

Eugene Halliday

Who is Jesus?

I am going to talk about a very delicate subject tonight. Question of “who is Jesus?” I am going to make it difficult for you by talking with a peppermint in my mouth. I hope that this will sufficiently impede my usually wooly articulation so that nobody will be offended. Anybody who is offended can read into what they think they’ve heard their own opinion of my opinion.

Oh, all good magicians have a magical cord to play with, don’t they? It’s called skirt. So, I’ve brought with me a skirt. A very important part of any magical performance is one of these. It’s for hiding pigeons and things. Well, I haven’t got my magician’s coat on at the moment. Which has a large pocket full of pigeons. I’ve left the pigeons out of consideration and for fear of the RSPCA. Now, I think I can sufficiently inarticulate my sweets without this, so I put it amongst my pocket nausea. Anyone who wants a lick can have one later.---

I am going to use this piece of sheeting which belongs to a very delicate lady’s bed. she has just given it up under pressure in terms of associations, so warm, I thought it was only fit for this demonstration.

It signifies a plane through the infinite power that comes through the universe. Imagine this is an infinite plane . Ideally it would have been ironed all over first. This particular lady hadn’t anyone staying with her tonight, so she didn’t bother to iron it. One sheet. It represents a plane through infinity. The term used in Hindu philosophy “**pralaya**” means **perfect equilibrium** as far as that is attainable by a field of energy. In physics, it means **maximum entropy**. The evening out of the energy constitutes the universe. If we imagine this to be infinite, it has no edges, just extends outwards, and we imagine an infinity of these, packed all directions, we can say this particular piece is an abstract idea. **Idea** means “**form**”, **abstract** means “**drawn away from**”. So we take this one and we draw it out of the **infinity of planes of reality**. Having drawn it out we are able to discuss it more easily than we would do if we left it where it was.

There is a word : **concrete**. The word means “**grown together**”. It is often used to express the idea of total reality. But the term is wrong, because “concrete”, grown together, implies that there was a period when it was not together and that mysteriously it has somehow grown together. There was never ever a time or an eternity when there was no togetherness. The essential thing about this plane of reality is that it is a continuum. Now, a continuum has no parts. What has no parts cannot in any sense of the word get together with itself essentially. What it can do is mobilise itself, so that if I take this plane and wave it in this manner I am mobilising it. I can take a cross section of it, look at it from the side and draw a wave and say that wave is a further abstraction of an abstraction. I want you to imagine that this particular plane is an abstract, a taking out of an infinity of possible abstractions. And then we are going to discuss it and reason by analogy backwards to that from which we took it.

The **universe**, as you now know, as a matter of demonstrable fact, is a **play of energy, a play of power**. It has been customary for certain conveniences to believe that this energy was somehow non-sentient, not a feeling energy. That has presented a tremendous problem to science. If the original energy of the universe is not sentience, if it cannot feel itself, then we have no method whereby at any point we can introduce this power of self-feeling, this sentience into it. If this piece of cloth is not itself sentient in the first place, then folding it up or scrambling it up will not make it sentient. **Sentience must be an inherent property of the original power through which everything derives**. Sentient power, will you please engrain in yourselves, **SP = sentient power**.

The power is sufficient to explain the totality of scientific phenomena that can be gained through finite sense organs. The empirical scientist during experiments, is manipulating fields of energy. In the 19<sup>th</sup> century and before...going back to the Greeks, to the time of Democritus and Eucipes, it was thought that there were some ultimate particles and these ultimate particles were indivisible – whence the name **ATOM** – privative alpha – **not cuttable**. But the 20<sup>th</sup> century has cut this mysterious so-called ultimate particle and demonstrated it to be **nothing but energy behaving in a certain way**.

Now, an infinite energy field, able to feel itself, infinite sentient power, is what we talk about tonight. We are talking about it and we are going to show certain of the implications of it.

**Infinite sentient power** is first of all not a THING in the sense used in ordinary everyday life. It is not an object that you can put your hands on. It is not an object that you can see or hear or smell or taste or touch. Pure power itself, as it is in itself, cannot be touched. And nevertheless touching exists and seeing exists and hearing exists, so there must be something other than the essence as it is in itself to itself, there must be **modalities of this essence**.

In **Spinoza** you get a similar idea, approximating to this in certain aspects, when he makes the equation: **Substance equals God. God is substance**. He says that only one substance is possible. For if you keep going underneath phenomena you will come to and not to. Because in using the idea of oneness there is an error. It is not oneness, the infinite, because to signify oneness you must draw a circle. You have to have a circumscribing line to say “a One”.

There is another term, a Sanskrit term, “**advaita**”, **non-dual**. We’ll see how important that is in a moment. It means “**not Two-ness**”. It is no good talking about the oneness of an infinite field because we cannot draw a line around it. And yet we can’t call it “two” either. And yet, mysteriously, we have two-ness and we have pluralism. We have a **multiplicity of bodies and things**, but they are only **modalities** of this original, non-dual spirit, SP, sentient power.

Now, it is not a THING, so any person pursuing a scientific cause of investigation, looking for an ultimate THING, which is what the atomists were looking for, is

already doomed to fail because he has a wrong concept. Science looks for ultimately, control, control over everything in the universe. He wishes not only to put men on the moon, but to put men everywhere, throughout space, on every planet, in every solar system, in the star system, in the galaxy and beyond, wherever there is a possibility of manipulating energy he hopes that he will be able to manipulate it.

But it is not a thing. We can manipulate things, but we cannot manipulate nothing. It is a NO-THING. The mystics called it a NO-THING, Buddhism calls it a NO-THING, voidity. But the word “void” means “**potential form**”. The “oid” in “void” means “**form**”. “V” means “**potentiality**”. Void means potential form.

