

The Egg (243)

Transcribed by J. Bailey
 With diagrams and arbitrary headings by J. Bailey
Square brackets [] are the editor's notes.

I've been specially asked tonight not to talk about Easter Eggs. So I'm going to talk about them. I'm going to talk about the concept of the egg itself, what it is, what it's supposed to do, and show some relation between the Cosmic Egg and any other old egg that might come up for consideration.

I'm going to draw a circle first to represent an egg ... because the shape of a hen's egg is caused by the way it's produced. Really, it is a sphere to begin with, and then in the process of extruding this, it's subject to certain forces which tend to elongate it. And before it has time to equilibrate itself again, it tends to set, and thus produce that beautiful dynamic form.

Now the word *egg* of course is the word *ge*, Earth, backwards. You can have two 'g's on it if you want ... that merely makes it more opaque. The hard 'g' the gamma, means the solid, the opaque.

Now there are many references to the Cosmic Egg, and it has been thought by some philosophers that this was a sort of figure of speech earlier, that the primitives thought all the life that they knew came from an egg — *omne vivo ab ovum* — and therefore the universe must have been laid by somebody too. A sort of Grand Hen of the Spirit ... which isn't bad, because of course, *hen* means *spiritual motion*. Remember the *H*, the aspirate letter, means the spirit, and this *E* is the field, and the *N* is the motion. So we get a spirit producing an egg.

H — Spirit (the aspirate letter)

E — The field

N — Motion

The E, the field, condenses on the hard gamma. Now all the life forms that we know of do start as an egg, and by an egg we mean a certain amount of matter with the potential of development. If the thing can develop, then we say it is an egg. And the idea of this vowel, E, preceding the hard G, the gamma, is that the field force of the E enters into the compaction of the G. So the fundamental idea of the egg is the contraction of field forces. The field forces pre-exist the egg and when they contract they produce an egg at the centre of the contraction. And because the egg is just the contracted field, then the capacity of the field has gone into the egg. [3:40]

If we say the egg is *involved forces of the field*, then when we consider the forms coming out of the egg, we call it evolution, the out-willing of the already involved¹.

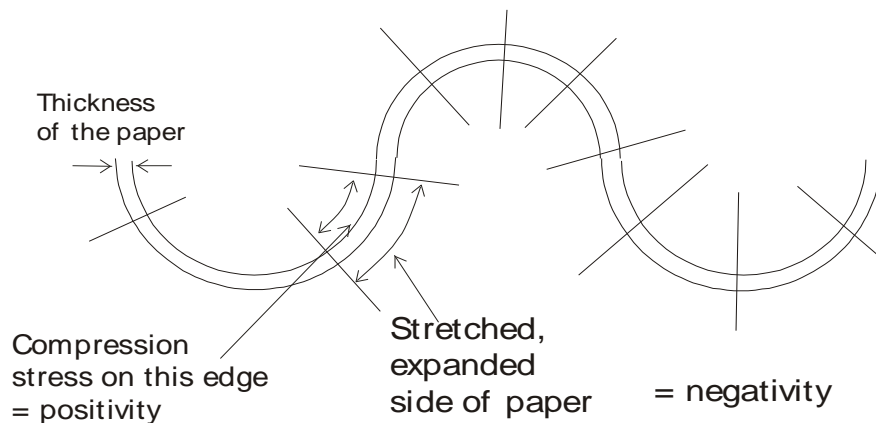
Now, what use is this egg? We start off with the paper to represent the Absolute, and prior to the state of the egg — the contracted field — there is just the field. It isn't expanded, it isn't contracted. Now if it does not expand or contract at all, then it must be considered as Absolutely Motionless. And if it is motionless, then it is not producing anything whatever, and is therefore totally void of value. But as soon as it starts to move it produces stresses and strains within itself.

Positive and Negative Being

I wave the paper a little bit [Eugene is using a scroll of paper for illustrating the talk] and then look at the edge of it, and draw the motion of the edge, and we'll see what happens. The paper has a certain thickness, which I will exaggerate on this drawing. And we can see immediately, that if we bend the paper, we are compressing one side of it and stretching the other side, and in the wave form like this, the stresses are diagonally opposite to each other, and the strains or stretches are diagonally opposite to each other. We can see then, that immediately in the waving form, if we say that this paper represents the

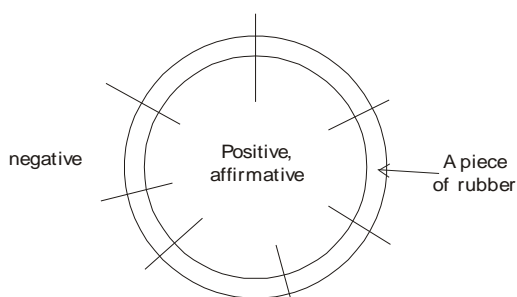
¹ Vol is Will. Involved = in-willed; E-volved is an out-willing.

Sentient Power of the Universe, when it waves, it must feel itself more intensely to exist on the contracted side. The contracted side is the side felt most strongly, and therefore the one we'd say is positive.



This is very important, because the other side is stretched and expanded, and when we talk about expansion, we frequently think in terms of positivity ... whereas on this diagram, it is apparent that expansion is the same thing as negativity. This is again another necessity for dialectical thinking in solving the problem.

