by my young friend Andrew Freeman, of circles interlaced and these circles have inside them apparently, through the overlapping of other circles a six petalled flower. But the petals of this flower are simply an appearance caused by the intersection of other circles so that no single circle has anything of its own other than the circle. But the content of the circle, the six petals, belong to the circles around that circle, and because there are six of those petals which arise automatically from the geometry of the situation, therefore we use the word for six in Latin that would be sex, in Greek it is hex and we call a circle with six petals in it a HEXON. A hexon

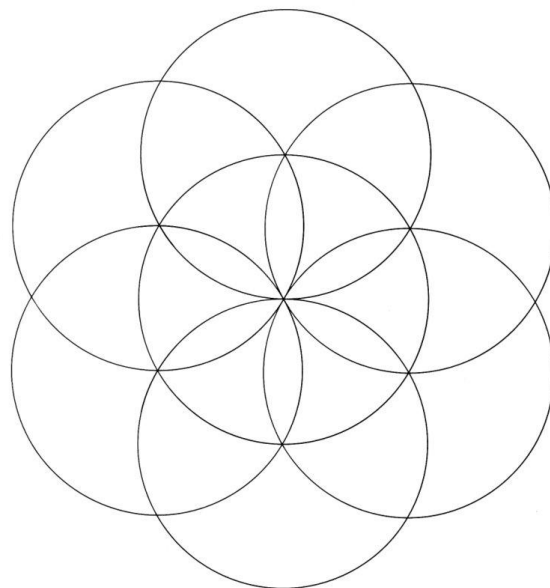
Now this hexon means exactly what you think you mean when you say 'I exist'. The word exist means to stand out from a background because, the being that is said to exist is a six fold being. That is to say the structure of the being presupposes the intersection of circles. If there were only one circle it would be void, but if you overlap that circle with other circles you find geometrically that six exactly fit around the perimeter. And because it is six, the number six in all the major religions means existence. To exist was to be six and sex, latin for six and sexuality is the means whereby existent beings continue to come into existence. To exist is to be six and to be six is to be indebted to the six circles around any given one.

Now in case there are any people that haven't seen what we are talking about I will draw a circle like this. I will put six points here. If I had the compasses you would see that they would arise automatically. I draw the circle with the compass point there, I move it to the perimeter and then I draw another circle like that, then I move the compass to here and draw another circle like that. I move it to there, and draw another circle like that. I move it to there and draw another one like that, I move it to there and draw another like that and then I draw this one. Now you see I have a six petalled flower, a lotus of the yogis in the middle of this circle, but, you know you saw me draw that, there is no such form there really is there? There are simply circles drawn round another circle and there is something in ourselves, in our own consciousness, in our desire, in our will that

makes us tend to interpret it that there is a central circle with six petals. But you know that those petals do not belong to this circle that each of the lines belong to another circle outside it. And when we look at that diagram, we see that because we can draw this as we have, we could go on extending this diagram indefinitely. That means to say, there is no reason why I shouldn't draw again, another circle here, another here, and another here and then I would have another six petal flower here. And you can see when you look at the diagram your mind tends to flick to make a centre here and a centre there and to oscillate between them.

*Transcriber note; the fig above illustrates Eugene's description but was not drawn by him.*

Now if we were to go on we could cover the whole of this sheet of Perspex, and if we had a big one we could cover that, and if we had infinite time we could cover that. Now what is the meaning of this diagram in relation to the subject matter we're talking about. It is this; the diagram that we have



made is made by pure logic. That is to say we draw a circle, we just put the little prong of the compass onto the periphery and we draw another and we keep doing this and we find that the periphery has been cut into six parts and there is now apparently a six petalled flower in the middle of any circle that we care to draw. Obviously there is another one here isn't there? We find this same thing. Where ever we go we are going to get this same problem. We can extend this to infinity. Now the infinity of this pattern, this pattern infinitely extended in the fourth gospel is called the logos. The logos, the word that is translated in English 'the word'. In the beginning was the word, In the beginning was the logos, and the logos in Greek means not only word, it means ratio, proportion, truth, we can see that there is a necessary relation, necessary means unceasing relation between all these circles such that if we analyse one of the circles accurately we have in principle analysed all of them. Now think about that very carefully. If you are following this with your mind you are able to say that your consciousness can actually see that to draw one of these circles and understand it gives you the power to draw another circle just like the first one. With a pair of compasses this would be done accurately.

Think about that. Because your mind can see this to be true. Is there anyone here who can't see it to be true? Can I have a hand up for the person who can't see it to be true that if I walk around that circle with my compasses I will have actually drawn another six petal flower. Is there anyone who

doubts it? Now when we see a thing as clearly as this we call it a self evidence. I circle with the six circles around it is its own evidence, of its own truth. It is a self evidence and we don't only call it a self evidence we also call it on immanent self evidence because it is internal to itself, the key to its own structure. Think of that very carefully, internally to itself it is the key to its own structure so that if we understand thoroughly one of those existential beings, standing out circles with its six petals, We have in principle understood every circle with it's six petals throughout the whole infinite extent of space. Think of the essential simplicity of that. In one part of the gospel it says "Christ knew what was in man". He knew what was in man. He didn't need to examine to man, one man thoroughly analysed was all men.

