

Church State

*[A talk given by Eugene Halliday.
Comments in square brackets, drawings,
arbitrary headings and transcription by John Bailey.]*

...suggestions of what we should talk about?

[A question here from a member of the audience]

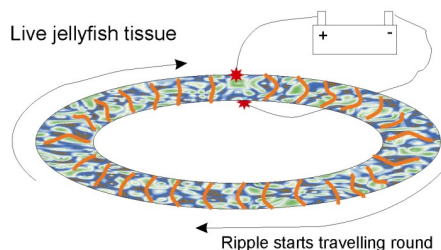
Mr. Halliday, last week you said ... you referred to somebody who informed you that he was the same for twenty years, rather he was the same when he spoke to you as regards behaviour and deportment and outlook as he had been twenty years before, but he no longer identified with his behaviour. Does this mean that he has attained some degree of self-reflexive consciousness and if consciousness is a catalyst, wouldn't this indeed have altered his behaviour, if that statement of his was correct?

Mm. Well as a public speaker said, *I'm glad you mentioned that.*

Now, actually it would be a good idea to look at that, and see whether he has got a benefit. Even if he should spend the rest of his life unable to alter his behaviour, it touches very deeply on the roots of Christianity and what it is, as opposed to some versions of Christianity.

Self Re-stimulation

When we consider the material world we are considering force, locked up and rotating. You know that any atom is a system of rotating forces. Now if we consider these rotating forces to be in a state of privation — that is to say, less than they might be — then we are faced with a similar situation to the one treated of as the Fall [*out of the garden of Eden*].



Imagine Infinite Power — that is, non-circumscribed power — and then imagine that within this non-circumscribed there appears a circumscription. The moment that circumscription appears, we have a finite situation, with a definite amount of force locked up in it.

Now, I've mentioned before an experiment which is done by wicked Cainish scientists, where they cut out of a jellyfish a block of tissue which is alive, and that tissue is made of cells. And an electrode is just touched on it, and immediately there is a reaction from the cells. They receive a shock, and a ripple starts travelling round, and goes round this ring of tissue, and when it come back to the initial point of stimulation, the returning motion re-stimulates itself, and the result is the ripple goes round again. Now when this circle of living tissue was put in the appropriate conditions, once the initial stimulus was in being it re-stimulated itself when it came to the point of initial stimulation, and thus this piece of jellyfish tissue became a self-stimulating system.

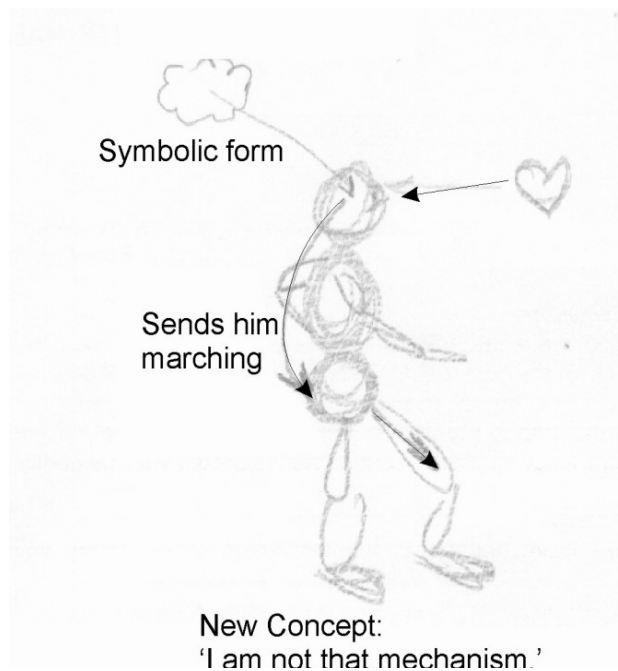
Now, for experimental reasons and for certain symbolic reasons, it was kept going for eleven hours before they bothered to stop it. If they had supplied it with the necessary food and the

appropriate conditions it would have gone on with this ripple running round it continuously. Now, we know that if we can carry away the toxins generated as the by-products of action within a system — an organic system — if we can carry away the toxins and keep that organism in the appropriate environment, it is immortal. [04:04]

Protoplasm, the ground substance of organic life, is immortal if we carry away the toxins generated in action. This means to say that if we get a piece of tissue like this jellyfish tissue, put it in the appropriate fluid, stimulate it, and then arrange for the fluid continuously to have itself cleaned so that all the toxins — the products of action and reaction — were taken away, then this thing will eternally go round, and will stimulate itself forever. We can easily conceive that this can be done, because we could get a multimillionaire to leave a lot of money with compound interest to arrange for the re-changing of the fluid ... in perpetuity.

Now when we consider it, we see that if there is an awareness in those cells — and we know in fact that there is a toxic response and a pleasure-pain behaviour within it — if we condemn it to this cycle of self-stimulation and arrange for its eternal protection so that it cannot disintegrate, in effect it is eternally locked up in itself.

Now constant stimulation is equivalent in consciousness to no stimulation. That is to say, if you subject your organism to continuous stimulation of a uniform order, you will become unaware that you're being stimulated. In fact, we live inside a lot of stimuli now, which are acting on our five senses and which we cannot sense, simply because we've always been subject to those stimuli. We live inside a field of forces which are stimulating our organism in a sufficiently uniform manner for us to be unaware that those forces exist. [06:13]



In order to become unaware of them, we have been subjected to uniform stimulation for a long time. To become aware of them we must interrupt the uniform nature of it. We must find a method of breaking this cycle of self-stimulation.

Now, the particular man I mentioned had for 20 years had a system running through his organism, a system of nervous impulses committing him to a cycle of behaviour. If we draw this gentleman, he looks a bit like this, if we draw this gentleman in his three parts roughly, a sort of reflex established. A message in the eye, to the symbolic form, and this has gone in the back, reproduced and gone up here, back here down the spine, and then march him toward the object.