It is very hard to think about “no-think”. You know the popular pronunciation of “thing” is “think”. “He doesn’t do “nothink” with his time”. A “think” is simply the mental resonance of a thing, but **a thing is simply the resonance compaction of a sentient field of power.**

“**Thing-ness**” is the same thing as “intention” as **power “in-tending”** and packing itself in. But that power is not a thing. But it manifests as a thing.

Our **bodies** manifest as things. But they are not really things at all, they are **intersections of multiple forces.**

Innumerable forces constitute our being. Those forces are not things, they are powers.

And the powers pluralise only by actualisation. There is no real plurality there in ultimate essence.

There is a plurality of function, so we are, each one of us, a complex function differentiated from another function sitting next to us only by this primary fact of function.

Differentiation is an act. The “**thiff**” – “**diff**” – **differentiate-** is from “**facere**”= **to make, to do**; it is a verb, it is an action.

We are all actual. We are merely actualities of a power that is sentient, of power that is self-mobilising.

So if we try to pursue the concept of God or the concept of ultimate substance or the concept of ultimate first principle, we are pursuing NOTHING. That is why in meditation you are asked to sit there with as far as you can attain it, an empty mind called by the Japanese Buddhists a NO-MIND.

**If you can attain a NO-MIND, you can attain the full information contained in this plane of thought, this plane of being.**

One of the Greek fates, she is called Klotho, isn’t she? ...Because it is a **weaving of forces that constitutes our being.** Now, how does individuality arise from this? It can only arise by self-mobilisation. By doing something with itself, by verbalisation. When Goethe said the translation should be not “in the beginning was the word” but “in the beginning was the deed, the act” he was playing about with the fact that a “verb” means “a deed”. You know that, when you are doing your elementary grammar, a verb is an action word, a doing word. So the verbum of the Latins

translated in that fourth gospel, "In the beginning was the word", the verbum" is a deed – which Goethe knew perfectly well.

Most people tend to think about a word as a sound of no particular value other than that which we confer upon it. It is simply that on which we confer significance. What is it? A sound? But if you are deaf and dumb, or you are semaphore, you don't bother about the sound, you make gestures. These gestures are also words, because "word" means "ordering power". The power that orders the content of consciousness is a word. I am using words now in order to formulate the content of my mind, - or I hope that you are ordering the content of your mind also by doing something with the words, finding out where they fit and where they don't fit, if they don't fit your particular verbal pattern.

The nothing, the NO-THING, the NO-mind, the eternal void, this is our starting non-point. We start with voidity and we ask ourselves, what does it feel like to be a void? What does it feel like to be infinite? Now I know that you all know exactly what it feels like to be infinite, what it feels like to be void, because that is where you started. How many of you have felt voidity? Loneliness? How many of you felt deserted, alienated? Anybody not done at some time? Is there somebody here who has never felt lonely or void of ideas or lost in a sea of possibilities? If so, hold your leg up at right angles to the floor. If you can't do that you can't do the other, actually.

How then, does that initial point arise in nothingness? You've all heard scientists say: "Creation out of nothing is rubbish. You have to have something to begin with, clay to model before you can model." That is not true. The clay itself is a precipitate of the intention of the sentient power. Now that is very good magic. There was no earth once upon a time, was there? No. The earth was not there, it was not solid, it wasn't compacted, it wasn't a sphere of being. There was no sun once upon a time. There was no solar system, no star system. What there was was power, and that power is invisible. Until it decided to do something about it. It was infinite, there was nothing other than NOTHING, this power, this NOT-THING. Now, this NOT-THING in the language of the ancient sages brooded inside itself, like a hen, trying to lay an egg. You know how that is, don't you, with ladies? Once you know you've got the beginnings of it, what happens to your consciousness? Doesn't it tend to focus? And doesn't it actually hope and move energy inside itself? Nobody else is distributing the energy in a woman who is providing the nourishment for a child. It isn't the vicar who is giving the energy, is it? No. It is something to do with the person in whom it occurs. She has provided an egg. Some generous man has provided a sperm. And they have got together, but everything has been done by itself. The sperm is doing its own thing, the ovum is doing its own thing, the father did his own thing, the mother is doing her own thing, all the things in the universe are doing their own thing. And yet there are no things other than modalities of this field of sentient power.

Now, let us define **God** as that which is worthy of the worship of the most intelligent being that could ever be in any universe. **God is simply a short-hand term for that most worshipful background power which never shows itself as it is in**

**itself, but when it shows itself, it is showing itself under conditions of manifestation determined by itself.** A nothing, a power, an infinite field, condenses itself. "con-dense", that means "with judgment". (?) (con-demno?)

Now, how does it do it? This is the purpose of this magical cloth I have here, to show simply how it does it. But first let us be quite sure that we understand this: This infinite power is worshipful. It is worshipping, it is worthy of our attention. You know we are very intelligent beings, we humans, we have done great deeds on the earth, we have cultivated it, we have even sent men from it to invade other worlds, and that shows that we are very clever. But we didn't get our cleverness from - what? Where did we get it? We can't get it from anywhere other than power, can we? We have the power of thought, power of feeling, power of will, and so on. These powers are just modalising operations of the infinite sentient field of power which we call God. And because men worship power like women worship love, just because they wor-shape it, so we say "it is good".

This is an equation, God is Good. Good is God, the ultimate good must be the ultimate God. It cannot be otherwise. And yet it is not a thing in the materialistic sense of the 19<sup>th</sup> century pre-atomic vision. And yet, although it is not a thing, it can make things.

