

Two Paths

*Transcribed by John Bailey, completed 25th May 2010.
Square brackets are used to denote the editor's comments.*

I'm going to talk about a very important subject, namely two ways of living: one is called the way of the moon; and the other is called the way of the sun.

Now in ancient philosophy, the moon way has been associated with ancestor worship, and the maintenance of bodies on earth by means of marriage and child bearing. So when we talk about the way of the moon, we shall be referring to the modes whereby bodies are manufactured on earth for the experience to be gained in those bodies. And the result of this mode of looking at reality is that the children must obey the ancestors. The way of the moon is the way of the ancestors.

Now most people are actually engaged in this way. Most people do in fact when they grow up get married, and bear children, and provide bodies of experience. Now why should there be a need for bodies of experience?

Now you remember that a dualism is impossible. Dualism means that there are two basics in reality: one of power, and one of consciousness. Now if there were two basics, and they were totally dissimilar, they could not interact. Now in fact they do interact — namely consciousness and body — because we can move our body by an act of Will. We are conscious of our body movement, we are aware that we can move the body by act of Will, and therefore the Will and all psychic states cannot ultimately be different from the power that maintains the so-called objective or material universe. [2:29]

Let's fix in our minds that if we hadn't got bodies we wouldn't be here, experiencing. Now the bodies are made by sentient power — the *power* explains the fact that we can exist and move — and the *sentience*, the feeling, explains how we know that we move.

Two factors: we know we move ... the knowing and the moving are two aspects of the one fact. The dualism is impossible. Consequently consciousness itself and the object of consciousness — namely the world — cannot ultimately be separated. To be conscious is to be conscious of the world, and to have a world is to be conscious of it.

Now bodies are made by condensations of power ... power which is sentient. Bodies of plants, of animals, of humans, are all made by power which is sentient, condensing itself to make itself objective. and through its objectification gaining experience of itself in its two aspects: namely as power ... self-mobility: and as awareness, sentience ... consciousness of that ability to self move.

The Way of the Moon

Now in the most ancient teaching about this, it is described as two ways: the Way of the Moon and the Way of the Sun. Of the moon way we have said it is a synonym of ancestor worship; parent worship. Children have to be grateful to parents because the parents have provided a body. And the parents have to be grateful to the children for projecting the intention of the parent from generation to generation. *One generation telleth another*¹, says the Bible.

Telling in two ways shows, demonstrates another ... and gives orders to another. Now you all know, having been children at some time that parents tend to give orders, tend to educate us, tend to require obedience. Society as civilised is based on obedience of children to orders given by parents. Now in the moon way philosophy we are talking about collective civilisations, ancestral order-giving, and obedience by

¹ **Psalms 48:13** Mark ye well her bulwarks, consider her palaces; that ye may tell *it* to the generation following.

Joel 1:3 Tell ye your children of it, and *let* your children tell their children, and their children another generation.

their offspring. Now this keeps the cycle of the universe going. So we have to think this way of the ancestors, this moon way, is essentially repetitive from generation to generation.

All parents — whether vegetable, animal or human — tend to impose on their children. The seed of a plant imposes the form of the growing plant. The seed of the oak imposes the form of the oak on the acorn. The acorn cannot grow up to be a hippopotamus. It must grow to be an oak. Now there is an imposition there, and every generation begets its like.

The Way of the Sun

Now in contrast to this, the way of the sun means the affirmation of freedom. The Sanskrit for sun there, S.U.R.Y.A., surya, means free affirmation. It does not mean obedience to parents. It does not mean obedience to collectives, to societies as such. It means individual free will.

These are the two ways [the moon and the sun].

We can either live from the dictates of a collective, or we can live from the intention of our own free inner will. Now this produces a terrific tension between the two systems. Remember, the symbols in the sky are the moon which has not a light of its own, and the sun which is a generator of light and heat. Now because we have said dualism is impossible, there is no such thing as an absolutely unintelligent being. So we have to say that the moon as an energy system, and the sun as an energy system: these two orbs are intelligences of a certain kind.