Now in effect, this was a closed ring of nerve impulses. He saw no possibility for himself of breaking that within himself. But from conversations we had a long time ago about non-

identification, he had seen a possibility of escape whilst at the same time being in jail. He now has a concept in here, and it's formulated in the right place, slightly above and between the eyebrows [*ajna centre*] and this concept is that he, the Self, the Observer is not this cycle. [08:05]

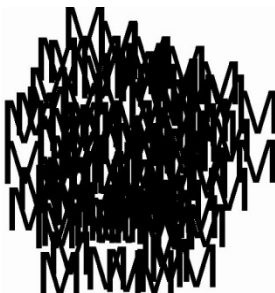
So that although he hadn't yet made a link from this concept to interfere with the impulses going down, he now has a concept inside himself that says he is not that mechanism. It may be that in another twenty years or a thousand years he might have built up sufficient impulses to stop that linkage. He's certainly taken the first step towards it, because he now can watch a process and be aware of it and see the mechanical nature of it and the fruitlessness of it without being perturbed by it ... because he knows it is a mechanical process. [08:49]

Lucifer and the Material World

Supposing we now go back to the generation of the material world. All the Christian variations in religion concur more or less in the doctrine of the Fall. And by this Fall is meant that infinite energy created a large sphere. And within this sphere, traditionally one third of the spiritual substance of it was precipitated into a closed system ... finite. And this third was packed so very, very tightly, that it became opaque to motions from outside of a universal order. It could not become opaque to motions of the spiritual order, the Aleph¹ ones, because they correspond with the white paper motions themselves². [09:52]

Now, if we take the concept of the Luciferan Fall, the figure of Lucifer is represented as a son of God, and God's *favourite* son. He's the bright morning star. Morning doesn't mean that part of the terrestrial day. It actually means when the substance — that's the Hindu *Prakriti* — when that substantial zone first differentiated and began to move ... that was morn.

This is Substance [m] zone [o] differentiating [r] motion [n].



So the morning is that period in which the primary substance, precipitated in infinity within a given zone differentiates, and these differentiated motions then continue themselves. We imagine that a large place is closed because we have to close the mouth to pronounce the letter M. If we say *Mmm*, the mouth is closed, and therefore it signifies a closed zone. Within that closed zone which is the substance of the body of God — the *substance* of the body of God, that isn't the same as the body-of-god, the *substance* of the body-of-god — is a certain aspect of God as spatial occupier, considered as inertic, closed. Remember inertia means in [in] work [ert] affirmation [ia].

When you hum with your lips closed, and make *Mmmmmm*, then you are affirming work in a closed zone. And this closure constitutes, with the motion locked up in it, substance. If I now write M inside this original circumscribed zone, and you can imagine I keep writing it until it's quite black, then that is the substance of the Luciferan body. It is substantial because it is sub- some being standing on it here, and considering it below his feet. All the energy locked up, circumscribed and working within itself, is mass inertia. Now in the very, very same way as the jellyfish ripples carried

1 Aleph, the first letter in the Hebrew alphabet, the breath unrestricted by tongue and lips, signifies the free power of the Absolute prior to its formulation, its precipitation into form.

2 EH uses the white paper on which he draws to signify the Absolute Sentient Continuum of Power, and everything drawn on the paper symbolises that which the white paper of itself has caused to come to be. In this sense even the lines drawn on the paper are not different in essence to the white paper, which is imagined as a continuum.

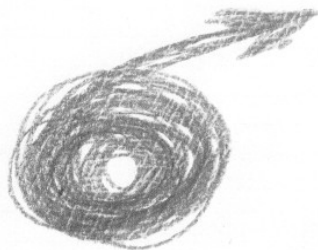
on, so in that same way the energy precipitated in that way carries on rotating.

Hell

Now if it weren't for energies outside that system hitting it — that is, extra-gross material radiations, cosmic radiations, solar radiations and so on — if they weren't hitting into it and separating it, then it would remain continuously locked. [13:10]

So we know that the electrons spinning round the nucleus in an atom, if it weren't for forces disequilibrating it, coming from outside, all those attendant electrons would be committed to an eternally held-in rotation. Now hell means *the held-in*.

And notice, here, we've been asked this before, why then does the German say *Hell means bright*? If you ask in Germany for *ein Hellut bier* you are asking for a light beer, and this hell means light in weight, and light as easy, and light as illumination. The Germans are very, very fond of substance and the problems raised by it. They are bauch men, I'll have to change this man and give him a little bauch [drawing on the paper], square him up a bit, straighten the back of the neck.



He's now become a bauch [*Bauch, German: abdomen, paunch, tummy, belly*] man. The bauch is this part of the body, the part where you put your substance. He's very fond of that and he feels within it. When he has eaten something, there comes up from it, light. So for him, hell is a place of the generation of light. But the light so generated is individuated. The light of the white paper, which is absolute, is not individuated, and is called equable light ... that is, the light that never was on sea or land. But the light that is within the circumscription is darkened by the mass inertia, right up to the time that through acceleration of the motion within it, it incandesces and flashes out again, giving birth to the sign of the planet Mars. [15:06]

Logos Cosmos Word

Now, the Infinite produced the Macrocosmic Logos, because it says that it loved the world³. World means *power ordered*. This is the same as the Word with L in it, the principle of order, here, plus L constitutes word. Power going along [W], zone [O], differentiating [R] tying the differentiations together [L] and the limiting factor [D].

So a world is a zone made of power [W], this is the same as the glyph *M* only inverted, the inertia is overcome. Differentiated within it, all the differentiations are tied together, and the D is the limiting factor that stops it slipping into infinity.

³ John 3:16 For God so loved the world, that he gave his only begotten Son,



When that cosmos — which also means *order* or *beauty* — came to be, that one was called *only begotten*, that's monogenes. It's the one-generated because it had not in it on its first production any inertia sufficient to disagree with its generating energy. So that the father, the *Ab* in absolute, produces for himself a *sol* which is the son, and then forms the *ute* or power [U] limit [T]. That's father [*Ab*], sol [*Son*], lute — the Holy Ghost.

Now this Macrocosmic Logos, this *solute*, obeys perfectly the *Ab*, or generating force of the father. But although it does so, within it there are beings finited by the rippling processes in the logos, so that there come-to-be zones of differentiating activity. This arises spontaneously, because there is a virtue, a power, in keeping your ideas and your feelings and your Will separate, in consciousness. To have a clear idea, and a free power to apply to it, and the feeling to balance the idea and the amount of power or Will you put into it ... this tri-section occurs. But the essence of the idea is formal compaction. So there is a zone of form ruled by Saturn. And if we remove the Saturnine impression we remove all existence whatever and revert back to the infinite ... which is completely valueless.