Imagine, - you can do this by identification, - imagine yourselves spread out infinitely and you have no tension in you whatever, how do you feel in a state of non-tension? Do you not feel at all? Or do you feel relaxed? When you are perfectly relaxed, are you not aware of your relaxation? Of course you are. You become more aware of it if you tense yourself and then let go of the tension. **This is the origin of dialectic. But in order to make yourself aware of something you must deprive yourself of that something and then posit the something that you've let go of back again and compare the two.**

Now we have said that we are not to use the word "One" and when we use the word "Two" of the ultimate, the non-dual, we are not to think that it is not two things, but we are merely denying not only the oneness but any duality that might appear in the mind. And yet we have to account for the duality in our mind. How do we do it?

Imagine this cloth, extended infinitely, which is quite flat. Maximum entropy, perfect flatness, it is a field of power. It is doing nothing, but it is sentient. It feels it is doing nothingness, but it is power, it can do something. And what does DO mean? It means "to offer it". It is a verb, it means to activate itself,. I could activate this cloth in various ways, I have done one already, I have waved it.

That's one of the first things it tends to do, to wave. The wave quite simply tends to centre itself, and as it feels the self-restraint in moving unto its centre it tends to expand itself. There is a medical term for this process in the heart, it is a **two-way process**. There is a **contraction** and there is an **expansion**. And we call this, in the lungs, **breathing**. And in the heart we call it **beating**. And in the universal power this same contraction and expansion of power occurs. Now, because it is not a THING,

and we are not allowed, in thinking about it, to posit in it, any thing-limitation derived from our experience of things in the material world.

So we cannot deny the possibility of expansion and contraction to this no-thing, because **the fact is that expansion and contraction of power does occur**. Fields constrict themselves. Fields of force can concentrate themselves. Fields of force can be concentrated. As a magnetic force by throwing a bit of iron into it. **There is an orientation in the power**. The orientation is either **towards** centres or **away** from centres. Towards centres – **centripetal** motion, away from – **centrifugal** motion, these are the **two basic motions in the universe**.

The **tendency to centre** is symbolised in alchemical symbology by the planet **Saturn**, because it has a ring around it. The ...that will do to represent **bondage**, to represent **centreing**.

The symbol of the **Sun** is a circle with a dot in it. The dot represents the sun and the circle the orbit of an attendant planet.

When you look at these symbols you are to think of them as modalities of power.

The nothingness of the infinitely extended sentient power is the ultimate non-object of research.

We know today in science that the scientists have given up looking for things, and they are looking for – what? – functions of field-forces. They are looking for energies and the law that controls energies.

Some of the formal scientists are becoming quite aware that to start experimenting with field-forces is very dangerous because you can't insulate fields and therefore the conditions of the experiment may actually affect your own body.

There are certain experiments in ultrasonics that are very bad because they can disintegrate the body of the experimenter.

There are certain experiments in electronics where your brain can be oscillated by electromagnetic fields and you can die in the middle of your experiment because you are unaware that the cells of your brain, being themselves atomic, which means, constituted of positive and negative and neutral forces, were responding to the electromagnetic flux of the conditions of the experiment.

So you can actually kill yourself as easily today with subtle electronic manipulations as in the early days of gun-powder where many a man blew his own head off in his interest in experiment into the acquisition of power.

God is our short-hand term simply for the supreme object of the worship of any intelligent being.

That God could be conceived as an object, but that is called idolatry. If you conceive God as an object you have finited not Him but your concept of Him. And you have attributed to Him certain qualities that most certainly, although He has them, are transcended absolutely by an infinity of other qualities.

If you think about God as a locatable object somewhere in outer space, you'd say that's very naïve. I've never even met a baby that thought that God lived on a cloud. They may be told so in the early days but they don't believe it, because they say interesting things like "If He's sitting on a cloud, when it rains, does He fall?"

Because the children of today are a bit too scientific in their thought. They don't really believe there is a God in a white shirt on the clouds somewhere. They are far more ready to believe that if there is anything at all worth worshipping it is power and the being who can control power.

Hence in Michelangelo's "Last Judgment" he painted Christ with a pretty well-formed body. In fact, some critics have said too well-formed. Because he has a magnificent chest on him, the kind of chest you wouldn't like to meet in the body of a mugger who is meeting you in a New York street when you are trying to look rich. Such a body you'd rather not encounter.

Men worship power, women love. Power can only be gained by submitting to the law of power. We cannot escape the earth with our satellites and rockets without attaining an escape velocity. There is a rule and we have to learn and obey that rule in order to rule. ...Imperator "obey in order to rule" is a very ancient law. We cannot rule anything unless we learn the rules, and then our rulership is obedience to the rule.

And there is a rule of sentient power. This rule is contained in one word, the word **Spirit**. SP means sentient power.

Now, **i-ent** means **a point differentiated**. Now, how do we differentiate this power?

Well, we have to take our plane in abstraction and we either wave it to make a wave form, but that travels through space and does not constitute an entity in itself because it perpetually vanishes. But we can play tricks on ourselves. We can get hold of a four-side mat and we can screw that cloth round - like that (*demonstrates*). Now, you see that little screw there - I'll put an elastic band on it to hold it in position, because I want you to realise that this peculiar thing I have just brought into being like that - see? - that is a form now, an **F-O-R-M**, introduced into what was a moment ago an infinitely extended field. Look!

That's the original existence. If you recognise it, it means somewhere in the depths of your sentience you recognise what you have done with yourself in order to exist.

The word **EXIST** means "**stand out**".

And when that plane was extended like that, there was NO existent Thing. No existent entity, no existant.

But now there is something existent, namely a twist.

Look at the word “twist” for a moment. **TW - IS** and **T**. The **TW** has dropped the **O**, it is **TWO**. **TWO = crucified**. “Twist” is simply “TWO is crucified”.

Now, can you tell me where the two are, here? There is an infinite extended field of power. And there is a twist. A Two is crucified. Now, what are the Two? Can you see Two there? Can you see Two? (Quiet answer from the audience - “no”).