Now you know that the moon is what we call, roughly, dead. It hasn't anything going on it like the earth. But we also know that the life on the earth is from the sun. If the sun ceases to radiate then life will disappear from the earth. So we can say that the energy from the sun has organised life on earth, and therefore insofar as we, the living blanket of the earth, as we human beings on earth can move about, we are really Sun Beings. We are really beings embodying solar energies. Energy from the sun embodies itself as us, as our intelligence, as our free will.

Moon, Earth, Sun cycle

But the moon is a kind of creature that needs feeding. The moon has got to grow.

Now, you know that in astronomy the distances between bodies in the universe is increasing. The moon is receding from the earth, and so on. The universe is expanding. The meaning of this is that at some point in the future the moon will be at such a distance from the earth — not the 240,000 miles that it is at the moment, much further — and the moon will have derived so much energy from beings on the earth that the moon will be able to grow. And at that remote period, the earth will have developed in a certain way, and it becomes a new sun; so that the positions will be changed. Instead of the earth taking energy from the sun, the earth will become a new sun, and the moon will become a new earth, deriving its life from earth beings.

Now the way the moon derives life from the earth beings is by the death of earth beings. As beings on earth die, their energies are collected together, and they are pushed by certain energies to the moon, and will organise the moon at a remote future, and make it into a new earth. So we have to see the moon as a peculiar, drawing, eating being — the baleful aspect of moon: the moon as living on beings on the earth, on the death of beings on the earth — as we have to see that we on earth are parasitic on the energies of the sun.

Now this is a very, very tension-creating belief. It's a very ancient belief, and the more you examine it, the truer you will see that it is. All parents who have had children know that there is a battle between themselves and the children. The children do not like to be ordered about by the parents. But the parents are equipped with an instinct to give the orders ... to change them [the children].

Now we've said that the moon is like a cycle of energy. The moon forces create the biological living of human beings ... the biological generation cycle whereby we are kept going as bodies.

The Holy Trinity

Now the Infinite, Eternal, Sentient Power which we call the godhead ... that power cannot operate particularly except through particulars. As an infinite power, if it remains in its infinity, it would not be ever an objective universe. To become objective it must finite — that's limit — must encapsulate its own energy.

So we say in its infinity we may talk about the godhead, the source of the god. But in total self-grasping we call it god. The energy that grasps itself from the infinite and establishes itself as a sphere, an objective being, we call god.

Now the logic whereby it maintains itself we call the son of god.

And the process whereby it maintains itself with that logic, we call the spirit of god.

So we have three things: a power, a logical formal way of structuring, and a functioning of that logical way under the pressure of that power. That is called the holy trinity.

You cannot think of anything whatever except in terms of that trinity.

You can't think of a power that is not formed, functioning.

You cannot think of a form that is not a power functioning.

You cannot think of a function that is not a power self-formulating. [13:17]

So this trinity is very important. It is represented in us by the power in the tummy, the logic in the head, and the expressing function of the emotive life coming out [of the chest].

Studying Power and Sentience

Now if we allow this self-evident truth — *the infinite cannot manifest except by finiting itself, limiting itself, encapsulating, ensphering itself* — if it doesn't do this, if it doesn't make a sphere, it has not objectified itself. If it doesn't objectify itself, we are not here. We are objectifications of original Sentient Power. As you sit there, if you feel your being — I don't mean tactile like this [touching himself] — just feel inside, the tension of existence.

You know that you're self-mobile, you can shrug your shoulders, wave a hand ... lift a leg. You are self-mobilising being: it proves that you are power. Power is not something different from you that you have or have not. Power is you. But you also know this power. You know your self-mobility, you know your self-observation, you know your intelligence.