When this zone of formal stress is brought-to-be according to the Will of the Father, then we have a zone with a tendency to compact. Now this tendency to compact is a will to compaction initiated by the father in the first instance. But each form within it, because it draws immediately from the Father — that is, the white paper — where it is, the kingdom of heaven and the Father's will are within it. And it is a free will. When it calls that energy, it can call it to do anything whatever, because that white paper in there cannot be constrained by the white paper outside, so it is identical with the will, the free will of the finited being. And as that finited being and all other finited beings in the idea zone were created with a stress on form, then they were tending to formulate. [19:37]

And that tendency to formulate, if not watched very, very carefully could have resulted in over-formulation. And at the same time, because there was a will inside the wheel there, and that will was free although not different from the non-dual Absolute, any one of those ideas could initiate a superstress on itself.

Lucifer

Now, within this field all the ideas were subordinate to a master idea. And the master idea was called Lucifer, that is light [*luce, lux*] and fer is both *fire*, and a root *to bear* ... light bearer. And you note in the *fleur de lys*, which has to do with the word *louse* and a certain little insect that leaps about and communicates from person to person, and gives rise to a proverb *there are none so pure as the purified*.

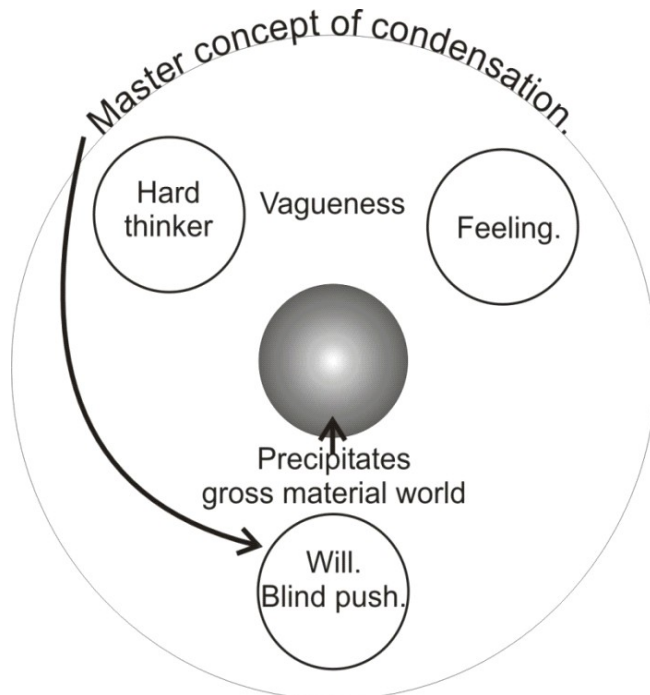
This Luciferan figure is a bearer of the light, because it is the master concept of condensation, concentration, compaction. So all the derivative ideas from the Saturnine idea take their orders initially from this master concept of concentration ... which is also the ground of prodigality later.

Now, the other zones were not committed to formulations so clearly.

One was committed to feelings, and felt very, very sensitively whether a thing might become

unpleasant. And automatically from its initial stimulus from the Absolute, let go as soon as the thing started to become painful due to formulation.

So we have here a hedonistic third that does not, from its own creative tendencies, tend to move toward the painful situation. We also have another side that has no idea in it, and is not concerned with pleasure/pain at all but just with pushing ... when we've got these three things in ourselves, and the macrocosmos has these three functions within itself and we're in correspondence with it.



So we have a blind push that doesn't want the idea, that doesn't want the pleasure determination, but just pushes very, very hard. Now this hard push is quite friendly disposed towards the Saturnine compression, because you can't compress unless you exercise your will.

So there's a natural affinity between a hard thinker and a man who drives. But the hedonist side, the pleasure pursuing feeling being hasn't got a great affinity for that. And consequently they tended to remain vague.

Now the master concept of contraction, condensation etc, the Saturnine concept, did not like — remember *like* means the same thing as *assimilate stimulation possibility* — this vagueness of the feeling. And he saw quite clearly that any being on the borderline of the idea and feeling zones, would tend to be influenced by the feeling, and the idea would tend to be vague or pleasure-determined. That is, only those ideas that were pleasant would be allowed in.

So this master concept here — and here we are in agreement with tradition about it — initiated a movement to increase the contraction. In other words, condense the form so very, very hard that nobody could possibly say that they could remain free from it. It was determined to precipitate the whole lot into formal awareness of what was going on.

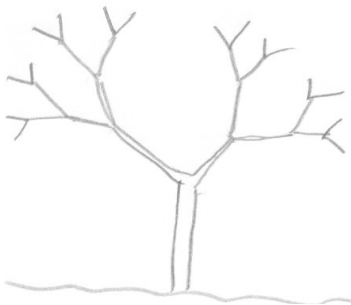
Now, all the feeling beings who are hedonists didn't like this sort of thing, and so they made various pleasurable statements about it, and moved away from it. This centre then precipitated itself very, very hard onto itself, and the result was a complete closure of the energy of that concept. And it drew into itself certain perimeter watchers from round about. That precipitation was the generation of the gross material world. The stuff that we can knock on now is the very being of that original Luciferan lot who precipitated themselves and become the gross material world. [25:04]

The Atom

Now, simply because they precipitated themselves into a closed system, they became inert from the point of view of anybody outside their system and unable to penetrate it. If we look at an atom with a nucleus — which is like a thrown spirit in this condition, with attendant electrons going round it in various angles of orbit — if we got inside that system we would find it very, very busy indeed. And when we are bombarding atoms to make big bangs, we actually penetrate inside, and find that the atom is a highly busy complex of forces. But from the point of view of a being outside of low energy levels looking at it, it doesn't appear like a system of forces, highly dynamic ... it appears like what he calls a *static* or *inert mass*. By inert, he thinks he means static, but he's really meaning — because he cannot avoid it — in-ert or in-working energies are there. He hasn't the power to penetrate through them, so he doesn't know that there are forces working inside.

Now forces working inside that atom are the inter-atomic forces which are really Luciferan forces. And when two atoms are brought together by external field changes, then some attendant bodies tend to jump from one place to the other. Strangely enough, scientifically, they may be in orbit A one minute, in orbit B the next minute, but they are never in between. But when they do make the jump, they call it a change qualitatively in the two atoms. Jumping of one electron from one to the other takes one away and adds one to the other, produces a quantitative, and therefore a qualitative change in the two. [27:14]

When we produce a relation between lots of atoms, these things start jumping about and they establish various links. And from these linkages emerges gradually the compounds that we call organic compounds, which lead to the growth ultimately of beings able to reflect on their own origin ... that is, human beings.