Now if we bend a piece of rubber, we get a contraction on the inside of it and an expansion on the outside of it. And if we bend the thing right round into a circle, then the inside of it is very compressed all the way round, and the outside of it is very strained all the way round.



So the inside of the being — once the rotation has been accomplished, and the being bent back or reflected on itself, reflexed on itself to be more accurate — the inside of that being is positive and affirmative, and the outside of that being is negative.

Now what is the use of this? Without it we have Absolute Immobility. With the first appearance of mobility, the wave form, we experience the alternation of stress and strain. And as soon as we feel the stress at all, we can see the possibility of raising it to its optimum by bending the field right round into a complete circle. And

as soon as we've bent the thing right round into a complete circle, we have made a finite being. [7:32]

That finite being now is still Sentient Power, but it's Sentient Power that feels at its centre very positive, and on its perimeter, negative. It is vulnerable on its perimeter, and on the inside it is impregnable. And immediately it has the possibility of resolving the opposition inside itself that appeared prior to this rotation as a state of Absolute Anxiety.

If we remember that we use this term, this sensation of anxiety, as a primary tremulation — which is not yet objectified, and which we objectify by rotating the Field Power — and as soon as the field power is rotated it makes an object, and the object itself is vibrating at a different rate to the original tremulation, and therefore the state of anxiety has disappeared and been displaced now by an object, which although it is an object of fear — remember F.R, P.R., P.R. means *reasoning* — it is faced with the problem within its action band of *yes* and *no*. And out of this *yes* and *no* come all values.

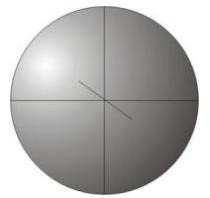
We cannot have the *yes*, an affirmation, without a *no*, because we are dealing with a continuum which is essentially the same throughout itself, and is absolutely non-different from itself. So that when it posits at the centre it has stressed, and in so doing strained the perimeter. So that factually there can be no affirmation without a corresponding negation. If the inside of the being is positive, then the outside has been made negative. We can actually find electrical evidences in the body of this, up and down the body, from this top part of the spine moving downwards, from the upper arm to the lower arm, front and back of the arm, the palm and so on, we can find these changes ... relative positivity and negativity, electrically in the body. [10:13]

And we can find it in nature. Wherever we find a rotating system of forces at all, there is always a relative polarity from the centre to the perimeter. And where this polarity exists, and this difference of pressures exist, then you have the potential difference, the P.D., that allows a flow of energy from the higher to the lower pressures. This means that Initiative Power from the centre can flow to the perimeter, and order the being to do something.

So we see that the egg, really, is a method of objectifying a state of Absolute Non-being to remove the objectless anxiety of the Absolute. You get it in the Indian story we've discussed before, that when god prior to creation looked into himself, then he became afraid, and this fear was this first rippling, and in this rippling, as it occurred, he experienced positivity and negativity on opposite sides of the ripple, and thus became aware of the possibility of rotating, and setting up a permanent system of positive and negative being. [11:42]

The God and a god

This permanent system is the Logos of God. This is the word translated in the Gospel of John ... The Word, The Logos². The Logos is simply rational form, and the rational form supremely is the sphere in its three planes. Now this Logos is the Supreme Object which is the derivative form of the Absolute Energy. The Absolute Energy is called *The God beyond God*, or The Godhead, and the derivative form, the first derivative form, the Cosmic Logos, is said to be his Son.



In biblical terms any male figure refers to ideas, and any female figure to the volitional, emotional, desire side. So considered as a form, the Cosmic Logos is the Son of *The God beyond God*. Remember in the Gospel of John, it says, *In the beginning was the word and the word was with god and the word was a god*.

In the AV [Authorised Version] it translates this in such a way that you can't tell, but in the Greek it shows the definite article in one place, and not in the other. There is *The God* and *a god*. And this Cosmic Logos is really a second god. The other God is the Absolute, and the Absolute cannot be an object of worship ... but the Absolute is the All in All. And that Absolute, of itself, cannot be worshipped, because in order to be worshipped there must be a worshipper, and the worshipper himself must be an object, and then the worshipper must set up another object in order to worship. There must be a continuous rotation of forces from the finite worshipper to the worshipped object.

The worshipped object, called *The God Worshipped*, is the Cosmic Logos — and this Cosmic Logos is not The God above God. All the great mystics, including those Catholic mystics who for some unholy reason were not thrown out of the church because they were too intelligent, or rather because they didn't express themselves in terms too unambiguous to be understood by everybody — those who knew that The God above god was Pure Sentient Power, knew that they could not worship that God as an object. To worship that God would only be to identify with that God, and to become an object for It.

The Cosmic Logos is a vehicle of the Absolute Energy.

This Cosmic Logos, when Christ is identifying himself with it, he says, *I will, my father wills*. Now this Father, the Absolute, is rotating and producing this Cosmic Logos, and then the consciousness identified with that knows that it is doing no more than the Will of the Father to objectify Himself.