We know that because we all derive from original protoplasm so there is in principle nothing in my friend Trevor that is not in my friend Gerhardt. And it cannot be other than that. Whatever there is in the one circle - call that Trevor and this one Gerhardt, the slightly bent one here, Trevor's is perfect as you see. You notice the affectionate way Trevor put his arm around Gerhardt to comfort him for the deficiencies of being a bent circle. You see that shows that natural generosity of any hexon in the presence of a bent one, isn't that right Trevor? Are you blushing a bit - (reply; a little) yes. Behind every arm gesture round someone is the slight tendency to feel superior isn't there Trevor? Will you please apologise to Gerhardt for that? But actually of course Gerhardt knows that Trevor is as bent as he is in other ways.

Now, this infinitely extended field we called the hexonic field. In philosophy it is called the eidetic. Do you want me to write eidetic, Say yes or no (reply; yes) I heard yes and no simultaneously so I will write it and at the same time i will not write it. Yes, eidetic and hexon for those who can't spell, there's a nice hexon. Now to say hexonic field and eidetic field is to say the same thing in two different ways.

Philosophically the eidetic field - this is from eidos meaning form, form, shape. structure. You can see that in our Field here, shall I define the field? Do we all know what a field is? It is any area of influence of any conceivable kind. A field is an area or zone of influence so that when we talk about a hexonic field we mean an area in which the hexon's structure is influential, it will condition us. If we look at this diagram we see that already our eye is conditioned by the content. If I go outside this hexonic diagram and do this, like that, that is also a condition. Condition means a with-saying together.

Now I have put down a little shape and that little shape could symbolise a man in chinese, especially a clever kind of man with his fingertips and if we were to put a couple of hangers underneath there, that would mean he was a thief. Because that refers to where you keep your stolen property, under your armpits. Now when you look at that, your consciousness, the field of your awareness is influenced by the shape or form and made to contemplate certain things in a certain way, differently from the way you contemplate where the hexon is. Are we all quite clear that when we extend this diagram of the hexonic structure, the sixfold circles each with six petals in and all the petals belong not to the circle that's got them but to the six surrounding that circle. So that no person with an internal structure has that internal structure from himself. His internal structure is the product of his relation with the totality of other beings.

Now imagine that if you understood this diagram thoroughly, infinitely, you could draw any shape whatever. You could go over the line's that exist, you could thicken them up, select a bit, go over another piece. I think I'll take another colour for this, to show what I am talking about a bit. On the

basis of the hexonic diagram I can go over, I can change my mind instead of going all the way round and I could come along there, down there and along there and down there. I could make this shape without going off the lines. Now you see that if I make these circles very small and then super stress them, that is go over them with a different coloured pencil, I can draw any shape whatever that consciousness can conceive. Not by producing anything new in the shape, but by selecting particular portions of that hexonic field to stress.

That means to say, that I could, by spreading these over the page and then looking at the person, super stress the lines and draw the portrait of a human being. It's rather laborious when you do it with compasses, but you can do it and get a perfect likeness of that person because the person is already structured by that hexonic field. The field is the zone of influence under consideration, the hexon is the six-folded ness, it is by reason of this sixfoldedness that apparently there stands out from from the background and six petalled structure. So to stand out and exist are synonyms. But it doesn't really stand out does it, it stands out because we will it to stand out to make a centre to rest our consciousness upon it. Now it's perfectly obvious that this relatively simple piece of geometry which is the foundation of all sciences, the foundation of all wisdom, of all philosophy from the most ancient times when we go back into the temple initiatory processes when we examine the greats of ancient philosophy we find them saying 'if you don't know any geometry don't come to our school'. Because we want you to understand that your thought is form, and that that form is structure created by the compasses.

So that all the great philosophies are fundamentally geometrical, mathematical and logical in base. But when we said those three terms, mathematics, geometry and logic we haven't mentioned something - namely our interest in them. We feel like it, or we do not feel like examining this proposition. The general feminine tendency is not to pay due respect to logic, mathematics and geometry. The general tendency in a man is to pay very great attention to those subjects. Those three subjects understood by male minds put man on the moon. Those three subjects have endangered the whole world with Polaris, with nuclear weapons, intercontinental ballistic missiles they are all a product - there's a poltergeist knocking at the window who wants to come in - they are all a product of mathematical science, built logically on geometrical considerations. So when we go back to the beginnings of time we find the first consideration is geometry, logic, mathematics and with those three subjects all the inventions of the world have been made.

Now, at some point in history we know that the human race derives from a form of protoplasm which is not very complex - the amoeba. And we know that because of it's lack of complexity it cannot articulate a sentence and define for you what geometry and mathematics and logic mean. So if you want to know about those subjects you don't go to an amoeba, you don't go down to the fishpond and fish a few out and talk to them, you go to the University and talk to a gentleman who is called Professor of Logic or Professor of maths and so on. Now the more complicated structure of the human being is the ground of his ability to discuss such problems and we can see that unless a person was structured in this sixfold way, unless his own being were made of a circle with the six interlacing ones, he would not be able to comprehend or understand or manipulate this kind of thinking; that at some point in history there must have been a first being who understood this principle perfectly, and who mysteriously embodied it in his substance. Who embodied it so completely that his whole being was permeated with the awareness of what that diagram means. And such a person would do so in a threefold way. He would understand it intellectually what it means to be existent, what it means to stand out from the background. He would understand it in

feeling and emotion, he would understand it in terms of volition, of will, so he would be like three circles each with six petals in them.