And this sentience and this power are not separate. There cannot be a dualism of utterly different factors. The power and the consciousness are interrelated so that they are inseparable. That means the more intelligent you are, the more power you have. The more power you have, the more intelligent you are. And you gain in both ways by studying both aspects. You study the nature of consciousness and you study the nature of power. [15:26]

Objectification

Now you know that power as energy — en-erg-y means in-work-affirming: force, that's work, which is energy — you know that this power actually is your being. It's not a separate thing that you either own or do not own. It is you, yourself, as power. And because of non-dualism, this power which is you is sentient. It's aware ... feels itself to be.

Now, because the infinite cannot manifest except by self-objectification, which means encapsulating in spheres of being — spheres like electrons, protons, atoms, molecules, compounds; always ensphering — we have a skin around us; an integument whereby we are maintained as units of function. Our skin, once upon a time as you know, was spherical. You were an egg, fertilised by a sperm. You started to exist like a sphere. That was our first encapsulation.

By subdivision within this prime egg, and by variations of function within the subdivisions, we have become the complicated figures that we know. Insofar as the Infinite Sentient Power wills a world, wills the universe, wills existence, it necessarily wills encapsulation ... ensphering, limitation. Now insofar as it does that, it is imposing on the energy which is itself. It's a self-imposition on the infinite by the infinite to make the universe.

The result of this imposition is living beings. In the case of the human being, the result of this imposition is the creation — the generation, evolution — of a being that can become conscious of the whole process. [17:46]

Power and Consciousness

Now nobody has ever seen an animal, an elephant, a rhinoceros, a dog, a cat sit down and write a book on metaphysics. The ones that write the books are human beings. They are the ones that reflect on their origins in a way that we have never seen any animal do. So there's something very peculiar about man as opposed to the animals. And the source of this peculiarity is that a special energy from the sun has radiated to life on earth, and progressively organised a being that can reflect on its origin in the sun ... and that being is man.

Man is a very, very peculiar being. He's a midway being between Non-Being and Absolute Being. He's a being in process. He's a being not yet completed. He's a being in process of evolution. Now the evolution of man depends upon the growth of two factors in him. The growth of power — which he gains more by exercise than by lack of it — and the exercise of becoming more and more conscious.

Power and Consciousness: these two in the human being have brought the human being to a point where he can and does study his own origin in a way that animals do not, plants do not. We haven't seen a tree in the garden writing the history of trees. We haven't seen an elephant trumpeting the evolution of the elephant. We have and do see human beings writing about their own development from a primordial sphere — like an ovum provided by a mother — through progressive developments of more and more consciousness, to more and more power.

When we gained the consciousness of the technology of space flight, we become able to space fly. We put men on the moon: very powerful beings because we have very powerful ideas. We have a ground staff: hundreds of thousands of men using brains, mathematics, geometry, astronomy, in order to put physical bodies with energy, with power, onto the moon. There's a very intimate relationship between consciousness as such and power-gaining as such. The two are inseparable. If you wish to gain power, you have to gain more knowhow.

Specialised Bodies of Experience

Now dangerous knowhow, experimentally — and we'll see why it has to be gained experimentally in a moment — to gain it experimentally we need bodies of experience. Now it is the function of what we call the ancestors speaking — the fathers — to provide the impulse to create the body. So the sperms in a man drive, looking for a substantial egg in which to put the idea to develop it.

There is a drive to create bodies. This drive comes under the heading 'forces of the Pitri', forces of the ancestors who posit the body ... because we cannot gain experience bit by bit without a body of experience. Now every body must be specialised in a special way to gain special information. When you go off and become educated as a young person, and you go to a university, and you strive for 'O' levels, 'A' levels, BAs, MAs, PhDs ... whatever you try to get, you are actually trying to increase specific knowledge.

The one that does an art course is not doing the same thing as the one that does a science course, or a philosophy course. All knowledges whatever are specific in their own realm, and for this we need special organs. The nervous system of a scientifically biased person differs from the nervous system of an artistically orientated person. The nervous system of a musician is not like the nervous system of a mountaineer. For every specialised knowledge there must be a specialised body. Now we know as a fact that our own bodies are made of protoplasm which is of our fathers and mothers. There is no break. The line of protoplasm is continuous, and therefore we know that whatever talents we have are the product of ancestral experience.