Idolatry

Meanwhile inside there, there are other objectifying rotations of force. These may be nations or individual men, or lines derived from individual men, like the spiritual seed of Abraham, and so on. Insofar as one of these objects — one of these men on earth — can become aware of the entrance of Absolute Power into himself, then he participates in the Father. But insofar as that one does not have this awareness that the Father is working through his centre, [here, Eugene draws another illustration]

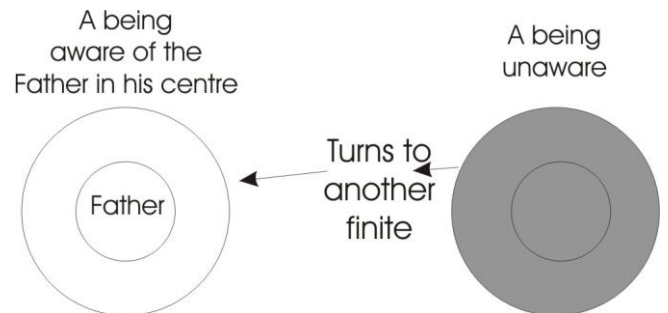
² John 1:1 "In the beginning was the Logos"

we'll take another one who doesn't know this and we'll draw him very dark so that he doesn't know that there's a centre of energy in him responding to the God beyond god ...

goodnight

Goodnight Sheelah. If this one doesn't know that, then he tends to turn to some other finite for assistance in the living process. And this tending to another finite is the beginning of idolatry. It does not matter what form that finite has, whether it's a great fish or an elephant or a tortoise, or a piece of wood, if it is a finite and it is external to the being doing the worshipping, then it is idolatry.

There's a great difference between the one who knows that his energy, that all energy comes from the Absolute into himself and appears in him as individual initiative, and the other one who does not believe that his being derives from The Absolute, and believes that somehow it's derived from a finite material globe ... the earth, or some other material body.



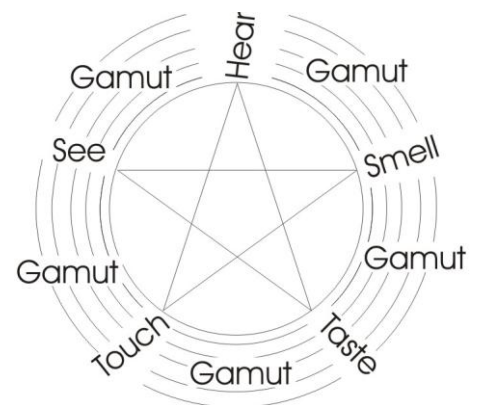
The difference between the two is that for the one who knows that he derives his power from the Absolute, there is freedom. He can decide from himself, without reference to other finites, what he must do. And he can find within himself, within the reverberations of his own being — which reverberations are really a dialogue between himself and his original force, God the Father — and in this dialogue he can discover his own true, unique form and capacity. And he can then develop himself by calling on this Absolute Force, God the Father.

So his governing concept, that he derives his energy from God the Father, confers freedom of initiative upon him. If he accepts the concept, then he is freed ... because the concept happens to be true. “Know the truth and the truth shall make you free.”³

The Five Senses

But if he's a gross materialist he believes that he is merely a physical body. If he believes he's merely a physical body, then he can only communicate by physical contact. And therefore, what the nature of reality is, is closed for him, because he has only five gates to learn through — the five senses — and these are very, very small gates.

And if you remember our diagram of the five pointed star in the circle of being, the five points are the five senses, and between any two senses there is a gamut of vibrations that exist and can be measured with various devices, but which the sense organs themselves cannot respond to. Consequently the focusing of energy in the five finite senses is the same thing as closing the doorway of being. [19:32]



This is why William Blake talks about man closed by his senses five⁴. The senses do not only open us, they close us, because in order to focus on light with the eye, we must make the eye insensitive to other frequencies. If we allow the eye to become sensitive to sound vibrations, when we looked at the object with the eye it would go out of focus and be obscured by the audio frequencies overlaying the visual frequencies. We sometimes get something like this on a TV set, where if you adjust it badly you can get the sound coming onto the screen and producing waves going across the

³ John 8:32

⁴ How do you know but ev'ry Bird that cuts the airy way,
Is an immense world of delight, clos'd by your senses five?

visual picture. And this is the kind of thing that would happen with the human being if the sense organs were sensitive over too wide an area.

By insulating them in certain ways, they're cut down to a very, very small number of frequencies, and in so doing enable us to separate out the world into five groups of vibrations. And that way we can focus and become clear. But we are becoming clear about considerably less of reality than there is, and we are tending to sacrifice colossal ranges of vibration by concentrating on the five sense organs⁵. [20:58]

The Egg and Positivity

And we're talking about *egg* and about *positivity*.

When we bend the piece of rubber, we stress the inside of it and strain the outside of it. And the stressing heightens the aware of it as a finite being. But simultaneously with this stress, there must come an equal sensation of a threat on the other side that one might split ... one might cease to be. Supposing we complete the circle. Now if we turn the rubber bar right round 'til it makes a closed circle of rubber, the centre is under very great compression, and there's a very great awareness there that one exists. But simultaneously on the perimeter there is a great strain, and therefore a sensation that one might cease to exist.