Now if we remember that the white paper represents the spirit, and if we say that spirit, being absolute, considered in itself is simply the white paper, its pure act of being white paper — without the K.T. in AKT, the pure A or aleph — then we say immediately there is no value whatever in it. Value presupposes differentiation ... the meaning of the V. That is the plant. It always makes a V, produces values by differentiating, by multiplication. The Absolute as such cannot multiply itself, there cannot be more than one of them, so multiplication occurs inside it, by precipitation. [28:38]

Now, precipitation tells you that it is a rationalist pi ra [EH often makes reference to this PiRa function] mode of cutting off and positing itself ... fixing itself. To *precipitate* is really to first rotate, and thus to cut off, and then to fix the being. So the precipitation within the infinite of the finite is a mode whereby the infinite — instead of remaining equable, and therefore in a state of perfect equilibrium, and therefore valueless — by precipitating the finite, filling it full of mass inertia, and then working through it, gains in the act of working through it the opportunity for coming up against a resistance. This resistance is the cause of the value, those are letters V in there.

The equable, Infinite Spirit precipitates, and enters into the mass inertic system that it precipitates, and as it is driving itself in, it is sharpening itself in overcoming a resistance. And when it finally comes out it has gained a sharpness which has individuated itself. And as many such rotating systems of mass inertia as it can produce, can become individuated, sharpened life. Now

we've seen here the ground of all great religions.

Looking at Matter

There are people in the world people who assure us that mass inertia, opacity and solidity, is all there is. The Marxists, who say they're just a lot of particles banging about and you should never look away from the particles because that is all there is ... namely material particles. So they are people who require us to look at matter. That is the whole of materialism in one simple glyph ... those who require us to look at matter.

Now if we accept it, and we say here is a man looking at matter [*drawing on the paper*], a bit short in the nose, that means he's not really sensitive. When he looks at matter in that way, his attention, his consciousness, is projected away from his own centre. Now we've said before that when the spirit is going in, it can't go to the dead centre because spirit is essentially dynamic, and therefore in its middle there is a hole, a hollow, and there is no action in that hole, but all the action takes place round it. But inside that hole is Immanent Spirit, and beyond it is Transcendent Spirit. But also beyond it, beyond this physical body, there is the material world.

If he accepts the command, *Look into the material world*, and as Leibnitz would have said, *the best of all possible worlds*, then straight away he places himself under the dominion of matter. He cannot, while he is looking out to the material world — and being acted upon by that material stimulus and conditioned by it, and collecting it — he cannot while he is being conditioned in that way, simultaneously do what immanent spirit says he ought to do. [32:34]

Looks a bit embryonic this boy ... [*he may be referring to his drawing at this point*]

Now the opposite to this matter-orientated consciousness is spirit-orientated, and you can see how it arose popularly on an earth with people standing up here, that God was somewhere in the sky. Simply because they knew that matter — they didn't know about the hole in the middle — that matter was inert, and certainly was not their friend. Matter was unsympathetic, matter when you fall on it tends to bruise you, and therefore anti-matter, which has crept into science recently, was named here as spirit.

Now, the spirit orientated man who thought that spirit was somewhere in the sky, became the sky worshiper. And the name for the sky, this Dyaus [*Dyaus Pita: Sanskrit for God, meaning Sky Father*] which is the, that's the Sanskrit for it, that's the Greek the Zeus, and this becomes the Dieu in Jupiter, the Dyaus-piter there and Jupiter here, and juice Pater here, these three are all the same and they mean, factually, the light that is up there ... the infinite light.

People knew by the way things fall to the ground that they were not empirically able to get themselves up. But they also knew that a certain time when the sun god here popped into a certain sign in the sky and became March, that forces would start bouncing out of the earth and pointing at the sun. Vegetable forces. Vegetable is a word meaning *growing*. [34:44]

The Kingdom of God is Within

Now, the first people who saw this thought that this free spirit up here is much more valuable to them than the earth spirit down below, because the sun manifestly caused growth, life, to spring from the earth ... and the earth of itself could not do it. But some other more sensitive men, thinking more carefully, could see that throughout space, any point of space could become a sun, because a sun was only a precipitate body which had incandesced. And therefore they saw no reason why the same condition should not appear on earth. And when they saw the essential nature of motion — that it is not static — they saw that in order to rotate to become a sun it must lock up a little hole inside itself, which should be free. So they then postulated that inside the earth, deep down below there was a free place, and this free place was the residence of the immanent spirit.

Prophets

Now we find the first people to say this were prophets, who insist that there is in man and in

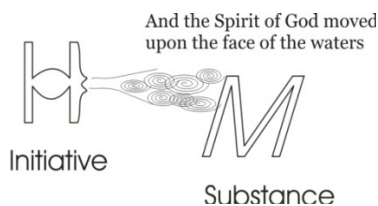
transcendence the same principle ... spirit. These prophets are very quickly murdered and put to death by those who wish man to orientate towards matter. We'll just have a look at the two and see the relation between these two people rather carefully.

The prophet is a man who is talking about profit. It's not just a meaningless pun. When Christ says what shall it profit you if you gain that piece of black stuff that you stand on and lose in the process your own principle of self-determination, called soul⁴ ... if in fact, in collecting the matter you become identified with it, and go under the law of matter, and forget that you are a being of free initiative power, then there is no profit to you. And the men called prophets were men who were pointing out this higher profit more than the material profit.

Now there is a profit motive in everything that man does, and necessarily so. The thing is to get the best profit rather than the worst. [37:32]

Matter Worship

When we now consider the man of matter and work out his logic, the man who believes in materialism, really believes in it, is called a fool of the negative order. Because the fact that he exists and walks about on the earth, evidences inside himself a force of anti matter that can mobilise his material body. So if a man walking about on the earth really believes that his body is matter, he is a fool of the negative order. Because he is incapable of seeing the fact that if there were merely matter, and not something anti matter there, he could not stand up and walk about, because he's a material body.



Now there are such beings who exist, and they make very good converts to certain political systems. But there are also other people who do not believe that, never have believed it, but find it very, very convenient to persuade other people to believe it. If we can persuade a man to bow down to the earth, and say, *I am earth and nothing else*, you will by identification with the earth be completely circumscribed by the fact of the earth. He cannot make an invention, because in-vent means *let spirit blow in*. He must be completely circumscribed by the rotation and the cycle of events that occur on the earth that he worships. [39:15]

Now this worshipping of the earth we will call the 'M' religion. We know at least one large religion, which is an 'M' religion. And we know that the fact that it is an 'M' religion shows that alien elements have got into it, because the religion of Christ is not an 'M' religion at all.