Well, I can. Because I can see a differentiation. Can you see it? Is that a differentiation? Well, is the twisted bit other than the cloth there twisted? No? It isn't, is it? And yet the twisted bit is standing out, but it is not TWO, is it? So you are being twisted if you think there are two, aren't you?

Do you know the title of the Great Master **Hermes**? **Thrice Twisted**. Why do you think he has that title? Thrice greatest, thrice twisted Hermes. Because when you twist in that way you **twist formally** - you have **made a form**, haven't you? That wasn't there before? And that form is a sort of conation zone, conation - drive zone, and it makes a conical form.

But you also feel it, do you not? So not only do you twist in thought, you twist in feeling.

And you have two quite opposite feelings.

You have one feeling, “I have gained my point by twisting”

and you have another feeling, “I have lost my infinity at the point of my twist”.

So your feeling is, “I am tied up and I am an infinite Being behaving as if tied up”.

When you fall into identification with the twist zone, you are called an egoic centre of awareness.

But you don't only think and feel, you also will, don't you, to maintain your twist.

You will to exist, to stand out. So there are three kinds of twists there, aren't there?

A twist of IDEA, the form, a twist of FEELING, like-dislike:

a) I like this, I posit myself, and I dislike the sense of voidity I have when I let go of myself.

b) But I love the sense of voidity when I let go of myself because then I am absolutely free.

It is a dialectic, isn't it? If you set yourself a pair of opposites about something you are thinking dialectically. And if you don't think dialectically, you are not thinking properly at all. Because **everything you do commits you to the opposite of what you do at the moment you are doing it**.

We call God the whole field, because it is infinite power, the “whatever” that men pursue. It is also infinite feeling, and it is also infinite willing, so we say that God is a trinity, a three-in-one.

HE formulates in that act of twisting, HE drives power into it, His Will, and HE assesses the degree of HIS concentration of that power.

Now, if we call God and reserve that word for the supreme object of worship, and we remember that we haven't got two separate entities here, the twister and the space in



which the twister operates, - because these are not two, they look like two, but they are not two. And they are not One, because this is Infinite.

And if we call that God, what shall we call this? Any offers? (*Murmuring from audience*) The Devil? We might call it the Devil, because it is the beginning of the principle of division, which is what "Devil" means. We might also call it something else, - what? (*Murmuring*) Jesus! Yeah, that's funny, isn't it, the Devil and Jesus!? Might be two different names to the same fact. Because you can do that in two totally different ways. You can do it on purpose in full reflexive self-awareness, or you could fall into it. You could actually do it and then forget all about the surrounding power and treat this surrounding non-twisted power as if it were empty space. Do you know that that is what we do when we walk about? Do you think that when we walk about we are walking about in emptiness? Or are we walking about in a field of energy? Which is it?

We are walking about in a field of energy and we are modalities of the very field in which we walk about.

And where there is no twist we call it space. Where there is a twist we call it THING in space. And our body is a thing in space in that very sense.

Now, if we call it **Devil** as to its apparently devious nature, we could call it another thing - the **Son**, the **first-born of God** - couldn't we? ..quite legitimately we can say the very first twister was made, made by the infinite field itself from within itself without any external continuant stimulus.

That must be nothing but the fulfilment of the Will of that infinite power.

The uninterrupted, unimpeded field of power willing to make a first being, unimpeded, has fulfilled its will absolutely.

The fulness of the infinite spirit has posited itself in the first twist.

And because it is not impeded in any way, it fulfils absolutely the Will of that infinite power.

Now, if we call the infinite power the Father, and we call the first turn of this Father the Son, because no impedences exist, nothing else stands out to impede it, then we can say that that Son of that most worshipful that we call in short-hand God, the Son of God fulfils absolutely the Will of that God, that sentient power that everyone who is intelligent worships. The Son is the embodiment of the Father. So that Christ can say, when he is asked by one of the disciples "Show us the Father": "Who has seen me has seen the Father".

Do you see the logic of it? This power of the God that twists itself into existence without impedence because it is the supreme power - nothing can resist it. It posits itself into this Being. And it says, "I" lay my life down and "I" can take it up again". So that the absolute Will of the Father - Father = put here. The word "Father" is simply a form of the word "Put Here". Who put this twist here? The Put-Here, the ...the Father. The "piter" in "Ju-piter". "Jupiter" means affirmed a "putting here".

That infinite field of power is God the Father. He is the Put-Here of us. And there is a first put. And that first put is His Son. The Original One-ly Begotten. The One-ly

Begotten. Because in the very act of twisting that thing into being, One-ness was made because now you can draw a circle round it. One-ness had come to be. So, whilst the Father is an Infinite Power, the Son is a Unity. He is a Being with a boundary, he is the true object of worship. The Father is not an object. So do we worship the Father or do we worship the Father through the Son? Do we worship the invisible infinitely extended sentient power, or do we tend to worship objective manifestations of power?

You know perfectly well that human beings tend to worship objective manifestations of power. The Stalins, the Hitlers, the Mussolinis, the Nixons, the Churchills, or whatever. They tend to worship objective presentations. Because those human beings are little twists, very tiny twists. They haven't got much power, and they worship power. But they can't see invisible power, so they are not sure that invisible power is there. Therefore they seek a manifestation of power, and the manifestation is provided.

The manifestation which is provided is the One-ly Begotten. That is the utterly unimpeded IM-pressing of Infinite Power upon a centre in total self-consciousness.

Now, if I say there is existant being and I pull this - the existant being is now vanished, right? Where has it gone to? Can you see the marks of the twist? Can you see them? Do you know that in twisting that little thing like that I have altered its electrical constitution so that even with a good flat iron and a damp rag I can't get rid of it? I can never restore the condition of that cloth to that which it had before I twisted it. It is an irrevocable. We can't call it into the condition that it was before. We have changed it. Now, this is an absolute basis for the creativity of the human race.