You know how when you see negroes dancing, they dance with a wonderful abandon, nearly impossible to a Caucasian. They have something about them. There's a talent in their bodies that the Caucasian doesn't have.

But we also know that it's Caucasians that got on the moon first, and not the body rhythm fellows. But the head-orientated, technically developed beings ... they got there first.

Now every talent is one. And every one is valid in its own field of experience. There is no such thing as one being superior to the other. They are all different, and all valid, and every one of them is a product of the push of a line of sentient power in a specific direction.

You all know the old saying that it takes seven generations to make a diamond cutter. That means that the continuity of the protoplasm that experiences the diamond acting back on the protoplasm of successive children makes them more and more able to feel the meaning, the internal structure of the diamond ... where to put that little cutting tool to make it break in the right place. There must be specific behaviour and specific bodies.

So if you put your little drop of pond water under the microscope, you see millions of little creatures. All differ in function and form and mode of life, and they all are busy eating each other in order to live. And when you think of yourself jumped upon by a tiger and eaten, you tend to feel a little uncomfortable. But the tiger doesn't, at that same moment. [25:15]

Ancestral Push

We have to recognise that the life behind the particular is pushing the particular to develop particularly. So that from the point of view of ancestry we are all slaves of biology ... slaves of a biological process of body producing. Now every mother knows perfectly well that when she's given birth to a child and seen that child grow up a bit and develop and show signs of being like her — or even like her husband when she likes her husband — she's very pleased and she tries to develop the child in the way she wishes that child to grow. If the child disobeys, then the mother has a problem: something has gone wrong.

Let's think about this very carefully. For every child a woman bears, there is an awareness in the mother that something has been taken off her, biologically. That possibility of free self-evolution is diminished by every child she bears. The energy she has to pay into the child reduces the probability that she — unless she has extraordinary tremendous energy — she will not develop herself towards freedom as long as she is serving the development of the child that she believes is biologically derivative from her.

So there's this tremendous weight on the parents, of the children of the parents. Responsibility for them takes time, energy, awareness ... to take care of them, to nourish them, to educate them. And we, as encapsulated finite beings, have not got an infinite energy supply. And consequently the energy we expend on our children, and producing children for experience of sentient power, that energy expenditure is lost to the individual parent ... and especially to the mother. [27:33]

So the shamanistic view of it is that a woman with a child is a woman with a cord stretching out from her to that child, forever fretting and worrying about its welfare. She's using her energy on furthering the life of the child. So that her probability of personal self-evolution towards free will is made more and more remote by the number of children she has.

I remember a particular case of that where a woman I knew had a husband who wanted a daughter. And she didn't get one until she'd given birth to twenty-two sons. And they used to joke that he had two football teams and no girl to admire it. Now this woman amazingly got smaller and smaller and smaller ... just as if the substance of the mother were being taken out of her to project this line of children. She really diminished. She lost about three inches in height in producing this marvellous double team.

And only when the father saw, because he'd been [...indistinct word here...], actually he was a slaughterer in an abattoir. And he only stopped trying to breed when he begot a daughter, because the men in the abattoir used to say, "It takes a man to make a girl."

Now imagine this — it is a fact — this woman is not merely one woman, but every woman who's ever had a child has become diminished in some degree by bearing that child. And the more she expends energy on the child — on its education, on its careful bringing-up in the moral sense — the less opportunity he has for personal self-development unless he's extraordinary in power and in intelligence and in dedication to personal evolution. Now doesn't that sound awful?

Now because of this biological fact there has been a revolt. Because, if the biological principle of generation begets degeneration we are losing power all the time, then we would finally finish up as a circle of breeding beings, breeding beings breeding beings, with no possibility of evolution. It would be an entirely repetitive biological cycle ... with no improvement.