So in this egg, this precipitated object within the Absolute Field, we experience simultaneously two things: positivity at the centre of our will, and negativity on the perimeter of our being. We are vulnerable on the perimeter. And the more we extrovert our attention to the perimeter, the more we will think in terms of self-defence, because the consciousness on the perimeter is strained — which of course the quality of mercy is not⁶. *Mercy* here, means the paper itself, running underneath all the action band of the bent rubber ... it is the same in the centre as it is beyond the perimeter.

We have here the problem to accept, and if we accept it, we stop trying to get rid of the other side of our own being. The Chinese say, *Stop trying to get rid of the other end of the stick*. In this case we can see that when we bend the rubber, we have necessarily made positive and negative. And if we value the positive, the affirmative side of our being — and we perceive that it depends for its very existence on the fact that in creating it we have created its opposite, the negative — then we will affirm our vulnerability on the perimeter in order to affirm our positivity and impenetrability at the centre. [23:41]

Pain - Refusal

If we try to get rid of our vulnerability absolutely, at the finite end we will have the solution of the crab, or any other shellfish ... that is, deposited the stony world outside itself, to make itself safe. But in so doing it has completely locked up itself within its defences, and made its psyche stop its growth. So the shellfish cannot proceed to evolve, because it will not submit to pain.

Now through this vulnerability on the outside comes the experience of pain.

Now pain, as we've said before, is the place of refusal. And this ain-refusal thing also means originally *the eye*, that which sees. You know the plural of it — we use the singular today, E.Y.E., and we put S on the end of it — well we used to use N on the end of it to signify it. So that every time there is a pain the eye will be sharpened. Pain, the place of refusal, is also the place of highest awareness of form. So that if we perceive that pain is an educational device, sharpens the sense of individual awareness, then we will begin to accept our vulnerability, susceptibility to pain. And in so doing we will try to open ourselves — and that is the same thing as stretching ourselves on the perimeter — even more. We are trying to open doors so that people can get at us, because if they do, the reverberations of

⁵ The sounds that we hear, say in a piece of music or a baby's cry, may often move us considerably. Such sounds can be reduced to waves on a chart. How would we be moved emotionally if other frequencies were focused on which otherwise are only perceived by a reading on a graph?

⁶ Merchant of Venice Act 4:Scene1

their attack within our substance literally enlightens us. If we try to stop them we are turning ourselves into shellfish ... and that's the lowest form of shellfishness.

[chuckles]

Now all we have to do is remember that this object, the Cosmic Logos, is a self-objectified Absolute Power. This self objectified Absolute Power has made itself an object with some of its power. And this power is the occasion whereby the Absolute Non-Difference creates for itself a reflection point, so that when its energy goes inside it has a perimeter to reflect against, and it can return to its centre and to the perimeter, and continuously go round its being, and in so doing can illuminate itself. This process of self-illumination reaches a point where the being is fully perfected — that means internally formed, that is, pira-fected — and where it has perfected itself, it has realised the full formal and functional possibilities of its own organism. When it has realised these, then its purpose is finished — we can say it comes from out of *est*, because now he is a completely Reflexive, Self-conscious Internally Wise Being that is free to do whatever he wants, whatever he wills, and even to act without want. He will act freely. And this he can only do, providing he has submitted to the process of stimulation on his vulnerable perimeter. [27:33]



Now he is an egg, he is power of the field that has gone in to the earth and compacted itself, and that is the involution process. And then he is coming out of the egg the other way ... and that's the evolution process. We like to change those two Gs [in *egg*] to Cs, [...which means to say] dematerialise [G is gross material], then we get the concept of the *ecce* in *ecce homo*. The idea being, you go in, and you come out. If you don't go in, you can't come out. And if there is no entrance of the Absolute into the closed situation, then the Absolute remains an Eternal, Objectless, Valueless Power Continuum.

Now, from the point of view of practical work on ourselves, we can consider ourselves to be three eggs with different functions, or three eggs at three different levels of being.

Down in the belly land we can say is the first closure, where the force has just gone round once, and in so going round has enclosed a zone, but it hasn't yet gone inside the zone. So although it has made a zone of activity by circumscribing a force, yet inside the zone the thing is still chaotic.



Ahasuerus

Now we use this chaotic image for the action that goes out beyond the realm of the circumscribed, where *circumscribed* means *ordered*. And this chaotic motion we call *non-being*.

Non-being is simply power not rotating, not ordered.

But that non-being is always experienced as a strange wandering ... a dissatisfaction. For it remains dissatisfied because satisfaction implies that you put your tail in your mouth. To be satisfied is to be made full. And you must be SAT, which is nice Sanscrit for *being*, apart from being part of the verb *to sit*. And this Sattya enlightenment is the affirmation of being. The *affirmation of the being*, which is the same *sat* in *Saturn*, where the *sat* is *being* and the *urn* is the *serpent*. And this serpent is running along — here he is the mazy serpent, that is not putting his tail in his mouth, because he doesn't want to lock himself up — he's rejecting being. And as rejecting Cosmic Being he is the original Wandering Jew, the Ahasueras⁷, who is traditionally said to have spat on the cross of Christ, which cross is within the Cosmic Being limits itself.

3 – Part Man

Now down in the tummy land we can say that the food that we drop through the funny hole in our

⁷ In medieval legend, a Jew named Ahasuerus was said to have insulted Jesus on his way to Calvary and to have been condemned to wander the world until the Second Coming.

face down a tube till it goes in the belly land is broken down, and in process of being broken down wanders about rather chaotically. You can actually hear it wandering at times ... sometimes musically.