We will draw such of being, fairly simply, there is the lower level, the tummy, there is the chest, there is the head and there is a little break there as Brother Stonehouse says; 'when you become A new man you must make a clean break, there has to be a gap'. Now inside here by our law there must be six petals and inside here likewise, there must be six and inside the head also there must be six. Did you notice I drew those in three different ways? You can draw them in an infinity of ways.

Now when we put that down it is quite permissible for us to say shorthand, like that, 666. Now if you read in the book of Revelation find that it says the number of man and of the beast is 666. That is to say he exists on three levels of awareness; he exists as a volitional being, he exists as a feeling being, he exists as a thinking being. But if he has that trinity of thought, feeling and will, his number is 666. And it is quite correct for us to draw this in the form of a triangle, again a convenient method and we could write 6 there, 6 there and 6 there. You can actually find such little decorative pieces; ceramic or jewels in the ancient world used as pendants. They were pneumatic's to remind people about it. And on the one side here was put will and on the other side there was put thought and here was put action which follows from the union of will-thought conjunction. Will is power, thought is form and when you put power onto form the result is action. So if we let thought energies come down they become likes and dislikes, feelings - emotions and if we let those go down then the legs start moving, we get action.

Think carefully that if you have thorough awareness that you have nothing in your mind, no structure that hasn't got into it through the intersection with other beings. Through relation with other beings your mind has become structured. You have nothing in your feelings except that which has come into them through relations with other beings. You have nothing in your will except that which has come into it through relations with other beings. Think of that very carefully and then say to yourself; who was the first man not to conceive the theoretical possibility of it, Plato had already done and others before him. The great Indian Shankara knew it quite well, so did Omar Khyam and other, but who was the first man to take this idea and actually embody it to the n'th degree and arrange his own fixation?

Now you can't fixate something inside your consciousness without pushing it very hard. Are there any amateur piano players here tonight? Are there any people whose mothers thought they were budding geniuses on the violin? And who bought them a wooden box and let them attack it with a horses tail and the innards of a cat? Now, after a few hours trying, trying the patience of the rest of the family most of these potential geniuses give up, don't they? Most people have had a go at something but then most people have not persisted in that which they have a go at. They haven't applied the Suzuki principle, and if you played the note 1 million times then play it 50 million times and it might come right, That's called the Suzuki principal. The rest of the family will usually not tolerate the extension of the exercise. But, If the thing is to become embodied in your musculature, in your nervous system, in your glandular system, in every cell of your body, you must drive yourself to make that body obey the thought of it; that's your theoretical principle, the feeling that you would like to become it and the action of repeated determination to embody it.

Now at some period in history it follows that some beings become obsessed with the necessity of embodying this principle in this three fold way. Now Orthodox Jewry thinks that that man has not

yet arrived. Official Christianity thinks he has arrived. In either case he was Jewish or will be. The essential thing is that he must be an affirmer of that operation. And what Jesus says, is that he has actually done it, it and he says I will prove it because I will actually go to the n'th degree of consistency. I will push and push and push my thought and I will oppose the establishment of his day who deny the rights of individual free expression and I will oppose them so well and so efficiently they will have to crucify me and then having been crucified I will resurrect my body because I have control over it and because matter is only power, and power has all its forms interchangeable and therefore I can lay my life down and I can take it up again and he says he's going to do it and he does do it as far as the cross. More or less everybody is agreed about that and then his body is taken down and put it in a tomb and mysteriously vanishes and then a man comes and talks to disciples and they recognises him as the man who said he was going to do it. And from those primitive beginnings Christianity developed. It lasted about 400 years and then collapsed.

The reason it collapsed is because the work is very hard. But, if you read the prologue in the Gospel of John you will find that it states very clearly that you can do it if you fulfil the conditions. The conditions are, that you must see that that logos, that hexonic field that we had before, is an absolute truth, that you have nothing as individuals that is your own. Everything that you have is owed to the beings with whom you have been in relation. So you are not egotistically self-made, you are indebted absolutely to an infinity of predecessors, to an infinity of contemporaries and to forces of levels of being that your physical egoic consciousness is totally unaware of. And this man Jesus says he has done it and he says you too can do it in the same way and he lays down one or two very simple rules and the greatest of the rules that he lays down is to turn the other cheek. That is to say do not be reactive, and lets see why being reactive is the wrong way of approaching the problem.

Here is a being - we are now doing an abstraction - here is another being, and we write inside a letter called 'psi' in there. Now this psi means a zone of contested influence. Here is the centre of one circle, here is the centre of the other, either of these circles could contest for the dominion of this psi zone. Neither of them has any more right than the other to determine that he will dominate this contested zone. That might be Germany, that might be France, that might be Belgium. It might be that that might be China, that might be America, that might be Vietnam. Always there is a contested zone and as long as the two circles in the situation are determined to gain absolute dominion over that zone the fight is interminable and the solution to this problem of Jesus is very simple; don't contest for that zone that properly belongs to neither of you. Give it up.

Imagine what would happen, here is a king and this is his empire, here is a king, this is his empire but here is a contested zone and this king starts ordering it about. Is this one orders the same you have a border incident and a war. if this one says; 'do you really wish to order this okay I abdicate'. This one has now to extend his dominion to include this area because he has abdicated. His responsibility grows and supposing he now encounters another circle like this, again another king another centre. Supposing this king here has abdicated and gone over there and formed a new centre, this man here now extends his authority to that and again he comes up against this king and this king abdicates again and he keeps on abdicating doesn't it logically mean that this king here must become king of infinite universes logically? Is not his responsibility increasing and increasing and increasing? Is it inconceivable that a finitely identified being can have sufficient power to assume the responsibility for an infinite universe? Can we conceive it? We can't. So the question is; have we got the clarity of mind to recognise that when we abdicate the control over



one of these contested zones it merely throws a bigger responsibility on the other fellow. And we can go and get on with our studies in another zone that he hasn't yet reached.