When we do something we are representatives of that infinite field of power and whatever we do twists and when the twist is pulled out at our death, the evidence of the twist is still there. It can be read. And it can be re-stressed. If I keep that little bit out and twist it again, you know the tendency will be for it to fall on the same lines, won't it? Because, because they were distorted in the first place, they now constitute lines of least resistance.

Now, imagine the first One-ly Begotten unimpeded Being, the One without a second. And that is possessed of all the power of infinity, but mysteriously it has manifested a body. And there you see a strange paradox that infinity presents itself with finites. And the word "Eternity" we use to express "Infinite Power not in Time". The eternal is not the temporal. Temporal is TM- the base TM means an intersection of substantial power. Substantialised power intersecting itself is Time. So we find that we can't think about time without thinking about "matter", the "mat" in "material". The MT and the TM presuppose each other, immutability.

Change is possible only if we first precipitate a substance.

Now, SUB-stance is that which stands underneath. Now, what stands underneath of all things is sentient power. So SUBSTANCE is SENTIENT POWER.

But if we examine any phenomenon like the twists there, that phenomenon, if we go down to the sharp tip of the twist, we are looking for the foundation, for the basis, for the substantial, we will only arrive at sentient power, which in the first instance threw it up.

You see that we have no logical ground for disbelieving in any Son of God the Father.

LOGOS is the word in the Greek for that Son of God , In the beginning is the WORD, Latin has "verbum", the Greek has "Logos".

This Logos is this One-ly Begotten, this wholly established intention of the infinite power to express itself, to make itself objective for the sake of human beings who need an object, to begin with, of worship, because they cannot see that the space in which they walk about is the God they are seeking.

Every time you take a single footstep towards a place of worship you are walking away from a place of worship.

That's strange, isn't it? If you go to church you are moving away from as well as towards church. Because church is where you are. The Ecclesia. The elect. Every single point of space which has screwed itself into existentiality is a temple of the living God. That is the sentient power. Life is only power that feels itself, this God is a living God. The God of Abraham is a God of the living, not of the dead, it is a living power. And only living power can worship living power. ...*(following words inaudible due to tape noise)* ...all the time they were taking with them and didn't know.

The Chinese have a little joke set of pictures, 10 pictures which is called "Seeking the Bull that never got lost". That bull is your will. The word "Bull" and "vol" in volition are the same word. What you seek is always your own will and how to get hold of it and how to control it.

In other words, people, in seeking power, are seeking something they definitely don't want: self-control. Because, you know, when you get self-control there is nothing you can do with it, really, that's horrible or indecent or show-offish, is there? If you got total self-control what shall you do with it? To whom shall you exhibit it? Sheep? They will bahh you out of existence because you will frighten them.

So the more near to the centre of self-control you get, the nearer you get to the infinite power which is inherent in every point of a continuum. The nearer you get to that same magnificent mono-chemist, that Onely-generated state of Jesus Christ, the nearer you get to that the less you can do with it. You can't dupe anybody, you can't trick them, - what a waste of time. Oh my! Mercury? Hermes? Totakuteh? Messiah? All different names for the same fellow. He who has the same nature as the One-ly Begotten Son of God. Isn't that strange?

We are all Sons of God, but we are not First Sons of God. There is One Son that is the first Son, the one that was created before there was an impedence to the Will of God. The one that was created before there was any impedence fully absolutely embodied the power of that infinite sentience in Himself, and there was not another; it was self-precipitated.

The God who is the Father precipitated the God who is the Son and then operated in the God who is called the Holy Ghost, the spirit in-act.

Judaism – God the Father. Christianity – God the Son, Islam – God the Holy Ghost. It is an evolution.

And these three Gods are exactly equal, because they are not impeded, they are in no way separate from each other.

The three major religions in the world, they are all the same: three stages of a “not-two” original sentient power.

Who is Jesus? Jesus is that original One-ly-Begotten power of the infinite Father-power and He is not other than that power self-manifested, so there is no division whatever between Jesus the Son and God the Father.

Because Jesus the Son is only the unimpeded self-precipitation of God the Father.

Jesus is God objectified and manifest, and therefore absolutely powerful, absolutely capable of precipitating Himself at any point.

He can put Himself on the carpet there now, if He so wills. If he doesn't, it is out of consideration. He doesn't want to interrupt our consideration of His position. And I can't guarantee that, so I apologise.

We are in the position of brothers of the original One-ly Begotten. He is the first-born of many sons, that unimpeded power. But do we come into a world unimpeded? No, we don't. We come into a world of impedences, don't we? We have a...door to get through with our skull. And our skull is squeezed like that to get out into this world, our first entry is through a difficult gate through which even a rich man can't get without permission. Think of the implications!

We are born within a world of impedences, but the original precipitate of God the Father, of the sentient power, was born where there were no impedences yet, because there was no world, just power, infinite sentient power. And then the infinite power made a world, by simply turning upon itself. The WORLD – W-O-R-L-D; W-H-I-R-L-E-D, is exactly the same. He whirls power, and that makes the world. And as to the power that is so whirled, as to that power, that world is the Son of God. We are in and of the body of Christ. Can you understand that theologically? Is there a theologian in the house? Is there a vicar in the house? Is there one down there? Have I said something acceptable to the theologer there? (*from background a faint “yes” can be heard*). You see, when they go to theological school, this is what they learn. It really is true that we are little twists in a big twist. We are little precipitates in a big precipitate. We are cells, literally, little locked-in cavities, we are cells in the body of Christ. That is the cosmic original, one-ly generated Son of the infinite sentient power called God. Now, how do you feel if you feel that you are a cell of Christ? Don't worry if you are Jewish, he was Jewish too. Don't worry if you are half-Jewish, do not even half-worry, interjection, inaudible) What? If you are not Jewish? Well, there aren't any not-Jews, I am sorry. They got around a lot in the early days. Those of you

