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‘ETERNAL RECURRENCE’ (1)

TALK GIVEN BY EUGENE HALLIDAY IN LIVERPOOL UK AT THE HOME OF KEN RATCLIFFE SOMETIME DURING THE EARLY HALF OF THE 1960's ON THE SUBJECT OF 'ETERNAL RECURRENCE'.

Transcribed by Bob Hardy May 2023

1. First of all, we'll put the idea of a cone in a very simple way. We'll draw a clock face and we'll put on it, the hours going round, with which we're all familiar, marking the hours. We'll put a little mechanism inside and then we put fingers on to indicate the numbers as the shaft in the centre is rotating. This means that the finger will go round and point successively to all the hours on the clock face. We have two fingers, a long one and a short one. And they are related together in such a way that the large one will go round the clock face fully, while the small one is travelling to just one twelfth of the distance.

2. Now this is showing you two cycles on one face. Now it recurs as often as you wind the clock up and the clock doesn't wear out.

3. We can take this general idea and say if we liked, we could put a square inside this clock face, and we could write on it, if we wished, Spring; Summer; Autumn; and Winter. And we could time the clock so that it kept in phase with the seasons.

4. In the same way we could make another clock and we could put a different kind of shape inside it, a five-pointed star, and we can say that we use our five senses, and they tend to be used also in a recurrent manner.

5. We can make any number of clocks with special faces for any type of activity whatever that tends to repeat itself.

6. So that women might keep a special clock for the number of times they feel the need for a new hat or something. Or for any other of their needs.

7. Wherever in nature there is recurrence, it is possible to design a clock to keep in phase with the elements of that cycle.

8. Now, if it should happen that there could be a motion which was not a cycle, then we could say that there would be a possibility of a non-recurrent process, if you like a rectilinear series, which just went down in a straight line and never met itself again, and therefore could not constitute a cycle of events.

9. Now, even at the level of modern science, there is no room in Einstein's curved space-time continuum for a straight line. And we've already seen that the word 'straight' means 'twisted' on many occasions.

10. If you want a bullet to travel through there, in what you call a straight line from the gun to the target, the best way to make sure it gets there is to cause the bullet to spin. This gives it a gyroscopic effect. You do this by rifling the inside of the barrel of the gun, so that it actually comes out of the barrel already spinning. and the spin steadies the bullet. Now if it doesn't spin, it has not got this kind of gyroscopic stability, so that in the production of a straight line (so-called) all we are actually doing is stabilizing a progression by rotating the object that is progressing.

11. In fact, in nature, we have never yet seen a straight line. All the lines that we see are curved in some degree. Our straightest line, the horizon - the straightest visual line we have - is only straight providing the bit you look at is sufficiently restricted by structures on either side of your field of vision (like buildings or mountains or trees) to give you an apparently straight line. And if you stand on the globe itself and you looked – there's a man standing on the globe – you look towards the horizon, you can rotate on the spot where you are and draw a circle, which is itself the horizon.

12. Now if we turn a tap on - there's a tap, nice tap, with a modern handle - the water that comes out always twists as it's coming out. If you let it come out slowly, the twisting of it is quite obvious. If you make come very fast, you simply lengthen, if you like, the wave, of the twist, the length of the wave. And it must twist, and it must twist because of the law of the inequality of finites. That is to say, that as soon as everything moves at all, if it's an existent thing, it cannot be equal in stress in all its parts. Even if we take a thing like a ball bearing, which has been

turned with the utmost care by a special machine, it shows differences electrically in different parts, different resistances to different diameters, and so on. It cannot be a perfect sphere.

13. A perfect sphere is not an existential fact, it's a conceptual limit. And consequently, if we try to roll one of these ball bearings along a plane, which we have done our best to make flat to millionths of an inch, as it rolls along it will start to turn. It will twist because of the inequalities on the surface, on the plane on which it is riding, and of the surface of the ball itself. It will get a strike slightly on the right, which doesn't occur on the left, it will thus be asymmetrically stimulated and will respond accordingly. It will start to turn, and as soon as it starts to turn, the mass inertia of it will cause it to react to the next inequality by continuing to turn in the same direction.