Now this wandering energy has got to be lifted up, and it climbs up through the blood, and when it comes into this level where the air from the lungs meets it, it polarises. And the feeling inside it which was very diffused, non-analytic, becomes clarified as a feeling of *I like it* and *I don't like it*. So the primary maze, which is really a kind of non-analysed movement of mazy power, in the chest department becomes split into two feelings ... *I like it*, and *I don't like it*. And then the mazy energy climbing up, if it climbs through the *I do like it* side, goes back for more. And as we've seen before therefore, in the pleasure cycle it never learns to think ... it just enjoys itself. But if it comes to a situation where it cannot get its own way it is negated, and in the negation it suffers pain, it refuses it, and instead of going round and round in the pleasure cycle, it is driven back and up into the head.

Now in the head, the energy which down below was a simple non-analysed unity, and which in the chest is split into two feelings, *I like it* and *I don't like it*, now splits up into a device for examining the reasons and the formal situations in the external world which correspond with the presentation of pleasures and pains, and specifically wants to know how to dodge the pain.

So the whole of the five sense organs are on the lookout for painful situations to dodge. This is why the Buddhists say that the mind is the organ of fear. Remember, we would not bother to think if we were omnipotent ... if we had All Power we would just automatically Will satisfaction, and there would be no problem for us. Because we haven't got All Power, then we can come into situations where our Will is frustrated, and the energy of the frustrated Will, instead of running back into the situation to enjoy itself, is driven up and into the head, to try to discover the formal restricting factors. [33:45]

Now the pentagon I've stressed in the middle corresponds with the mind, as co-ordinator of the five senses. And the five senses are outgrowths, specialised, of that mind, to get information of restricting, frustrating situations in the world.

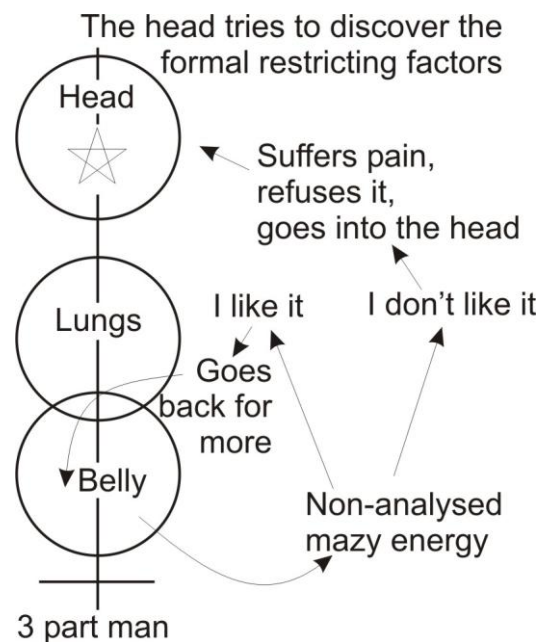
There, then, we have three levels of being — three eggs, one on top of the other.

One of these eggs remains an egg with free energy in it that is not yet ordered. One of them splits into polarised energy, and a feelings of *I like it* and *I don't like it*, and then through the *don't like it* side comes up energy which splits into the five sense structures of the mind.

Now as far as this is concerned, these three eggs are born from below — that is to say, the energy of the first trapped zone, the chaotic internal energy which is the awareness of non-being — is trapped in the lower region, and trapped in the middle region is liking and disliking, and trapped in the top region is the outgrowth of the negative side of one's being ... the failures which produces the five sense organs. All this is the material man. This is called the *Old Adam*. Now you'll remember St. Paul says, *We are first a physical body or an earthly body, and only after that, a spiritual body*⁸.

Now the spiritual body is from above, it is not from below. No amount of battering from below can turn you into anything higher than an empiricist. And consequently there is another mode of illumination, not dependant on external stimulation at the physical level, but dependant upon the primary motions of the Absolute itself.

Remember that this closure occurs in and of the Absolute Power, and it therefore it is the Absolute Power which is vibrating within that closure. When that closure is divided inside itself in various ways, and man is produced inside, nevertheless, the original vibration, which we call the Aleph vibration, is

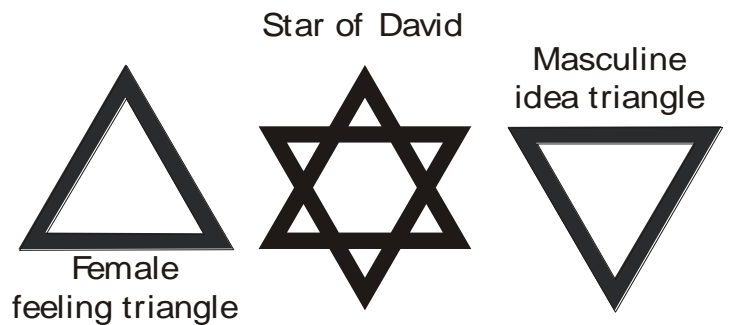


⁸ 1 Corinthians 15:44

still there, underneath all the others. And when a stimulus from another being comes, and strikes against it at the gross material level, it only superficially obscures the Aleph vibrations of the Absolute, which is the Abba, or God the Father substratum of all being. Now this vibration of the Absolute which is inside us has its own representative inside here at the very centre.