who know the history of the British Israelites know perfectly well that every Englishman, Welshman, Scotsman, Irishman, they are all Jews disguised. Did you not know there was a world plot of Jews to dominate the world? There really is, do you know what they are? All human beings are Jews disguised. Some as Jews and some as Christians, and some as Muslims, hmm? Do you think it is a good idea? How do you feel if you know that you are a disguised Jew and you are not supposed to be one? Or how would you feel if I'd say Hanuka who is Jewish. She doesn't want to give up being Jewish and be a Christian. Do you know why? Any idea? Hanuka, why don't you like to be Christian? (mumble) Quite right, you see? I didn't rehearse that with her..., did I? No. Huh, what a pity. You could have had a nice rehearsal. But we didn't. As a matter of fact, Christians are largely disgusted with being Christians, do you know that? So they walked out of the church. Do you know that Muslims are disgusted with being Muslims? Do you know that there are millions of Jews who don't like being Jewish? Did you know that?

Did you know that there are millions of human beings that hate being human? (laughter). Yes. Not only the fellows that play the role of Tarzan in films, but all of us underneath going "huh,huh" we want to get rid of this so-called humanity. Because it is the biggest twist of all, isn't it? But actually we cannot get rid of that twist until its purpose is fulfilled, and the purpose of that twist is education of the individual into the divinity.

You are all being taught, whether you like it or not, that you are Gods, that is, creative centres of operation. It has something about it that you don't like, what is it called? Responsibility. Who wants responsibility? No-one. But you've got it, because you actually are power, you are sentient, you can be located and hit...it's a fact.

Now, Jesus is not an abstraction. The name means affirmation sage...There is no more excellent name than this "Emanuel" - "God with us". Jesus - affirmation sage...Christ: Cross in a circle, the Christos is the same as the demon Christ, circle with a "Kreuz" in it. We are all circles with crosses, we are all pinned and formulated in certain unique ways. Our unique way of being formulated is our personal cross. Take up your cross daily and follow the cosmic cross.

It would be a very grave mistake to think that Jesus was simply a Jewish revolutionary who was crucified because he wasn't good enough to stop them crucifying him. He was crucified because he chose to be so. And he chose to be so because he wanted to shock the human race into a consciousness of responsibility.

At the time he came, a very appropriate time, you know the whole civilised world was bored stiff with itself. You know, they couldn't tolerate themselves any more, they had everything lined up. The great governments of the world had a calendar, you know, and they knew the stars and apparent motion from which they could calculate the seasons and agricultural cycle and maintain society, and they believed that they knew everything worthwhile. Consequence: Boredom. The ancient world of the time of Christ was totally bored. There was nothing new, no new thing under the sun, says the preacher. What have we got? Vanity, vexation. They were all crying for

a new emergent, something that was not repetitive. The great agricultural cycles are based on the solar year and on the sub-lunar cycles for a time to sow and a time to reap. And they knew it so well they could guarantee, more or less, their survival.

But, you know, Nietzsche would say, Survival – for what? Freedom – for “what”, not “from what” - freedom from death. Freedom from starvation. Freedom from the winds, the elements. But walls only ..“Freedom from...” had been attained, but “Freedom for...” had not been thought of. And the freedom ‘from what’ had been established. People could say, oh, there is a famine there, well, don’t bother, go to Egypt, ..there were some agricultural centres that were so well organised they could feed their people. And they were bored. Every moment was bored. When the knock came at the door of the ..palace:“My lord, the enemy at the gate “ he looked around his thousands of concubines and said, “Oh, let them in”. That’s historic fact, you know, “let them in” - we’ve had enough of this endless round of amusement. There is no new thing under the sun. That was freedom from starvation probability, freedom from harm by the elements, but not freedom for something, for what?

And then, right in the moment of the greatest boredom of nations a precipitation occurred. A boy was born and he was peculiar. He was peculiar in that the intent of the Father, the sentient power of the universe embodied His intention fully, in that body. The body was provided by the parents and didn’t particularly like the imposition, hence Gethsemane. He had to argue with himself, hence the temptation, he was in the desert and was tempted. He has to overcome the body. Luckily he is free from something, he is free from the funny ideas of his father terrestrial. He hasn’t got one.

And when you take a woman, you are taking the analogue of a substance utterly formless, a sentient power. A woman is like a sentient power and she has a marvellous power which women know about and men don’t know about. And that is, no matter what they do, women remain virgins. Did you know that? Am I right, ladies? Tell me the truth. Sheilagh? Aren’t you still as virgin as you ever were? Are you or are you not in the centre of your being untouched by the physical children you have born? **Vir-gin** means “**vir=man**” and “**gin=woman**”. Are you or are you not bi-sexual? (“Yes”) Oh, you know that bit, don’t you? Therefore you are a virgin, aren’t you? And the formal limitations imposed upon you by your life and your marriage and your child-bearings, have they touched you essentially? No, you see. Women know this, so they are virgins as they were when they were born, when they were conceived. They really are.

But men are not. Do you know what men do? Most terrible thing: they collect ideas. And unlike women they believe them. Do women believe ideas? No. All together now: Do women believe ideas? (*a loud “Yes” from several women*). Do men believe ideas? (*Some men and the women say “Yes”*) Poor men. I say poor men because the history of science is the history of exploded hypotheses. All the ideas that men have believed in every century have been proved by later centuries to be rubbish. But you can qualify in rubbish in your day, you know. Have you ever thought what O-level or ...? Dreadful to think, isn’t it? What were they like in the days of cro-magnon man,

going about? They didn't need to do much at all, to get your qualification right, perhaps shoot a bison, bang your ...with a club and you were qualified. You didn't even need to go to the Wizard of Oz for a diploma. You got a piece of copper ore and bashed it to make a medal and put it on your own chest. Like Amin. Do you know that Amin awarded himself the Victoria Cross? What about that other gentleman who called himself Emperor recently, as a kind of Napoleonic figure? That's how they did it in the old days. Who was it who invented university qualification? Do you know who? A fellow, selling diplomas...do you know that? Do you know when a student goes to university, somebody has to pay. In the old days when very wealthy men sent their sons to the university, do you know why they did it? To curb their appetite for power, so that they didn't displace Daddy too quickly.