Now you see that demonstrated quite easily in the animal world, where man doesn't try experiments in breeding and cross breeding. In the wild world, a tiger is a tiger is a tiger, from generation to generation.

And a wart hog is a wart hog is a wart hog, from generation to generation. They do not become more and more refined. When a wart-hog wallows in the mud, it doesn't progressively, over generations, refine its wallowings. [audience chuckles] It goes on being wart-hogger.

Now you can see what would happen if there were only the moon cycle ... only the biological cycle. It would produce beings utterly incapable of development towards greater freedom. Therefore the very same power that established the biological cycle to make bodies of experience, has inserted a special dispensation into that same biological line, but in a very small quantity.

Levels of Being

Instead of acting from the Absolute — I want you to visualise layers of being — the infinite up there then the first encapsulation, that's the whole universe as one, and as successive smaller spheres, smaller, smaller, down to the atom, subatomic particle, and all the time they're getting less and less power, less and less consciousness. So when we come down to the most minute little particle of energy, you come down to the least intelligent particle of energy: sphere within sphere within sphere, until the last sphere — the smallest little sub-atomic particle — has no freedom of choice. Just like an electron goes round the protonic nucleus, so the smaller ones are condemned. So we can consider them to be under cosmic law of ever diminishing consciousness, ever diminishing power.

We have the power with a laser beam to destroy life. The lower levels of organic life have not invented a laser beam and hit us with it. *We* have invented it. Our consciousness is higher than that of an earthworm.

Now when we ensphere progressively smaller and smaller, we diminish intelligence, and we diminish power. So at the bottom end there is maximal inertia, minimal intelligence. That means that the minutest particles of so-called matter are very dim-witted. So if you get hold of a stone and hit it, it bounces a bit, but it does not write a sonnet in praise of your skill in hitting it.

And a human being can write a sonnet about this pebble if he wishes. William Blake said the grains of sand on the shore are little men. He meant little counters. But each little grain is saying only one thing. The minutest particles of sentient power — the basis of the so-called material world — are saying each one in its own way: an electron says to itself all day, "Electron, electron, electron." Protons say, "Proton, proton, proton." They are saying the repetition of their mode of existence. Saying is being. In fact that word *say* and the word *be* are very closely related. To say — to state an aim — is to become something determined by the stated aim.

Now, we've seen that if this progressive inner ensphering were the only process, there would finish up a world of discrete particles of minimal intelligence and minimal power, all rotating in an inert system that could not improve, and this was generated from the Absolute, progressively. [35:11]

The Revolt

Now at a certain point there appeared a burst of energy, and that burst of energy in religious mythology is called Lucifer ... [Luc = lux] Light Bearer. That burst of energy from itself assumed the role that the Absolute had originally. Imagine the Absolute has the power to ensphere itself, and within that sphere to make another sphere, and within that sphere another sphere and so on, down to the minutest sphere ... subatomic particle so-called. And at a certain critical point a revolt occurred where condensed energies burst out from restraint and shone, and became what we call a sun. A star is the start of a sun.

Now, we have said we cannot divide sentience and power, and therefore there is no such thing as a non-intelligent being. The fact that the moon is relatively immobile — and remains more or less the same from one thousand years to the next — means that it hasn't got any internal mobility. And therefore its intelligence is very dim. And it's a feeling intelligence ... it waxes and wanes in feeling. It's nearly committing itself, but not quite. And it nearly uncommits itself, but not quite.

Now the sun is totally different. The sun is a body of sentient power so powerful that when it contracted, it bursts into radiation. And it has made itself innerly mobile in a very peculiar way. The power in the sun which appears to us as radiation is the product of the condensation of the sun into a Self-Will.

Can you imagine the power of the infinite that made all the spheres reaching a critical point where at the very lowest point, the greatest darkness, there was a revolt? Revolt means re-will [compare 'vol' in volition].