Absolute Poplarity

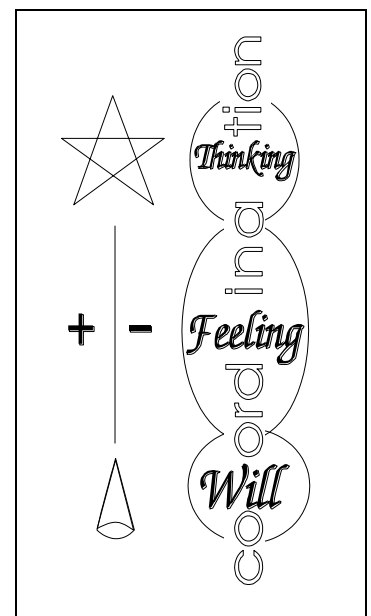
Now as the force of the Father comes through that centre and spreads through the being — not from the perimeter but from the Absolute itself — it polarises itself, then we get the Mogen Dovid again [*Star of David in Ashkenazi Hebrew*], polarises itself into two aspects, the idea aspect and the feeling aspect ... the form and the awareness of the form as a field phenomenon.



The idea aspect is called the masculine triangle and the feeling aspect is the female triangle. So inside the being we demonstrate here that there is a force coming in, a force of initiative which does not derive from the external material world, and has power — when we become aware of it — to impose on that material body another order of a totally different kind from the one imposed upon it from outside. [37:46]

Macrocosmos - Logos

Now we are all inside the Macrocosmos, and we can't do anything about this fact, because we are born in it. And therefore if we are to understand the nature of the Absolute, of the Father God, we can only do so through the Son God. That is, the Cosmic Logos says, *no man within cosmos can get to the father except through the Cosmic Logos*⁹. It is the motions of the Cosmic Logos — which we represent in the letter Hè which is our English letter E — the motions of that Cosmic Logos are the top motions for a finite being.



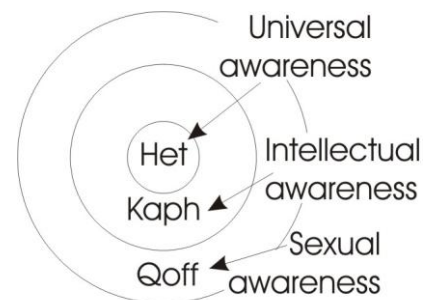
They are Universal Awareness. But the Universal Awareness is an awareness that we have to discover before we can transcend it and get Absolute Awareness. The Universal Awareness is aware of the vibrations of the Absolute around it, and therefore it can convey information about the Absolute.

Het Kaph and Qoph men

Inside this Universal Awareness there is another kind of awareness ... the awareness of the Big Man which we symbolise with the letter *Het*, which is our letter H. Now this means the individuated awareness that one is a power as an individual.

And then inside this there is another awareness, we use the letter *Kaph* for this which is our letter K, and that means the intellectual awareness of it.

And then inside here again there's another letter, which is the letter *Qoph*, which is Q, which is simply the level of sexual awareness, the awareness of sexual power.



⁹ John 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

Now we start as a fact, as a product of a sexual relationship, and then we climb out of the sexual relationship — if we're lucky — into the intellectual relationship, by considering the formal implications of polarity within the sexual relationship. [40:02]

When we have intellectually considered it, we are K men instead of Q men.

And then, if you have sufficient acumen [a-Q-men], we can graduate into the Het level, or the power men. But in order to become really powerful, the power man must study the nature of the universe. So he must try to discover the roots of individual power in Cosmic Power. And then when he discovers the Cosmic power he is a Hè man, and he has the consideration of all beings within cosmos at his heart instead of just the particular clique that he himself previously is identified with.

And then if this large Cosmic Egg is to be understood thoroughly, then there is a necessity for going beyond it, like we went beyond every other level. And when we go beyond the Cosmic Egg we discover the Absolute which fathered it.

Now in the book it says, *we needs must love the highest when we see it*¹⁰. If we see that Q is an old symbol of female and male in the physical relation, and we see that the man who knows the rules about it can sell a book telling those who don't know all about the Q level, and at the same time is a Q man in his private life as well, then he's both having his cake and eating it. And he's also showing a profit. And remember all the prophets were trying to show a real profit ... at some time in the future.

Now when it is seen that the intellectual knowledge does not confer individual power unless that intellectual knowledge is put into practice — because if you have a handbook of 1001 tips on how to spend an Arabian Night, it doesn't follow that you actually have the power to perform in that highly complicated manner — and therefore you will have to go through those necessary exercises of discipline, in order to substantialise in your being these intellectually indicated facts of polarity.

And then you become an H-man, or, as the old Greeks used to call them, an Achaean. And when you've got this power, you discover that although it is quite easy for you to push the intellectuals about who push the Q-men about, there is something very hard to push about, and this something is the universe itself.