Now this is what Christ is saying; 'turn the other cheek'. He says it in various ways. that's the simplest way. if your brother wants you to a mile go two. in other words accommodate yourself so efficiently to the other man's egotistic grab that his egotistic responsibilities are increasing and increasing and yours are decreasing and decreasing. Lets compare that with Lao Tse's statement in the six century BC; 'daily deal with less and less'. Every time you see a contest, a possibility of a war with somebody over a contested territory, you abandon the contest after a charming talk with the other fellow - you'd really like to control this, okay I resign. You daily deal with less and less, but while you are dealing with less and less material doesn't it follow that you are gaining by new territories; you keep walking to new places don't you? Set up a new little kingdom there. He says you've annexed my bit, so off you go again and move to another place. Aren't you gaining more and more and more experience everywhere? Doesn't it follow the breadth of your experience, of your understanding is becoming more and more, faster and faster than that particular Herod fellow there is doing?

Now this is the technique that Jesus recommends. He claims to be the first man to embody, not merely intellectually comprehend, but to embody in every cell in his body, this principle so that absolute truth vibrates in him so that he knows the way of life. He knows the technique. He says I am the way, the truth and the life. He has got the method.

Now we know that in the fourth century with Constantine that message was suppressed officially and that Christianity had an extraordinarily difficult battle and lost it progressively more and more until the last Archbishop of Canterbury could say 'we must reconcile ourselves to loss of numbers of Christians and we will have to try to make a qualitative improvement in the few who remain'. There is a sort of winding up process going on in that once imperially extended religion and a few people, a few people, may comprehend what it is really about and they would then become the elect of a new dispensation and they would form a new kind of association, a new kind of church and that church would have a principle which would necessarily be attacked by any establishment claiming authority over other beings. Because any establishment claiming authority over other beings there, necessarily is claiming a right to contest this zone and to subordinate all other circles to itself.

When this claim is made by any establishment of absolute authority over all other circles it is obviously illogical because no finite can possibly dominate an infinity of those circles. No finite hexon has a content belonging to itself. Its content belongs to it's relation of thought, and feeling and will of all the beings it ever encountered in its own life since birth and protoplasmically in the ancestral life. So we know he is wrong, that the dictator in principle is wrong, and it doesn't matter how many millions of people he puts to death he is still wrong because there is a limit to the extension of his power because he's a finite being.

So we rest upon the fact fundamentally that he is wrong. Now in that case we can say, if we go to our hexonic situation here, if we keep on drawing circles more and more, further and further out, there is always a zone beyond the circles that we have drawn in time, because in time we haven't got eternity to draw in and therefore there must always be a zone outside the formulated zone that we call the hexonic field. And we use the word para which is Greek and Sanskrit for 'beyond' so

that we can talk about a para-hexonic field outside the structure of that sixfold being. Para, beyond the hexon. Para-hexonic field.

Likewise, we know another kind of transcendence, para, a beyondness not only a beyondness in space that way but if we remember isn't it true that I drew that diagram on a clear piece of perspex. It is also true that I can wash it off and it will vanish so cannot we say quite logically that the sheet of Perspex on which the drawing is made is likewise 'para'? It itself is not conditioned by this hexonic pattern. It is para-hexonic substance. Now we have already said that matter is only power so the concept of substance can only mean power. So if we talk about para-hexonic substance we are talking about infinite power. Think about that very carefully. When we talk about matter we are talking about a behaviour of energy, force or power.

When we remember that this sheet of perspex is called material but is really a modality, a behaviour, a structure of power, of energy, of force; then we know that the substance of this piece of perspex is power. And because we can wash off the hexon and reveal once more the perspex underneath it, so in the same way we can wash away the whole structure of the universe and leave the power, and that power is called para-hexonic ultimate reality. We wash away the whole structure, just like that. Now when we have washed it away like that we say we have solved, salvated, given it salvation we have released it from the rigidity of its structure by simply spitting on it and rubbing it a bit. Salvation means washing away the structures that we don't want, the structures of mind, of feeling and will that are a nuisance to us. Salvation means wash it away, it doesn't have any other meaning. Wash away an erroneous idea, wash away a wrong feeling, wash away bad will and that is salvation.

Therefore we can say, we can make for ourselves a union of beings who understand this principle, and the Greek for church 'ecclesia' is the gathering together, the meeting of, in loose association with total respect for individual freedom all those who comprehend the meaning of this diagram, the meaning of the logic of it, the meaning of the geometry, the meaning of the mathematics and the feeling of absolute interpenetration, absolute mutual interdependency of any person who thoroughly understands that diagram in its three aspects, thoroughly understands that he is one of those 666 fellows is an automatic member of the ecclesia para-hexon. Simply to understand it is to immediately qualify for membership of that ecclesia.