Now we have a different kind of will: "Instead of making a further sphere inside me, I burst out." And at that moment becomes a radiant body. And because sentience and power are identical in base, therefore at the moment of radiating that power, that being demonstrates a return to Free Intelligent Willing.

Self Will has condensed it. The symbology of that is Saturn.

Self Will has revolt against the condensation ... that [revolt] is Jupiter.

Self-will has balanced those two ... that is Mercury.

And in the centre of that, the sun is an intelligent, radiant being. And its will is exactly the opposite to that of the moon cycle. Its Will is to free liberation from the ancestral dictatorship. [38:44] ***

Now insofar as we are aware that we are a microcosm, a little universe, of and in the macrocosm, the big universe, we know we have a solar plexus in us. And we know, by our own inner feeling, that if we feel we are being deprived we tend to get a sinking feeling in the solar plexus. Have you noticed it?

[Agreement from audience members.]

Now if you then obey that feeling, you will revolt against the imposition. Whatever is restraining you, you will revolt against it, and in so doing you will incur necessarily the wrath of the moon ... the angry moon. You know that from the point of view of the anthropologists and the mythologists there is a phase of the moon called *angry*, and there's another phase, *benign* moon, shining gladly in the sky, providing light for night travellers. But the angry moon is the moon that has its biological cycle threatened by the free will.

Now, in the ancient religion there was a process whereby a few — very, very few — who are said to be on the path of the sun. They were moving towards Osirification² ... towards solarisation, towards free will. And if they were to be too open in declaring themselves on the sun path, the moon beings would destroy them, would kill them ... like they persecuted and murdered the prophets and all messiahs. As soon as the sun being appears, the moon beings are threatened in their biological cycle.

How do we feel if we say we could revolt, by our inner power and intelligence, against all orders of human society? But if we did so openly, probably we would be put in jail, or put to death, or both.

It is a fact that we have inside us two things: inertia which is of the moon, and initiative which is of the sun. And that when we threaten to do something original, we feel nervousness in us, because we know that the inertia of our being is going to be disrupted.

How do we feel if we want to make a change ... to become more powerful, more intelligent? Well we know that if we do so, and manifest it, our contemporaries, even our best friends will be very annoyed with us for beating them to the punch.

Moving Towards Free Self-determination

Now, the sun is an intelligent being ... and I mean the sun in the sky. That's why Jakob Boehme called the sun a god ... for this world. The Absolute is an invisible Godhead. God is its first ensphering. But it's invisible. We know it's there, because the whole mass of the stars is there, rotating. There is a rotatory force governing the rotating of the stars. The whole visible universe is rotating. And we know it rotates because an invisible power encapsulates it. But when we come down to the sun, we see a visible sphere radiating light ... which is consciousness. Remember that, our consciousness is solar energy radiated from the sun to us, and insofar as we have received it, we are to that degree intelligent ...

[break in recording]

... and as to our will power, that is the heat of the sun. And as to the special refined chemistry of our body which can receive enlightenment and the power of the sun, we are specially constituted of solar chemistry. We've got a special body, very sensitive, made entirely of solar energy.

2 From the Egyptian Osiris

Now, consider this: all the beings that are on the moon cycle are doomed to die, and are sacrificial to the growth of other bodies ... the most obvious one in our case being the moon which will become an earth at a remote time in the future. The whole of the biological cycle is sacrificial. The individual is at the mercy of the drive from the Absolute to posit bodies for experience, to keep the cycle going. But the sun is a being revolting against the repetitive non-improving lunar cycle.

Now that sun in us is our initiative. Now if we are capable of recalling our Self to itSelf, we know that we can will and act. We can order freely to will and act. We must remember that we are solar derivatives ... not mere lunar derivatives. As to our biology in our body, we are moon oppressed. As to our initiative, we are representatives of the sun ... we are called Sons of the Sun.

If you read your history and mythology, you find everywhere the story of the sons of the sun. And the reference is always to beings of initiative able to overthrow inertias, and persistently pursued by inertic beings who have become terrified of initiative and wish to destroy it. Now when we think truthfully in the light of pure consciousness, we are encouraging the development of solarisation of our being, and we are moving towards total, free self-determination.