Now today's Keph men are actually trying to push the universe about. They're not really aware of the implications. One or two of them are aware that to get outside the solar system, to start conquering Macrococosmos, he's going to need a lot of energy and time ... and especially time, because to get to the nearest star is going to take more years than a man lives. So if he sets out to get there, he'd better take his wife with him and have a large, roomy spaceship so that he can breed a family to get the credit for his discoveries when he gets there. And they'll have to breed likewise on the way back, and it's going to take a long time. [43:31]

So the Het-man now discovers a peculiar thing. As the Cosmic forces exist, if he wants to increase his power he will have to ally himself with universal forces.

Now if we say that the Q-man down below represents people, with its original significance, the polloi, the unfortunate polluted, and if the clerks on the middle level realise that they are superior to the polluted below, and they can see power above them, each level tries to learn something from the level above.

Now the H-men represent the military powers, the materialist powers that use physical force, and drop bombs about the place. [44:35]

And at the E level here, there are the priests who say that no individual power men on earth can defeat the universal forces. The individual power men today don't believe this. They say, *we can employ scientists, technicians and so on, and over a long term we will conquer the universe*.

¹⁰ Luke 6:35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and *to* the evil.

Cosmic Awareness

But those with the Cosmic Awareness of what the universe is say that there are various difficulties in time and space that make it impossible for any individual to conquer the world within his own lifetime, unless he finds himself a new mode of existing as an individual. He'd better make himself immortal.

And the search for the pill of immortality goes on as it did in old China in the Taoist days and has done with Boronov since and it goes on, so that these power men hope to become sufficiently long-lived to rule the universe. They change their character when they ally themselves with the Universal Self, and assume the roles of priests. But this again, this assumption of the priestly role, cannot confer power upon an individual unless he completely obeys Cosmic Law ... and this he has to discover in order to obey it. And this Cosmic Law is derived from the Absolute, and here we don't draw any line at all above it because it represents infinity.

The infinite is coming down through the *Cosmic*, and then through *Great Men* and the institutions they make, and then through the *bureaucracy*, the *clerks* and the *office men*, and finally down to the *Q-men* and then below them into the *inorganic world* of matter.

At each level we can consider it's a kind of egg, where egg equals potentiality. The force of the Absolute is descended right down into matter, that's the Satanic level. And then it has come up by means of polarising and polar relations. And after a sufficient number of thousands of years of this boring occupation, has turned itself into intellectuals. And after a time of intellectualism has decided to get individual power. And after realising the futility of individual power looking downward, it looks upwards and becomes priest-craft. And after a sufficient number of thousands of years of trying to bend the universe to the priestly Will, then a new stage of enlightenment comes, and there is a decision to obey the Absolute dialectics of the Father Power of Infinity. And of course this is the realm from which the very greatest have come.

It is from this Absolute Realm that the consciousness of Christ comes.

It is from this Universal Level that the consciousness of Buddha comes.

It is from this Individual Power that the consciousness of Hitler and Napoleon and other men come.

It's from the K-level that the managerial revolution comes

...and from the Q-level that the football fields occasionally get invaded and the players kicked to death.

Each level, except the top Absolute, can be considered to be an egg — because power has in-volved itself in it and is lit up to e-volve itself from it.

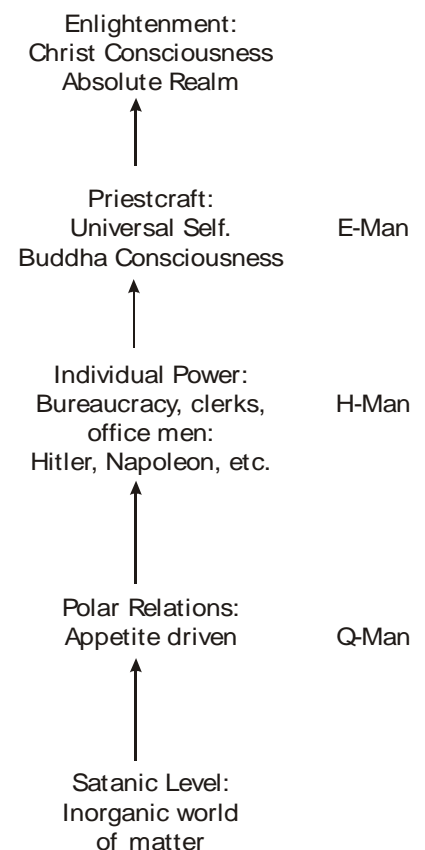
Now, have we any specific questions that we could tackle to enlighten some of this dark subject? [48:27]

Dialectics

If we say Infinite Power coming down through these various gradations, ends up as satanic precipitation in man. What relation does this[indistinct question]

Well, we said we have to be careful to think dialectically. That Satanic power itself is the

Power of Spiritual Energy	[— S]	\	
Crucifying itself	[— T]	—	SaTaN
and then moving.	[— N]	/	



We saw that when we bent the rubber, we posited a centre and strained a perimeter ... and that this is necessarily so. So the principle of individuation which is positing a finite centre, is also the same principle that produces the strain which threatens us with non-existence. And so the satanic principle, by positing the finite, threatens us with annihilation. And this is why the more individuated we become, the more isolated we become. And the more isolated we become, the more we feel the threat against our existence.