We are having a free discussion. I will ask my kindhearted fellow here, this sympathetic fellow Trevor. Trevor do you yourself understand, I put this to you; this diagram here, that this signifies that in your will you are indebted to the wills of your parents, to the wills of all the people you have ever encountered for the clarification of your own will? That you can't do it from yourself. You're sure about that are you? (Yes) it's not a matter of opinion is it (no) it is a matter of self evidence in the same way any emotions that you've had have they not arisen in you from some other person (always). And that's not a matter of opinion it's a matter of observed fact and any thought you've had in the whole of your life since you were taught your ABC hasn't that thought arisen in you through interrelations with the thought processes of other beings (it can't be any other way). It cannot be in any other way. And when you see that you're seeing a self-evidence aren't you? Which makes you a 666 being doesn't it and therefore understanding that principle, you are an automatic member of the ecclesia para-hexon aren't you? By definition.

Now this does not mean that you haven't got some inertia to overcome, it doesn't mean that if someone insults you might not blush, it doesn't mean that if someone kicks you on the shin you

might tend to withdraw your leg but it does mean that when you thoroughly understand it you will know why that reaction occurs. And you then are in the position of being able to do something about it in a way that you couldn't do before you understood that proposition because you could not egotistically say, that is my idea not yours could you, to anybody. Neither could you say that feeling for the Beethoven Ninth is mine not yours, you haven't got a feeling for anything that is not totally the product of total human evolution to date and the total structure of the universe. Now then comes the big question, do you like the idea? (Just about) just about, right. Now if you're just about, have you got 51% of the shares for it? (Yes). Yes, now when you do that it doesn't make you immediately comfortable because you know there is a lot of work to be done. But it does say you would prefer to be a member of that understanding level of being.

Now it is possible that some men would say 'I don't like it', we can conceive it can't we? Now if we find a man who is like that, he would use the same 666 wouldn't he, but he would have demoted himself to the level of beast because he would have denied the universal application of this truth. he would have said 'yes, I have got 6 parts but they are mine in the will, I have got 6 parts in the feeling, they are mine, I have got 6 parts in the thought they are mine, they are not yours. He would immediately dehumanise himself and he would be a beast. He would be 666 but he wouldn't be a human being anymore, because he would have cut himself off from the infinity of benefits of the recognition of the reciprocal interrelation with all beings. (Trevor - yet the sun will continue to shine)

Yet, the sun would continue to shine. He wouldn't stop it by his belief and it would be shining on him, he might even becoming melanised a bit by the action and shouting, this sunburn is mine, It has nothing to do with the sun, I make this lovely black colour on my face. (Trevor; but doesn't that leave the door open still for a change) kindhearted Trevor again, Yes the door is always open but there is a very peculiar thing about the human ego, that when it writes its name on something and declares itself to be a beast 666, the inertia of its repetition of it makes it progressively harder and harder and harder to come out of the identification and embrace the ecclesia para-hexon. Yes, can you see that?

Inertia, you you make your mind up, you stand on a certain point and you say I am going to stand on this. You raise your coal, you stand on top of your private dunghill, and you crow, and then somebody says quite wrong. Do you immediately say; sorry about that, climbdown without blushing or do you start throwing Indian corn about. The tendency is to defend a known untrue position is it not? To save face, but if you do that are you not dehumanising? Aren't you placing yourself in the category; beast? Because lo 'your breath goeth down to the ground even as the beast'.

If you say you are a separate entity in no way indebted to other beings, have you not alienated yourself from other beings? And isn't that self-evident? And so it says in the revelation 666 is the number of a man and of a beast. It all depends on the orientation. Do you orientate to the infinite, reciprocal interpenetration of energies of thought of feeling and will, or do you say; no I dislike it and I will not have it. I am myself self-made, a true solid Yorkshire businessmen totally non indebted to anybody. My brain is my own creation, I have done my own perceiving, I have cultivated pelmonism. I can remember 20 articles randomly structured at will. I am self-made. Now the man who says that is a beast, that is to say his understanding is falling down below the level of humanity isn't it.

Now there must of been a first man who made this clear, and we cannot usurp his position of being first. We can learn all he has got to teach but we cannot be first, can we? And therefore he is called

the only begotten, the onely begotten. The one who saw this proposition and then embodied it within his very substance so that evermore, not just in time for a few thousand years but for eternity no one can take away that he did it first. Nobody could take away from Lao Tse that he said valleys collect fertile soil better than bare mountain peaks. Nobody could take away from Buddha that he said the way to get out of life is give up the thirst for life. But nobody can take away from Jesus that he substantially embodied the true significance of the hexonic interrelations, that he is the head of the ecclesia part-hexon, And that in all eternity, in future and past that truth cannot be altered. It doesn't matter how many millions of people disagree or kick or misunderstand him, the fact is that he did it, that he died for it that you put itself on the spot for it and then he mysteriously appeared again, and then vanished. And left such a mark in the human race that he became a controversial figure. A controversial figure for all time. He makes a permanent mark in universal substance and he is the head of that ecclesia.

Anybody who likes to belong to that ecclesia and understands that elementary principal, which is very simple really isn't it? The circle has six around it, What could be simpler than a pair of compasses to demonstrate? Nothing. A little kiddie can understand it. I have drawn it many times for little boys and given them a pair of compasses and they have drawn it, and they understand that it must be so, it is self-evident. And yet that simple statement is the basis of the total structure of universal, possible knowledges. And you can either like it or dislike it. If you like it, automatically you are a true evaluator; man means evaluator, and if you don't like it you're on the way down again - beast. You'll still be a 666 but you'll be a negative triple 6 if you don't like it because you will degenerate. But if you do like it you cannot help improving, because as your reciprocity with other people becomes more conscious so you are able to give way, in idea, in feeling, in will, you are able to accommodate yourself and any good biologist studying survival will tell you that accommodation to the world situation is the same thing as survival. Where you can't accommodate you perish, where you can accommodate you survive.