Body of Self Consistent Truth

Now one of the things about consciousness is this: it is able to precipitate forms which we call ideas, and to see them very clearly — the way they are structured, and the way they interrelate — and to make them self-consistent. Now if you get a truth, and define that truth with another truth, then the both truths fit. So that when you look at the one, you see the other, and when you look at the other you see the one. When you get all your truths together you make a body called the Body of Truth. Now this is the solar body. This is the Osirified body. This is the solarised being. [46:20]

Now, if a formal structure of Sentient Power is entirely consistent with itself in all its inner forms, it is immortal. *Mortality* means *it can disintegrate*. With a properly defined truth, defined internally in such a way that it is utterly self-consistent, that truth cannot be destroyed.

Supposing we set a simple example. One triangle ... how many sides?

[audience responses] Three.

Three! It is consistent with itself: a triangle equals three sides. Now you will find if you examine the idea, a certain amount of pleasure in knowing that the triangle has three sides, and a square has four. And a perfect circle has a centre, and that the periphery of that circle has all its points equidistant from the centre. Those are self-consistent ideas. Whether you fall asleep or wake up, you will always come back to this, Oh! a circle, a square, a triangle, a pentagon, a hexagon, whatever, they are always and forever the same. And that is a self-structured, self-consistent milieu of ideas.

Now ideas are not nothing, they are energies ... they are sentient energies. And when we make a body of ideas inside ourself — a body of ideas are a body of forces, a body of sentient points, self-consistent — we have made an immortal body. And if somebody comes along and runs over the physical body, it will not matter to the consciousness of that being. He's totally self-consistent, self-defining, inner structured. He will remain with a reference body even if the physical body is killed.

It's that knowledge that allowed Bruno to refuse to recant when he was ordered by the papacy to do so. He burned at the stake with tremendous courage because he was so integrated he didn't care about the physical body's inconsistencies. He had another body: a body of true ideas ... an eternal, indestructible self-reference.

Will and Biological Persistence

Now we are all born from the moon and the sun. If you look at your zodiac, and put at the top the signs of Leo and Cancer next to each other, you have the sun on the Leo and the moon on the Cancer. Then you go round the zodiac both ways, adding the same planet all the way round, and finish up on Saturn in Aquarius and Capricorn. Saturn is that tenacity that holds everything together ... which is polarised in the sun and the moon, as Will and biological repetition.

Now the more conscious we become internally ... it can only be internally, we can't see it outside. If I look at this object here from outside, I cannot with my eyes looking at that object see the intelligence of that object. If I want to see that, I must take this object inside my mind and reform it in my mind in here, and then feel what it is like to be one of these as a feeling ... and I will derive another kind of experience.

Now external experience is sense stimuli from outside, and is essentially, fundamentally mechanical. All external sense stimuli are mechanically stimulative, and if we pay attention to them, and especially if we identify with them, we become machines ... slaves of external self-stimuli ... the external is energy and it imposes on us its form ... we have lost our own inner form.

Now if you go internally and say, "Where is my Will" ... that's my sun.

And, "Where is my biological persistence" ... that's my moon.

We can feel the difference between being a child of our parents and being of self-Will. Is it not true if you look inside you can say, "Yes, I had a mother I had a father, and I disagreed with them ... in certain aspects. I agreed with them every time they sub-served my end, and I disagreed with them every time they'd contradict me ... my Self Will, my Sun in me, this radiant power which is able to break the inertia of ancestral dictatorial command." [51:38]

Are we not then internally, necessarily at war with ourselves? Now this internal war is called by Mohammed, "The Big War." A war with other people outside is little. It consists of occasional thumpings, insult, cheatings in business, and so on. It's very small. It doesn't require a lot of energy to lie to other people. It's very easy. But it does require a tremendous amount of energy to tell the truth internally to ourselves.