So there are two poles of every concept, and they must both be affirmed and held together in the mind, because they presuppose each other logically. We have the threat of Absolute non-existence — annihilation — and that is satanic. And we have the threat of Absolute involvement in matter, which means total isolation and opacity and non-communication. And these two logically presuppose each other. And man appears between these two poles. Between the Absolute inertness and opacity of matter, and the Absolute annihilation that the God beyond God represents, this human beings exist. [50:33]

Remember, all the great mystics have pointed out that the God, the real God — not the object of worship of a Q-man — the real God stands in relation to man as total non-being. No man has seen the Father at any time. Only the Son declares him¹¹. The fact that Cosmos exists says there is somewhere a cause for this effect. But the cause as such is power, and power as such is eternally invisible. And it cannot be comprehended as an object, and therefore — as the mystics quite rightly say — *for man it is no object and is equivalent to annihilation*. So it is then identical with the annihilation possibilities of the satanic impulse. Just as in his creative aspect, God is identical with the satanic impulse to produce matter, so that God the Father and the satanic impulse are really identical in everything except name.

Now Jacob Boehme is very clear about this when he says that, *God is only called God as to the best in Him, and as to the other in Him, we don't call him God*, because the energy aspect of him is destructive. But the establishment of order is not destructive, but it is finiting and binding. If we hadn't got some finite bound, we wouldn't exist. If we didn't exist there would be no value. But if we do exist, in being finited we are bound and slaves to the situation in which we are bound. And these are the dialectical opposites that we have to assimilate. [52:12]

Absolute Isolation

We discussed another aspect of this in the car coming up. Christ affirmed crucifixion for himself. Now in order to do so he must isolate himself completely from everybody else, because a man can only make a decision affecting his life internally. He cannot make a decision anywhere other than in the depths of his own Will, when that decision concerns intimately his own Will. It's no good going to your mother and saying, *Do you think I, for the sake of the depth of my soul, should now be crucified?* Mother isn't so sensitive to know about the depths of your soul. She only knows about whether you've had your dinner later or sooner ... which is her function. So when it comes to a decision affecting the foundation of one's own life, one is necessarily isolated at the moment of decision. [53:35]

Now, to be able to affirm a negation absolutely is the same thing as to be absolutely isolated, and this isolation is the precondition to Absolute identification. Let's look. There's a lot of people watching Christ being crucified, and these are all the people who saw him and said, *Oh, he's a clever fellow, he healed Maggie so-and-so of toothache the other day. He's marvellous. Keep him around.*

And there's a great mass of people there. But it says of him, *He knew what was in man and withdrew from that place*¹². So, He's on the cross, the affirmative Y, and the people, the mass, are there, and they are looking at him like any other spectacle — like the market crowd looked at Zarathustra's tightrope walker¹³ when he fell off. It's a diversion for a few seconds.

And then also he has the Rabbis and they are looking at him, and they represent the ecclesiastical power, spiritual power on earth ... the representative of the Cosmic Power.

¹¹ John 6:46

¹² John 2:25

¹³ Also Sprach Zarathustra, Friederick Nietzsche

And then also there's the soldier with his spear ... the military, civil power.

And if that isn't enough to let him down, he has a few choice friends standing here, who he's already said are going to betray him in any case.

Now here is a complete set up: a man crucifies himself and neither the masses of people, nor the church, nor the military, nor his own friends come to his assistance. And therefore, at that moment, he has attained Absolute Isolation. Now this looks like the end ... and it is the end. This is the end. It is finished now, because there is only one Absolute Isolation, and that is the Isolation of the Absolute.

So if you have the nerve

- to blow the masses away
- to ignore the dear church, which as far as temporality is concerned is a fabrication of interested parties
- to ignore the muscle men, because they are a lot of Narcissicists, if that's the right plural, proving themselves
- and certainly not to rest too heavily on one's closest friends
- and having done this act, then one is supremely alone.

And in this Supreme Aloneness there is necessarily an identification of the Will of that person with the Absolute. He becomes the Father at that point. And no man can become the father with less price to pay than that. [56:28]

Because if you save:

- either the masses because you believe that people are nice at heart,
- or the church, because you think although it has never been any good historically there must be somebody decent in it, or — [appears to respond as an aside here, to a discomfort in one of the audience] there are, I know, obviously,
- or the soldiers who we all know are very, very sentimental when they are not bashing people to death,
- or your very, very special friends,

... to lean on any of these is still idolatry.

And to scrub them out and go onto your own centre is to be Absolutely Isolated, and in the fact of the Absolute Isolation — not the relative isolation, the Absolute Isolation — you then become identical with the Father. And then it's a matter of no moment what these do. But if you do it, at that moment a change has occurred, and that change is engrammed on these unfortunate masses. It even makes the priests and the soldiers modify their techniques, and it even makes your best friends a bit sorry that they didn't have the nerve to stand up for you at the time ... so that even Peter was upset.

This annihilation of idolatry is the same thing as the Absolute Isolation of God the Father, and when you gain that Absolute Isolation you haven't lost these people at all. They still exist inside you ... because you are now identified with the Absolute. And you now have conferred upon yourself, by your own supremely non-effort, using 'non' in the technical sense, the power to interfere with the dogmas of the priests, to interfere with the violence of the army, to interfere with the sports of the masses, and to interfere with your friends' friendly attitudes.

And at no less price can you gain it.

~~~~~ end ~~~~~