A lot of people are thinking about digging holes in the ground and hiding in the not far distant future from radioactive clouds. Hiding, that is one kind of adjustment - go underground. Others are thinking, maybe we can get used to it. Maybe we can tolerate it. This is an interesting little proposition; according to the prophecy there will be some being on the surface and there will be another being below the surface; like that. And the one below the surface - we will call him sub-on. 'on' means a being, He is an under being and the one on top we call sur-on. Sur is the same as surya, the sun. This one likes the sun, he likes light. You give him an opportunity to go in an air raid shelter and stay there permanently, he'd prefer to run the hazards of the air. And if he exposes themselves to the conditions of surface life he will adjust, his body will change, his mind will change if he is positive he will be able to tolerate radiation doses which the man hiding underground could not. And so the man underground would be like the beast and in that prophecy this beast is going to be chained below ground for a period of time whilst the other being on the surface the sur-on is going to be adjusting himself to the reality. This one will breed children with his fair spouse, who will have very very very high tolerance of the conditions above the surface of the ground. Down below they will have low tolerance of surface conditions and they will build themselves the city below ground.

Now, again, whenever we get an opposition of this kind we choose, and we choose whether we will be sur-ons - appreciators of the sun's healing power or whether we will go below and hide till the thing is over and cleared up. We're not in the immediate pressure to make that choice under that situation but we are under immediate pressure about whether or not we believe that the reciprocal

interpenetration of human being's energies is a reality or not. We are bound at any given moment to choose whether we believe we are individually isolated from each other or whether we will admit and see and confess to ourselves that we have no isolation. That we are all in it together.

Reciprocally interpenetrating thoughts, feelings and will, and that choice is always made now. It cannot be made any other time, If you don't do this now you might do it in middle of the night in a new now, but you can never make it yesterday or tomorrow. But in any given moment you choose to prefer that reciprocal interpenetration of forces of thought and feeling and will or you reject it and say I don't like people's minds interpenetrating my mind. I don't like peoples emotions infecting me. You know that horrible fellow Heifetz, He plays the violin with feeling and he imposes feeling on me when he plays the violin - I refuse it, I hate it, it disturbs me! Now the fellow who says that about Heifetz on his fiddle is a beast and anyone who chooses not to be moved by the art of another being, by the science of another being, by the action of another being demotes in himself from the human level.

Now Jesus is the first just historical figure that we know of, a very energetic young Jewish fellow, with terrific hutzpah to go into the synagogue and say 'this day is it fulfilled', in the presence of the establishment, of the powers and states and church of his day and to dare to do it and periodically vanish away when they tried to arrest him until he got a big enough audience to justify the spectacle of the innocent man self crucified. He and he alone has done it in the past and nobody in the future can do it and be first. You can do it second, we had plenty of that, doing it after he did it during the great persecutions of Rome, in the arenas. Anybody can sacrifice themselves once they've seen its profitable because another man has done it. But the first person to do it, now he is a very very peculiar fellow.

Now there has been a lot of writing about Gethsemane. The process in which he argued with himself, meditated on whether it was worth it or not and the accounts of that Gethsemane struggle inside Jesus generally places that he is worrying about himself and his sufferings and whether he should ask God to let him off the hook. And he comes out and says that he will do it Gods way, not his. Thy will not mine. But has he been worrying about himself or has he been worrying about something else. The story tells you very clearly. He had some disciples with him and he put them in a place and said I will go away a little distance, I will meditate on the task that I have to fulfil. You stay here and watch.

And he comes back to look at them and they, have fallen asleep. He goes back again, watch, he comes to have another look and they have fallen asleep again. Can you see, he's not worried about him, He knows himself. He knows what he knows. He knows what 666 means, he knows what it means to be the head of the ecclesia para-hexon. But unfortunately his best hand-picked disciples fall asleep. Can he guarantee that when he's been crucified that they will not fall asleep? They can't even stay awake in his presence. Will they be awake 2000 years later or will I have fallen asleep. This is what his Gethsemane is about. Is there any one in his day worthy of being his disciple? And it lists one out of the 12 chosen and there is speculation that one may have been the John of the fourth gospel. There was the disciple whom Jesus loved. A disciple put his head on Christ's breast but, as for the rest of them, they are going to represent his new truth and already they are falling asleep. Already they are contesting for power.

Two say to him, can we have the best seats on your right and left hand when you come into your heavenly kingdom? And he says to them, can you suffer what I am going to suffer and they say,

'yes Lord' without bothering to enquire what it is, certainly if it means seats on the right and left. So he says nevertheless those seats are already booked. And we see juggling for power amongst the disciples while they are alive, and we see juggling for power amongst the first converts to the first Jewish disciples, we see a great battle between the followers of Peter and the followers of Paul and it looked as if possibly the crucifixion, the demonstration has been a total waste of time. Now think about that in Gethsemane. That Jesus is not worrying about Jesus, he knows he he can do it, he can keep awake. He can crucify himself. But can his disciples comprehend what he is talking about and if they do have a shadow of a glimpse of the meaning that he is giving to them can they stay awake and can they apply it and will they endure? It is a risk. It is a risk because it is a matter of will inside each of those circles whether or not that zone shall say yes, I believe in this reciprocal relation or no, I find it very painful.