The M is the inertia religion, the religion of mass inertia, and the inertia of mothers. Now I'm aware that there may be some potential or actual mothers in the audience, so we'll have to remind ourselves that every human being is hermaphroditic, and therefore has an M in it, and an H function which symbolises the initiating force that moves that substance. You know that you've got a certain amount of M in you because you have mass inertia that enables you to stay on the chair without special effort when you sit down. It's getting up that requires the effort. This mass inertia is the M in you, but to worship inertia is the same thing as worshipping death.

Now some men have a nice little impulse in them which makes them want to wear crowns, and with the aid of large sticks — called sceptres, and so on — they tap men who are not very strong and cause them to become M-worshippers, or Mariolaters [Worshippers of Mary]. When this happens.... [40:57]

4 Mark 8:36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

[.....break in recording]

....force from above put into his inert body. If he does get that force put into him in the appropriate amount, if you put him on the right diet he will become insubordinate to kings. We can do this on people with a short term injection. We can produce insubordination in anybody in a very short space of time with an injection of the appropriate drug.

Now these kings believe that there is immanent spirit, and they like to believe in it for themselves, but they don't like other people to believe in it because one of the things they do like is ordering people about. And you can't order people about if they are aware that they have immanent spirit. [42:07]

So the thing is, it's possible to conceive for them while they're defenceless — that is, when they're fairly young — that immanent spirit doesn't exist. But instead of immanent spirit there is something else, and this something else is specially built for them on earth and it's called the church.

Church

Now church, as you know, means assembly. Now this assembly of individuals is for the many who feel not strong enough to stand alone. When they go into this church they participate, and therefore declare themselves a part in the ceremony. They are apart from the people who don't go in, but they are a part of people who do go in.

Now this participation implies lack of unity in the people who go in.

Now these buildings were set up by ruling types who, aware of immanent spirit — that is, Will in themselves, individual will/initiative — in order to subject people to their Will. Any kind of system of ideas that produce a static situation called *a state* is good enough to cause these knee-benders, which is the meaning of *people* in its euphemistic form [compare with *popliteal*], to accept the orders from this self-crowned king. [43:44]

Prophets

Now the prophets come along, and we'll put the prophets upside down, the prophets say to the kings, it is true that there is an immanent spirit in you, but there is also one in me, and there's one in all those people too, if they know about it. And I intend to tell them, because this immanent spirit is essentially creative, and you as kings, as setters-up-of-static-systems, are opposing yourself to the essential creativity of spirit.

So the prophets then declare that spirit is creative, that the king is trying to stop its creativity, and then the kings get hold of the prophets and cut their heads off. Now, the best prophets don't mind, because if they get their heads cut off they are doing very, very well. The worst that can happen is to be ignored. If you can go and stand in Hyde Park and say things and be ignored, it means you're not a very good prophet ...yet.

Now the king use certain symbols derived from matter to condition the minds of people to accept matter as a determinant. The welfare state is a kind of structure, like a church. It's an assembly thing that binds everybody together. And by supplying their belly needs and a bit of the equivalent of the old roman circuses in the form of TV, starts the struggle upwards and away from the earth. [45:23]

Status Commune

Now certain people who are themselves materialists — many of them actually believe there is no immanent spirit — recognise that the individual Will in these kings has been the cause of the domination of the many by the few. So they call upon the many to overthrow the few. But they call upon them to overthrow the few in the name of matter. So we find in effect that the materialist

Marxists and so on, require people to become aware of themselves as material entities, who nevertheless have initiative, but the initiative is only a function of the matter. They then require the many to rise up and overthrow the one, and promise them that there will be a stateless commune later on.

Now we've said that the word *state* means a static something. A state is a static attitude complex substantiated on earth. These men who come along and begin to apologise in the name of matter for their theories, and then require the overthrow of kings who are at least acting by Will, and admitting it, these men are really trying to set themselves up in place of those kings, and they have sufficient awareness of the stupidity of masses of people and inertia, to make it possible for them to believe that they are the kings of the next period. And when they talk about a *status commune*, they are talking about a non-static relation between beings at some time in the future.

Now they have borrowed this concept of the *status commune* from Christianity, and at the same time they are anti-Christian. The status commune was actually practised by the early Christians and became a great thorn in the sides of kings, and also in the sides of underlings of kings, because these status communal Christians actually didn't obey orders very well, and then the officials who had to keep them in order didn't keep them in order, and then the kings came along and shouted at the officials. So the officials wanted to remove both the commune and the statusness of it. And it is at this point that we get the monarch Constantine — the biggest convert for convenience that we know of historically — comes over and embraces literally the Christian faith in order to produce a state again. [48:10]

Choice and Evolution

Now inside every one of us we have an immanent spirit, but that immanent spirit is veiled by the inertia of matter, and that matter has been precipitated by a one time favourite son of god called Lucifer. Now god is omnipotent, and therefore raises a problem for some theologians as to why he has not already eliminated the devil. 'Already' would suggest a temporal concept. He could have eliminated him before he started, in his omniscience, but in actual fact he allowed him to do this deed called revolting-and-forming, in order that the spirit, entering in, should clarify itself in going through the resistance of matter, and at each level of its penetration of matter, should be faced with the necessity for choice.

Now imagine the white paper to represent the Absolute spirit in him, and let the Absolute Spirit just very, very gently make a just slightly less than aleph impression, which we'll call Eve, or universal. Now it's so very, very gently they hardly know they exist, just like a warm bath when you need it. And inside at the same pressure a lot of other entities are brought into existence, and these are individuals. Now all these individuals just drift about, like substances in an amoeba, without much effort, and they are doing what is called, praising the lord. And they praise him continuously and uniformly, and therefore they tend to lack stimulation in their praise. These masses of very, very gentle angels, some of them would be gentle under test, and some of them wouldn't. And it could not be determined before the fact of all these freely created gentle angels, whether or not they would stand under test. [50:34]

So we had a nice mass of cosmos at the E-level function of delighted creatures ... they've never known any pain, and they didn't even know really whether there was a god there, only knew they were very, very comfortable. And in order to create a value within this — because these things were all identical because they hadn't got a superstress upon them, and so they wondered about looking at each other not knowing whether it was another person or a mirror — in order to introduce differentiating factors into them, there had to be a zone of difficulty precipitated for them. That zone of difficulty was precipitated and then these spirits or angels were forced through the zone of difficulty, and in going through it, all that happened to them was — and it's still happening — all that happened to them was that they were faced at each point with the necessity for choice.