Did you know that? Did you know the whole of education is to paralyse you, cripple you, so that you can't take the place of your fathers too soon? They would like you to be so old by the time they are ready to die that you are so weak that you are happy if they touch you on the head and bless you. Did you know the word "bless", "blesser = to harm"? It means "be less". -

"I be-less you". How do you like being blessed? Lovely, isn't it? Popular song: Bless you for being an angel". That means, you'll tie my shoes, you'll wash my neck, if I can't reach it, you are blessed indeed.

When this twist occurred here, considering there wasn't anything at all other than sentient power - you notice I discarded this rubber-band down there, there is another one here, - that discarded band is a concept. This one broke. (*finds another one, after some joke of broken rubber-bands being like broken concepts*), ...and I am going to twist it three times in honour of Hermes, thrice greatest, thrice twisted. Now, tell me, - I mean I am holding this piece of cloth, it is only an analogue - the infinite sentient power - who twisted it? Himself. Was there anything else? No, no, there was not. What does that prove? Supposing I say to Gerhard: "Gerhard, give me your assistance. Will you give me your assistance? Come here for me. He is very good at demonstrating. (*Will you take that, and put me another twist somewhere on my cloth, anywhere, it doesn't matter where, but that proves when I ---(fixing the cloth with further twists- thank you Gerhard,*) I want Gerhard to stay with me, do you know why? I don't want you to think that I am doing this because I can do this and he can't, you see. *Did you do those other twists?* He's got the same powers as I have. (*Will you hold that for me?*) This is not a clever trick that I can do only. Anybody can do this trick. I want you to observe a very peculiar thing. Before these twists were there, there was no knocking, was there? Did the Infinite knock on itself before it was twisted? No, right. (*Will you hold that for me?*) I am going to get hold of one of these, and I am going to hit it on the other like that, bang, bang,- Could I do that if they weren't twisted? No, I couldn't, could I? Now, this is what we call "con-tingent", that is "with touch-relationship".

Now: The field itself is sentient power, that is God, the first one-ly generated is God the Son, Christ, Jesus, a real being, not an abstraction, as real as that twist is real, and later twists are other beings, like archangels, angels, human beings and so on. We could fill it up with little twists, couldn't we? But the moment there is a twist in

existence in this way, it is possible to tap one twist on another and that creates contingency.

But it also does something else of very great importance...this twist is external to that twist, is it not? Supposing we are identified with the whole field, we are in no trouble. But supposing we identify ourselves only to the base where the elastic band is that holds it together, supposing this one says "I am myself Jesus Christ and I know that I am nothing but a twist". And this one says, "I am myself but I am not sure about the space around me at all. Because I count myself only up the level of my elastic band and I call that my base".

This one has fallen into identification, has it not? With its finitude, so that when it gets tapped or when it taps and feels the reaction of another skull against its own – you've probably done sometime in your life, when you've been so enamoured of some charming of the opposite sex acquaintance you've both come up with a wonderful statement and your skull has slammed into her skull. Do you know what I mean? You have all encountered that, have you? And you both apologise and you raise further bumps. You are a bump making a bump. These by collision can make further bumps on each other. But the bumps that are so made are external in origin. And when you identify them as You, when you identify yourself with them, you are fallen into externality, into objectivity, into alienation from your real absolute self.

There is no other fall than the fall into identification with finitude, into externality, into objectivity into contingency, you see that is the fall. What happens at death? Miss. One band has fallen on the floor. There are your experiences back in the field, eternally different from what they were before you did it, in the memory of the field, in the memory of God, there they are, and you could be twisted back again and that's called reincarnation or you could stay there and contemplate yourself and your misdeeds, but at some point in your life you will find that the field which intended upon you to make you, will extend and you will cease to be. You'll be back where you were in the field.

If you have got the message of this process of your identification with the twist and of non-identification with the twist, if you've understood the principle of the one-ly generated cosmic Son, you do not have to identify with your finitude, with your deficiencies, with your particularised talents as finite. You can view them as manifestations of an infinite sentient power. Then you will understand what Jesus is. Jesus is a Being, a real Being, not an abstraction, not a historical fabrication. He is a being that was evolved after the physical body and entered into by the will of the Absolute, the Father-power, and after a battle of temptations in Gethsemane a deliberate act of self-crucifixion, a giving up of this thing back into that field. In full awareness that he could give himself back and that the marks of his being would still be there and he could re-assemble himself again. "I lay my life down and I take it up again". Now that is who Jesus Christ is.

Now, we are aware that there are inertias about that, there are so-called Christians who don't believe that Jesus resurrected. There are Christians who don't believe that



he ever crucified properly. Some of them say, they took him down too quickly from the cross, he wasn't dead, he escaped from the tomb. Joseph of Arimathea helped him to. Now, there are Christians who say, he was just a very nice man. Like the fellow around the corner. But that is not true. He is the one-ly generated only utterly unimpeded being in the universe through whom other beings can learn to break identification with finitude, and he was Jewish and the first of the head of Christians. And Mohammed himself allows that Jesus was of special birth. Islam is not opposed in any way to Christianity. Neither is fundamental radical Hebrew thought.

So we have to face the fact that the divisions between religions have not been produced by the messages of truth behind religion but those divisions have been created by political and economic factors of great interest to the men who made them, but of no significance whatever in the ultimate analysis of reality.