It is a matter ultimately of will and therefore there can be no absolute certainty that any of his disciples are going to endure long enough and yet he has to do this demonstration because he knows if he doesn't do it someone will have to do it and if they don't do it someone will have to do it and either it never gets done, because it is a matter of will or someone has to elect himself to do it. And the self-election of that Jesus to be the man who would accept the imposition of the implications of the knowledge of that para-hexonic intelligence. The self imposition that he says I will do the will of my father. Not I am passive to the will of my father. What I see this para-hexonic, this Father in heaven do in secret that I will do openly. He takes this sense of 'I', he stands up, he becomes axial to the whole of the human race. A figure of scorn, a figure of ridicule, a figure of controversy but a figure that they cannot put down and cannot let go of. He elects himself to be the one that will do it in the flesh, to the nth degree, to the cross, to the burial, to the resurrection, to the transcendence, the Transfiguration, self-election. And then he says to every one of the human race, who will elect themselves to believe in this? To believe that it has been done, which gives you the morale, the power, the positivity to say he's done it, he's cleared the way I can do it. I too can believe in reciprocity, I can believe in the interpenetration of thought I can believe in the total indebtedness of all of us to all of us, and having believed that I will now proceed to interrelate as much as possible and I will apply all that is signified by the sermon on the Mount and by turn the other cheek and by go two miles for one, by saying if a man steals your overcoat give him your undercoat and if he steals your shirt give him your pants and whatever it is I can apply it and I will apply it and I do not care what happens in the application. Because I know that the people who can't do it are subhuman, they are the beast that is described in the revelation.

Now anyone is free to think about it, free to like it or dislike it and free to say I prefer it or I do not prefer it. To prefer it is already the beginning of the opening of the door. To begin to dare to try to act upon it even in the littlest way - perfection is made of trifles and perfection is no trifle - to give way a little bit in an argument, to give a point of logic to a man who is who has beaten you and not say I didn't mean that I meant this. The ability to give way, to let the contested zone be ruled by the other man even in little. To give your seat in a restaurant to somebody who was two seconds behind you and the place is crowded. A little triviality like that. But out of those trivialities builds up gradually the strength for the ultimate reciprocal interpenetration which lifts you away from the earth away from that beast 666 to turn over, to rotate on that great (socanta?\*) to become the man 666 who evaluates on his three levels total reality.

Now we are going to say a final funny thing about this Jesus. Because he did it, we have to say, that if we say here is a plane through reality and we cover this with circles, all interpenetrating like this - I am scribbling them to save time but I could fill them all up with six petals. If I imagine that is

a sheet of rubber and I put my pencil there and stretch it I can press one of those circles down like that with my pencil and I can find, by doing another one I have created a condition across here of apparent alienation, but up here there is absolute reciprocal interpenetration. So although by condensing our energies into the forms physical bodies, we're alienated so it appears that Trevor is over there and I am over here. At the hexonic level it is not true. The fields of Trevor's energies, the zones of influence extend to here, and the fields here extend to there, and we call this level up here heaven as well as hexonic field and we can then see what Paul meant when he said 'our conversation is in heaven'. That is to say we can lift up our intelligence, physical body, life field, mentation - serial thinking process, comprehension, volition, hexon.

At the level of the hexonic field, the level we call heaven, at that level our minds, our hearts, our wills are reciprocally interpenetrating we are conversing in heaven, our conversation, conversation; we are 'with-together-turning' there. Even though Trevor is over there as to the physical body's condensation and I am over here I know that Trevor is agreeing with what I am saying about this problem and I know that Trevor, in committing himself 51% of the shares was not joking, that he actually likes this reciprocal relationship idea. I know he is nervous of some of the implications. I know he is aware of the inertias of the possible loss of temper under heavy stimulation, but I know he prefers it. Therefore I can say, Trevor is a co-member of the ecclesia para-hexon because he knows perfectly well that those circles have been drawn upon this perspex and he knows that the power that drew them can wipe them out so that we can see the perspex clearly.

In the Revelation, there it says 'and there will be sea no more', all the differences will be washed away. This apparent separation of physicality is a lie, because if we get the appropriate electrical instruments today we can actually measure the field of force between Trevor and myself. Between Trevor and Gerhardt, between Gerhardt and myself and that field of force will reveal an electromagnetic relationship between us that differs in each case. So we're all uniquely related and interpenetrated at energy levels whilst apparently at the gross physical level we are separate beings.

Now think, that when Jesus, the man of Nazareth has a physical body there as a little baby and a naughty fellow called Herod tries to kill it and the parents remove it over there to Egypt and then it comes back again having had some experiences. That Jesus has been precipitated spirally like this, so that already the potential of the work he is going to do is embodied in him through the genealogies on both sides. The continuous straining over generations for the man who can do it has predisposed the protoplasm of this child sensitively to be aware of this hexonic field. To be aware of it so intensely that he will do it, he won't just think about it, he will do it.