They could say, *now I know myself, and I really believe that there is an infinite, and that there*

was a macrocosmos which was very, very charming, and I didn't appreciate it because I'd never had it so goodor should it be bad there?

Now, this process of forcing intelligences through matter is what we call the evolutionary process, and that science calls the evolutionary process when it takes half of that V, the half going out, and considers the forces coming out. But there can be no evolution without a previous involution. And nothing goes up, except that which came down. [52:28]

Prodigality

Many of these angels, when they are forced through difficulties, don't like it. And they try to move backwards all the time away from the difficulty, and remain, if possible, in that soft, hedonistic angel level. But those who do so are not the best, and they do not constitute the greatest joy for the generating father, spirit.

Now Christ says this clearly enough in the parable of the prodigal. The stone, rejected by the builders⁵, is this precipitated material world made by Lucifer, and these gentle folk here, who just drift around enjoying themselves, don't like that stone. They don't like anything to do with pain, and they don't want to improve. Consequently they try to keep as far away from the material world as possible. Now they're very peculiar, because they are not men who are introverting onto the immanent spirit. [53:40]

Let's draw a larger version of an angel. That angel is a certain kind of substance and it has an immanent spirit in it, but it is not driving towards that immanent spirit, but the immanent spirit is flowing out and moving it about, and it is allowing that immanent spirit to move it, and it therefore never knows unpleasantness. So it does not know that it has inside it the possibility of individual initiative. It has always obeyed, and therefore it does not know that it is obeying. It simply is following its inclination. Now there's a considerable difference between having a child that always obeys — because it was born at a very low level and hasn't got the power to resist — and another child who disagrees with you until it finds its centre, and then actively cooperates with you.

You find this in the parable of the two sons, of whom the Lord⁶ says to one of them, *go in the vineyard and do a bit of work*⁷, and he says, *I am not going*, and runs away. And when he goes outside, after a bit he thinks *I'll go and do a bit of working the vineyard*. So he does it.

But the other son, when the father says *go and work in the vineyard*, said, *yes father, verily I will do your will*, and went out and didn't.

And Christ says, *which of these sons is the better?* And the answer is, *the one that refused and then did it*. Now this refusal is the same thing as spirit going into the substantial inertia body, and then coming out again and consciously doing the will of the Absolute. Whereas the other one is outside here and God says *go into that vineyard* — that is into that substantial garden — *and get digging*. And he says, *yes father I will*, and then goes like this. And then goes about and dodges it.

Now, the one that dodges it in that manner apparently has got away with it for the time being. But we're talking about profit. When this one who refused goes in, and then finally comes out, he has power to do the Will of the Father, reflexively and self-consciously. And the other one is a dodger.

⁵ Matthew 21:42-44 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

⁶ L-ord — principle of order.

⁷ Matthew 21:28-29 But what think ye? A *certain* man had two sons; and he came to the first, and said, Son, go work to day in my vineyard. He answered and said, I will not: but afterward he repented, and went.

Ritual

Now when the macrocosmos is expanding, it draws in energy from outside. And when these dodgers who don't know their way about occasionally come dodging near the macrocosmic wall, quite suddenly they can be whipped in by a reflexive fellow, and their education begins. This has happened in many fairy stories, where gentlemen have gone off — usually three sons do it — who do something daring, and they go down the village street and finish up in the pub ... they like the sound of the music.

The important thing to realise is that *our body, and its inertia, constitute our best friend ...* providing we work to overcome it. And if we don't, they are the worst enemies.

Outside us we have men making propaganda, acting continuously upon us, and declaring that *we*, and they mean *our body*, belong to an organisation — trade union, static church or whatever it is — and that they are requiring us to go into that thing and join ... at the body level. And the state organises itself a church, and gets people to belong to it, because when it gets people to belong it can manipulate them. [57:34]

Remember the church is the left arm of the state — I'm talking about the established church — and the army is the right arm of the state. We get them to go in, and belong, and then we get them to go on a routine process, or ritual ... and we never explain to them the meaning of the ritual.

This is very important. If you ever explain the meaning of the ritual, and say, *if you go through the stations of the cross or something and think about its psychological significance*, you will be driven inevitably to realise that there is immanent spirit in you, and that you yourself constitute, as to your body, a vehicle or temple of the living god ... living god means creative god.

If you become absorbed in the ritual as such, gradually you will become a structure of conditioned reflexes, like the jellyfish that started, and you will go on repeating and repeating and repeating, and you will hear voices saying that you are doing very well. And in fact, you will be completely tied up and circumscribed by the ritual. [58:44]

We live in a world with our feet on mass inertia. If we had no body at all, no mass inertia, we couldn't be held into it, we couldn't be driven through resistances to come out on the other side and find our initiative. And therefore our body is our greatest friend.

Opposition is true friendship and our best friend is our inertia ... if we fight it. But there are other people outside us, and they are trying to force us into identification with the body, and with matter generally.

We've seen that there are some who actually believe, poor creatures, that the body or matter is all there is. They can't account for the fact that they walk about. We've seen that some others, who don't believe it but are terrified, accept the words of ruling types. And we've seen that certain ruling types misrepresent the situation for the sake of the feeling of power.

We have seen that prophets exist who indicate this immanent spirit, and then that the kings, if they find out about them tend to remove their heads. [59:55]

Sub-ents

Inside every man there is a microcosm with a one-for-one correspondence with the elements in the macrocosm. That means in every human individual there is an ignorant being, a being that is actually materialistic, and so stupid, a sub-ent [*sub-entity*] in you, who is really materialistic doesn't believe there is an immanent spirit — every body's got one of these — doesn't believe that there is transcendent spirit, and only believes what can hit against it. That's one sub-ent.

Also there's another one, so terrified that it will bend the knee to any kind of force whatever. And that one will never say what it really believes if the stick is held over its head and it is required to state its beliefs.

And inside every individual also there is a dictator. There is a sub-ent complex that likes nothing better than to see other people cower down and do what they're told; and when it sees the stupid, the really stupid, it would lock them up. That all those that cower down and help to sub-

serve this rulership concept according to their degree of efficiency in helping it, constitute a court, or running-round-establishment-process for the king. This is a courter of a king.