Now, funny thing, you see, when we hear this kind of thing we can actually will to believe it or disbelieve it. Now, the peculiar thing is if we don't believe it, we cannot do with our selves what we could do if we did believe it. It is an act of belief to believe that there is a one-ly generated, a mono-genis Son of that Absolute power. And that he is operative the moment we are his cells in his body. And that he has the power to take over and operate through the cells in our body and give us ideas, inspire us, or withdraw from us and leave us to our own egotistic devices.

If we don't believe there is such a being, we cannot pray to such a being. If we don't believe there is such a being we cannot co-operate with such a being. If we don't believe there is such a being we do not ask for assistance from such a being, and therefore we ourselves alienate ourselves from that being. But if we do believe there is such a being and really and truly believe it, with all the feeling we can muster, then we can come into the benefit of that belief .

When the archbishop of Canterbury went to see the Pope, they greeted each other, they kissed each other, and they talked of an ecumenical get-together, very quietly the Archbishop said, and the Pope agreed: "You keep your sheep, I'll keep mine."

That's quite right, quite correct, because at this stage of evolution, human beings don't quite know what to believe. They need a focus of attention, an objective presence to which they can refer. The need for that objective presence is the justification of the continuance of the authorities of all organised religions. Because people need objectivity.

But that is not the ultimate goal. The ultimate goal is stated very very clearly in the Bible. In that religious handbook for the Jews and the Christians and the Muslims. In those days, no man shall teach another of God for all who know him. The temple of God is with man. Your body is the temple of God.

If you believe that, you can function in a way quite differently from if you don't believe it.

If you don't believe it you can be depressed, you can be deprived, you can be alienated, you can be lost, you can believe yourself not loved.

But if you do believe it you can't be any of those things. If you do believe it, do you know that you can only be efficient?

If you do believe it, a door opens to creativity.

Not freedom from starvation, freedom from houselessness, that is not the goal. Freedom for creativity. Freedom for production, a precipitation into the infinite world of infinite possibilities, each one unique and through a unique centre, an individual human being.

If we accept that we can do this ... (To Gerhard: *Can you pull that one out?*) Departure of one fellow. Now how about this one? That one was identified with himself, this is identified with himself, these two thought they died.

Isn't that one the same as it was before we pulled it out? Hasn't it got exactly the same form of experience inside it? And is not that experience unique and not the experience of the others?

It is the peculiar experience of a man who after terrific battle with his temptation in his Gethsemane managed to put himself on the cross and then, when he was there, stated, "into Thy hands I commend my spirit" and pulled out the cloth and vanished and then reappeared again. He had his memory of his process, his whole process. Most of us tend to believe in death, don't we? Don't we believe that our wicked grandmother has died and got out of our way?

There is no death. There is only a pulling out of the cloth. And then later a reassembly. But the form of it is all hidden in the cloth, is it not? Nothing is lost....

If you work hard, you have to work very hard, because you have inertias of erroneous ideas bequeathed to you by your ancestors and your educators, by compulsory education most of all. You are required to believe things that will ever impoverish you. They will weaken you. They will leave room. There are only a few bricks to the top of the pyramid. If you can be intimidated you will stay at the bottom - is their theory. But supposing you don't climb up at all. Not because you are intimidated, but because you know that if you make one of these things here - look - (*make me another one here - a nice big one, screw it tight, will you?*) - Now there is a very important man standing up - there is an out-standing young man, right? Now, viewpoint, yes, - (*do you mind turning it round, Gerhard?*) - there is an astronomer's black hole - is it something different? One is a lady, the other is a gentleman. Is there any difference? One pushes, the other pulls. Is there any virtue of one of a pair of opposites over the other? No. Hence the crux on ..if you go on one of those it sticks out. Hide it.

You know that the shaman, the magician, in ancient cultures was a man dressed as a woman. Because he wished to encourage his feeling awareness more than his slavery to thinking. And think about that polarity and remember the hermaphroditic way that Christ has been painted. He is always a slightly effeminate man even though he's got muscles, isn't he? He represents the balanced hermaphroditic being who is both pure thought male without slavish identification with it and pure sentient awareness, femaleness, without fantasy. That is the Christ that IS - because he really

is, you know, - he is in that field of power now and we are his cells. He can precipitate him in any single man and give him a brilliant idea or he could remove that idea if the man became egotistic and misused it.

And he can present himself in a body entirely proper to him - the original one-ly generated body. A body of glory. Which means a body so unimpeded that you can't help feeling its vibrations.

And remember, if you can believe it, your life-power to create improves and it improves rapidly the more rapidly you believe it. There will be a battle to believe it, because of inertia, of bad training, sectarianism, and deliberate misrepresentation by the leaders of sects. But if you believe it, you will get the benefit. In thought, in feeling, in will. Your whole being will get the benefit. And you don't need to go anywhere particularly to believe it, you can believe it where you are inside your skin.

That's called "praying in secret". If you pray in secret inside your skin, you will be rewarded openly. And if you don't believe in that freedom for creative activity, freedom for, not freedom from, if you don't believe in that freedom that you are seeking is only for creative activity, you will miss the whole point of your existence.

There is the hidden hermaphrodite. (Pull with me, Gerhard, let's cause this Messiah to vanish.) - What's happened to it? Where is he? Fallen down? He is there, hidden. In every man's consciousness, underneath, working, He is there. If you can believe it, you also will be there. Present with yourselves.

But if you don't believe it, you'll look elsewhere, and you will not find. Because you can never find, external to your own being, the salvation you look for. You can never find external to your own being the power you pursue. You can never find, external to your own being, the insight which, if you'd got it, would illuminate you completely.

Now, there is a problem for you, and a challenge to your will to believe. Only the will to believe differentiates you from another fellow. You can go and meditate on that.

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