And so he comes down here into the time process and he shakes the foundations of the Herod world and the beast world by the intensity of his dedication and as we call this para-zone, the beyond hexon here, you observe, there, pa-ra. Pa means the father, ra means the sun. This radiation function, this pi-ratio coming down here, posits itself in the physical body of Jesus. Pa has put the ra in here. The name of the sun at the zenith, it comes down here and embodies itself. And so great is the power and energy of that man that the whole world begins to shake, like this and the Herods - even when he is a baby - that is the men who divide power amongst themselves shake and they want to locate him before he gets any stronger and they want to kill him because they know, according to prophecy, that there is an inevitable development in the human race of the awareness of the uniqueness of the individual such that at some point there must arise a man who

is able to oppose the establishment and rock it to its foundations so that it will never again have the authority it had in the ancient world.

In the ancient world a king could put a crown on and say God had crowned him. Today a king cannot do that. Today we have students, all over the world in a state of individual unrest. The one thing they're absolutely certain they are not going to do is become cogs in the machinery of the establishment's mechanistic plan. They have another scheme, an intelligent survival scheme and they are all studying it all over the world. How can we survive intelligently in reciprocal interrelations instead of going under the thumb of an establishment in any country that has absolutely no regard whatever, for the reciprocal penetration, the inter-relation of beings but thinks at the oligarchal level that it has the right and the might to subordinate millions of people to the will of a handful.

Now, he brings that concept down, he embodies it in the crucifixion and shakes the foundations. It's not surprising that the collective energies of the human race, shaking with the energy from the hexonic level vest themselves in the earth and there are earthquakes and queer behaviours in nature because there has come down from there something that can't come down twice for the first time. It comes down once for the first time, shakes the foundations and evermore the old idols have fallen. We can't put them back, nobody can put the old idols back again. They have fallen down, and there is in the human soul now, a deep awareness of individual, personal right to be, to be present, to stand inside ones own being, not to be enslaved by the tyranny of large architecture, impositions; of pyramids, of sphinxes, of temples, not to be intimidated by a Cathedral into feeling meagre. But to stand in ones own being, to be immament in one's own consciousness and to say I do not care for the Herod tricks and the external destruction of separative intentions of the beast. Because I know that the ultimate victory belongs to the pa-ra was laid from before the foundation of this world and assured absolutely. And in that absolute surety of that conviction in any individual there is a debt, absolute. Not a debt of a few years, not a debt owed to a man 2000 years ago, of merely an idea, a debt that is absolute that stretches back changing the course of history and the interpretation of it, stretching forwards into an endless future of absolute continuous indebtedness to the being that came down from the hexonic level and posited itself in the time process.

Contemplating that, you can choose whether you like him or not. Whether you prefer him as a companion, because he is a companion, because our physical bodies are modalities of this hexonic field. And his intelligence is permeating our mind and we have immediate access to him in the centre of our own motivation. We can say in our innermost centre; I like this fellow, I like his idea and I would prefer - God help me - to embody it to the intensity he did - so help me. And in saying that, the hexonic level of awareness begins to permeate the being. Courage appears in that being. And that being is no longer an egotistic slave to the time process. He is no longer 'tim', that means time-form. Timid, timidity has gone because he knows he is an eternal being, he knows he is a permanent member of the ecclesia para-hexon and he knows it doesn't matter if they shoot him and destroy his physical body because he belongs here anyway and if they get rid of him he can return.

ENDS

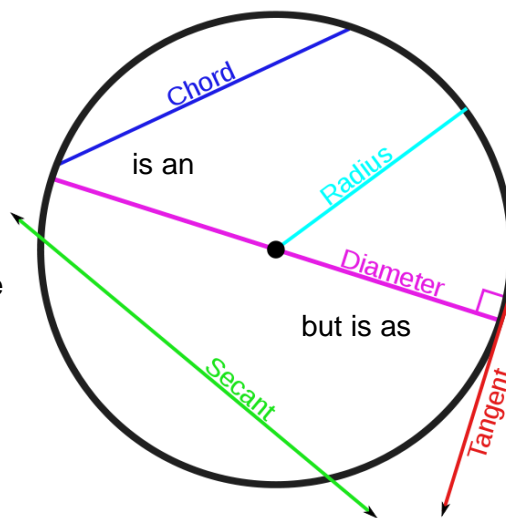


**\*Transcriber note;** Socanta meaning. EH occasionally this may be one of them. the word would appear to be have used may be wrong,

Research has indicated two indicate the meaning;

1. Secant;

A secant line is a 'line that intersects two or more points on a curve' (from the Latin *secare* "to cut"). EH is talking about reciprocal interpenetration which is illustrated by the overlapping circles described as the hexonic field diagram shown on page 4. These interlocking circles are not separate from each other and so as a principle, each circle turns on another in infinite reciprocal interpenetration. Although geometrically the intersecting line is a curve, in profile it could easily be viewed as straight.



unusual term with no clear 'coined' new terms and Firstly the pronunciation of clear, and the spelling I it sounds on the tape.

possible leads that may

Fig 2. The 'secant line'

2. Another explanation offered by A Roberts (though this is not obvious in the pronunciation) is that he is referring to the 'great trochanter' which is part of the head of the [femur](#) bone. This is the hip ball and socket joint which EH called the 'law singing bone' in conversations with Roberts.

Roberts suggests that EH is referring to the arc describing swing of the leg from this ball and socket pivot which relates the thighs locomotion directly to the legs wheel-like function in living creatures. This is abstracted in machines to a rolling wheel, that EH felt literally 'sings' [chantor/chanter] out the law [tro – rot = rotor]. This is cyclic repetition describing a partial circumference or principle of 'circularity as law of repeated action' that all rotation lays down and fixes within a free universe.