There is also a prophet in us that tells us that we have inside ourselves immanent spirit, that immanent spirit is creative, that we only know that it exists when we are overcoming inertia, when we are momentarily — I mean momentarily, from moment to moment — actually getting closer to grips with creative energy in ourselves. And that this prophet, when it speaks, will be attacked by the dictator sub-ent within, and that dictator sub-ent will cut off the head of the prophet. [1:02:11]

Now the head symbolises the intellectual side of the prophet, like John the Baptist's head was cut off. There is a force in you, resident in a certain part of your body, and that force makes chemicals in that part of the body, and it leaches them into the blood system, and they then go and paralyse those parts of the mind that utter logical statements like, *if one man has a hole in him because of the nature of the dynamism of forces, then every man has.*

Mars

Now down in the — sorry something stirred [*appears to be an aside to do with a stirring in Eugene's body*] — down in the belly there was a dragon. From the navel to the diaphragm, when you get angry you will feel a certain energy and move. If you learn to watch yourself, you will find that your body is zoned, and that in each part of the body there is a definite type of energy activity.



There is a place in the body where anger starts, where if somebody thwarts your will in public you will feel a little gathering together, and a determination to smash him on what is called *principle*. Now this thing is the red dragon of the Revelation⁸.

When we look at the symbol of the planet Mars we see the symbol of circumscription and an arrow flying from its centre. And this energy flying from the centre cannot occur unless there has been a pressure put on it. So there must be a Saturnine dominion before there can be a martial flash. If any person attacks you from outside and threatens to diminish your empire, in the fact of pressing you with his concept he will force in the conceptual energy — which we have termed the king sub-ent or dictator sub-ent — and compress it, and you will then feel hot in a certain part of your body. If you get pressed very hard, that heat will become so violent that it will express itself in rude words ... or even in physical blows. [1:04:29]

Macrocosmos and Microcosmos

We have to realise that man as a microcosm contains sub-ents within himself, one for one in correspondence with all the principles of the macrocosmos.

Now St Paul said, *We fight against principalities and powers and corruption in high places*⁹. He was not referring to the external material government in any given state, although the members of those governments have these principles and powers centres in them. He was referring to their very centres in our own organism.

Imagine that any finite being is a centre of forces which traverse him, and those forces

⁸ Revelation 12:3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

⁹ Ephesians 6:12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

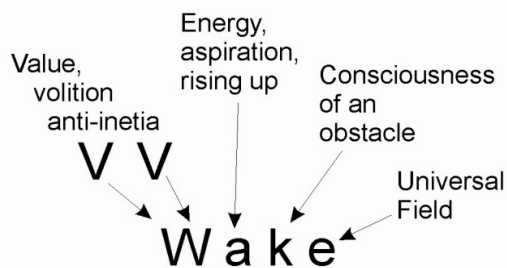
wherever they intersect set up a little vortical spin, and these little vortical spins are sub-ents. They have characters according to the nature of the intersecting forces.

So as to our gross physical body we may look like a unity. But at another level — through an infrared camera we are surrounded with a heat aura. Through another camera we would be seen to be traversed by all sorts of forces. And wherever these forces intersect there is always generated a little wheel, and inside the being constituting therefore a sub-ent, and it is characterised by the nature of the intersecting forces.

Now as all the motions in infinity go to infinity, it means that no matter where you circumscribe the zone, there are always the forces of the Absolute traversing it, and therefore there are exactly the same sub-ents in every being.

The only difference then between one being and another is the contingent relation difficulties through which it has been pushed, which has sharpened its awareness of itself. So some people know more about themselves than other people, because they've been in more stress situations.

I know quite a few people who don't think they are bad tempered, because they've never been thwarted. Remember, I mentioned a few weeks ago that Herbert Spenser¹⁰ — who boasted that he hadn't got a wrinkled forehead because he was never puzzled — made the statement in a book of his that men of his day were wasting money trying to do stupid things with a new gadget called an electric motor, which they, through sheer lack of knowledge of fundamental principles, thought could replace steam power. A man who can make a remark like that is so fatuously self-conceived that we can only consider him to be today suffering from a dreadful mass inertia. And his mind, being traverse by the current ideas of his time ... the zeitgeist of his day was doing his thinking for him. [1:07:54]



Whatever occurred in his mind — and his mind was his mind because he was the child of his parents, and they of their parents and through their environments, and you're always born of certain parents in a certain environment — the peculiar character of the organism there, called Herbert Spenser, through which these forces travelled and intersected, was a filter which gave a peculiar bias to the statements made, and the bias was determined by the zeitgeist. That is why the contemporary mode of thought ... like a wall paper.

Now this tells us what it means to wake up. That W is two Vs and those Vs mean values volitions, anti-inertias. This A means energy again, aspiration rising up. K means the consciousness of an obstacle. E at the end is the universal field. So to wake is actually to get your volitional urge, see the inherent duality in it, aspire to do something, put yourself into a situation where there will be opposition, throw yourself at a wall or something, and then you will become aware of the field energies.

The Spine and Yoga

There is no other method of waking up other than putting yourself into a resistant situation. This is why it is quite a waste of time to think that you can do armchair yoga in perfect comfort. If you support your body in the spine in a nice armchair, and get your temperature comfortable, and

10 <http://www.iep.utm.edu/spencer/>

then try to meditate on the Absolute you will go to sleep. If you sit on the appropriate chair that offers you no support so you have to support yourself, and sit with your spine long and make sure that you keep it long, in the act of keeping it long you are guaranteeing that you are being awake. If it starts to bend and fall down, it means you are not awake.

This is why in yoga theory there is only one rule about posture, and that is that the spine must be kept straight. *Kept*, not put on a special couch shaped in the same way as the spine so that you can fit it, you see? You must keep it that way. Every time you allow yourself to get a bend in your spine and start slumping, you are falling asleep. The fact that you allow it means that you have already started to fall asleep, but when it has occurred — owing to the fact that vertebrae in the spine are like little blocks of bone, there's a cushion between them and there are all sorts of connections coming through at certain points — if you allow that thing to bend, the spinal vertebrae begin to exert pressures on each other.

In old people you would actually find that the cartilage here between — this cushiony stuff — gets worn very, very thin when the spinal posture is bad, and it can then flirt forward and become a slipped disc. In this case whatever was going down the spine has to go like that, and follow the centre of the disc to go back. Now all this a mechanical interference and lowers the vitality ... the available spirit creative energy in you. [1:11:50]

German: Life, Love, Body

Now Christ said that he came that we might have life, and have it more abundantly. Now in German the word *leib* means body, and *leb-* with the termination on it means live, and *lieb* is love. Now in English, if you go back into the Germanic roots of English, you will find exactly the same thing. *Lobe* in the termination is praise. So if we say *loben* it means to praise. *Leib* is body, *leben* is to live, *liebe* is love. This means that the same constant L-B is determinant throughout ... in praise, in body, in life, in love.