Purna

Now all yogis who are fully attained know reality to be exactly the same for all yogis, and they have a name for it. They call it Purna. Now the P-U-R there means *city*. And the N-A, na, means *serpent*, sensuality. Purna means a city built by sensuousness. Every being that is living is a sensuous being who has structured himself in a special way. The sensuousness is Na and the structure is Pur. Pur-Na is the ultimate objective reality perceived by the attained yogi.

Yana

Now do we like to think that we are cunning, deceitful, unreliable Na beings? We say "Na" to other beings. We say "Ya" to ourselves. You put the two together ... Ya-Na. That's Sanskrit for *way of living, way of being*, the way of the universe, the way of the individual. Ya-Na. It means Yes/No. We are Yes-beings/No-beings. We say "yes" to our own innermost development and "no" to any other being's interference with our development. And that *saying Yes and No* is the Yana, the way of life. In English you could read it Y-A-N-A, Yay-Nay. You're all familiar with, "Let your yea be yea and your nay, nay³." Put both together, let your yana be yana ... "Let your dialectical yes be a no. And your dialectical no be a yes." If you say no to someone it's because you are saying yes to you. If you say yes to somebody it's because you have found that they are not negating you.

Now how do you like to think about this as ultimate absolute selfishness in us as individuals? Do we like the feeling that we are inborn natural liars of the Na side, and thoroughly decent, helpful creatures of the Ya side.

You don't mind being helpful creatures, but do you mind being twisted and misrepresented? Do we mind watching the Money Program and feeling cool, calm and collected? Do we mind when Mrs. Thatcher goes to butter up Mr. Reagan, and Mr. Reagan is duly buttered until she's out of sight, and then reverses his statement? Do we mind, or do we say, "That's very naughty!"

³ James 5:12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.

Bishop and Vicar

A bishop in an interview recently said a funny thing. He said, “I don’t care what the laity believe; they can believe what they like. I can still be their bishop.” Bishop means over-looker. If we look over the situation we automatically become bishop.

Look around at everybody in the room. And at that moment of looking around you’re a bishop.

Now if you then say I will now represent truth, and tell people, “Behold I have looked upon you, and I am a bishop. But I am also going to stand in the place of myself as bishop, and represent my bishopness to you, and I merely become a vicar. A vicar is one who’s standing in place of — to vi-car you, that is, to develop you and create you in a very special way — by passing on the information from the bishop.

Now where did the bishop get it from? In the famous pseudo-Dionysus Christian work, it says very clearly a bishop must never talk to anybody except another bishop about essential truths. And the bishop gets his information directly from god.

Now who is god? Well, in Christianity god is Christ ... god incarnate. In other religions he could be Buddha, which means enlightened intellect. Or he could be Dao in China. But it’s always the same. The Absolute Sentient Power is the source of all intelligence and all power. So when you look around and see all these different beings and say behold these beings yea verily they are different, some are dark haired, some are light haired, some are big, some are small, some are thinner than others, and so on ... you are a bishop at that moment. And when you tell each other this, and enlighten each other in case we have forgotten, we are a vicar. [57:21]

We can go down to any level in the hierarchy and we can go to any height in the hierarchy by an increase or decrease of conscious awareness of our own innermost content. There is no elevation, nor no improvement that is not arising in consciousness internally.

The problem of the free and the biologically bound

Now this is a terrible position to be in, isn’t it? We know we are children of parents. We know we have been required to obey them, and we know that whenever we could, we haven’t. We also know — some of us — that there are children of the children. And that the children have wanted to control their children who are the grandchildren of the other children ... and that the children have disobeyed. And we have to accept this terrible thing: there can be no absolute obedience of children to parents, if the children have any movement towards free will.

And there’s the dialectical difficulty.

The parents want their children to be brilliant like the sun, talented, intelligent, full of initiative ... and, mysteriously, obedient.

How do we feel when we see the utter irresolvable problem of the free and the biologically bound?

Let’s think about that.