Now if we just change the B to a V, which is the rule in changing from German to English, then we have the English word *love*, and you also have it in the rather old-fashioned expression, *I had as lief do so-and-so* ... which brings into line with *liebe*. Having a body is the ground — and there's an I in it, thus I is the egg remember there's an egg in it — having a body is the ground of the possibility of living, praising and loving. Remove the body absolutely, which is saturnine, and immediately the possibility of relation disappears, and life, love, and praise are all relations. So remove relation, and you remove love, life and praise. You can do the same thing with the English language if you confine yourself to the non-Latin roots — the Anglo-Saxon roots — you'll find you can do the same thing there.


Latin M Worship



As against the Latin, you'll find that the thing changes, because of the psychological bias of those people to M worship. So you'll find *amore*, you see? Which is their version of love, but it is a substantial [M] differentiation [R] activity [A]. It is concerned with M, and it is the reverse of their greatest activity ... ruling the material situation. What they love is rulership. What they have always loved is rulership ... of the material [M] situation.

So they are beings who encourage inertia because they like ruling, and you can't rule unless you have a situation to rule. And you can't make a situation unless you get somebody to sit. That's the root STA which is the root serpent [S] crucified [T].

Medial s: 

Terminal s: 

There can be no state unless we take the free spirit, S, and crucify it [T]. Now again this is dialectical because it is the symbol of the crucified saviour. Moses took a Tau cross and nailed a serpent to it¹¹. The continuous motion of that serpent allows us to put N on it, so we'll write S.T.N.

Now that Satan is simply the free spirit crucified in order to move. Remember in the Greek we have a terminal S which is free, a one-time old fashioned serpent on the run, and an initial and medial one, which is closed. To begin and to continue is to close the spirit. We begin by making a finite. We continue by repeating the finite. But when you come to the end of the word, you stop writing that closed S, and you write this free S, which symbolised the spirit has gone out of that one.

Actus Purus

K = ~~K~~ = C

We have to see here that the dialectical facts of spirit itself are the cause of all these processes. Spirit, that paper, is absolutely non-dual. There will be no value in it whatever unless it introduced it within itself. There is nothing other than it, so that it cannot introduce something from outside itself which is alien, to pluralise itself. So the only way it can introduce plurality, and therefore value, is by complicating itself, which is the same thing as folding itself ... the *plie* in complicate means *fold*. And it can only fold by actualising itself. So it takes the A, and it applies itself to resistance [C] and crucifies itself [T]. For speed at a certain point, that they took out this part of the K and wrote it like that, and it became a C. [1:17:11]

So act [*akt*] signifies the aleph force, hitting against a resistance, and thus formulating itself. This is why God is said, theologically, to be pure act. That is to say there is nothing in him that is static in the sense in which people are taught to believe. There is no entity whatever that is still or static, except to another entity so insensitive that it can't see the motion that constitutes it. [1:17:49]

The Greeks would have put, and preferred, a hard G to the K there, because they were busy at that time forcing themselves through very difficult situations, and they say Argo. So you find the Argonauts and the other men are concerned with, not actuality with a K, but agtuality with a hard G. The hard G means that the Greeks drove themselves into the material situation, so that they knew all about it. And when they'd driven themselves in that way, then they knew all about the material situation, and then they became highly intellectualised — the next necessary stage in evolution — and at the same time they propounded the rational, intellective statement about the nature of spirit as a dialectical force. And while they were busy doing that they neglected the ARG level, and at that moment the Romans, who were fond of M, came in and began to rule the situation. [1:18:57]

[Indistinct question here from the audience]

Troy

Rather similarly there are many Greek elements in Spain. If you call the Greek the initiator and the Spaniard the final term in the same process, that would be more like it. This idea of calling

¹¹ Numbers 21:8-9 And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

them *Greek* means that they take the gross material and break it down.

Now the men who did this in the first place with the greatest force are the Achaeans. And those are the Axe-men of the old days. They used to fight with battle axes with tremendous force, and they're the men that overthrew Troy.

Now, Troy is like the enclosed system inertia that we mentioned earlier. Troy is the affirmation [Y] of law [TR – tora], and Troy was a walled city and governed by a man called Priam which shows you that that man is a Pi-Ra man substantiated [M] with a gentleman called Pa-Ris with him. Now any closed system cannot afford to introduce into itself force from outside, because if it does the force necessarily changes the situation.

But Paris went out and captured a lady called Helen, and Helen means the Hé Len, you see? As opposed to the Pi Ra tio, the halo means power [H] lon, and the len is the same as lin and lan in Lancashire. It means weave. You know the old name for flax ... Helen means *power-weaving*. Paris to increase his power introduced some power from outside. Then all the other powers were determined to get in.

Now when you take the L which means unity — unity principle — and put it into a closed system it turns into R. And so they made for themselves a wooden horse and left it outside, and the Trojans then took it inside and it then blew the place to bits.

Now every historical situation — and Troy was a historical situation — is simply a moment of development of the involving spirit and the evolving spirit ... in their interrelations. The introduction of Helen by Paris spelt the end of Troy, just as in the same way the introduction into a man's mind of a prophetic statement that there is immanent spirit inside, will profoundly upset the already conceptualised mind and force it to make a choice. When you hear that there is immanent spirit you must either say, *I like the idea*, and start trying out concepts instead of against it, or you must close yourself and say, *I don't like the idea because it disturbs my M function*. That is the choice before everybody.

Owing to the fact that a definite amount of matter was precipitated, time is finite. So after a certain number of rotations there, there will be a release of energies. All those beings who choose for substance, and merely contingent relations which are external, will be on that earth when it incandesces. And it must incandesce because it is contracting. That means to say that the end of the earth will be by fire ... by incandescence.

Those beings identified with it are going to feel rather bad at the time it goes off. Like the little boy that bit on a cracker and it blew up in his mouth. If you're fond of it and didn't know it would explode, you're bound to cry a bit. But if you've already gained non-identification with it and you have identified with your immanent spirit — which you know is essentially creative — you will not bother about the explosion of any particular planet in infinite space.

Now that is the choice before us.

~~~~~ End ~~~~~