14. If you get a bowl and put a couple of tubes, metal tubes, into the sides of the bowl, diametrically opposite, and connect those tubes to the water tap, so that when you turn the tap on the water rushes down and goes through both tubes and squirts into the bowl, and you measure as accurately as you can, so that both these tubes are as in line as you can get them. When you turn the water on and the water squirts into the bowl, it always rotates. You can't stop it rotating because of the inequalities in the motion of the water itself. For one thing, the water travelling along the pipe is already rotating, and when it comes out, is twisting. So when it meets in the middle, it doesn't just spread out, like that, but it also begins to spin.

15. So that we can say that forces in opposition existentially always create a zone of rotation. This means that there is in existence nothing except cyclic behaviour of forces. Now it doesn't matter whether the periodicity of the cycle is a millionth of a second or a million years, it's still the same thing, it is a rotation like the hands of a clock going round the face.

16. Consequently we can say this. There is, by the very nature of the thing, insofar as power manifests itself, actualises itself, there is a great rotation. The greatest rotation we can conceive is the Logos of the Gospel of John. And this means to say that there is a repetition of formal manifestations.

17. Now if we like to represent this in the old way we draw a circle. We can intersect this with any number of other circles that we want to do and cover the whole page. We don't need to do this, we can just confine ourselves to one of these circles, and remember it signifies a rotation of forces.

18. Now all existential things are actually recurring in this way. Every kind of behaviour whatever is cyclic. And it doesn't matter whether metaphorically you talk about the cycle of life and death, or the rotation of the gyroscope. They're all fundamentally the same thing.

19. The fact that power when it manifests, must oppose, and from that opposition arises rotation.

20. So if we draw a circle and say, "Conceive that this circle represents the biggest circle we can possibly conceive," then by its very nature, 'being', 'universal being', is a rotating structure.

21. Now because of this, and not for any other reason, because 'being' is an eternally rotating structure and therefore eternally recurrent, therefore salvation is possible. If it were not recurrent, then it would not be possible, because there'd be nothing to say.

22. Let's pretend for a moment that the circle we've just drawn represents the Macrocosmic Logos. That is the big, orderly system of rational, formal behaviours of sentient power, referred to in the Gospel of John.

23. Now, in itself, it is simply power by impulse, transference, producing a sphere. And the behaviour of that sphere constitutes universal being. 'To be' is to be circumscribed, to be made spherical. Now this being is all there 'is', because 'is' part of the 'to be', and implies a positing or a point, no matter how big.

24. Point means 'power in', power in crucifixion, and the Macrocosmic Logos itself is a very large point within the infinity of the Godhead.

25. Now, this point is an eternal recurrent fact. From its own point of view, it is self-identified, so that it is wholly presented to itself. And this is the same thing as the seamlessness of the garment of Christ. It is wholly itself. It is simply the infinite power field that has here rotated and produced this rational cosmic order, the 'Universal Logos'. And it is eternally recurrent because it is kept in being by the flight of the forces of the infinite power, continuously spinning. That is the ground of its eternal recurrence. 'World without end, Amen' means 'eternal recurrence'.

26. Now, we've said before that any sphere, no matter how small or how large, contains within itself by implication all the formal possibilities of all beings whatever. So if we draw a little sphere inside here at any point - we can draw any number of them - these little spheres are simply the same as the big sphere, except in space coverage. If the big sphere is called 'God,'

then the little spheres are quite legitimately called 'little gods'. Christ has said, "Is it not written, ye are Gods," insofar as you are a rotation of the only power that absolutely is, you are essentially one with that God and you are a Spirit.

27. And as you are a spirit, therefore you are power, and that power is behaving in the manner we've just described, by spherical rotation. And this rotation is the process of 'ensouling spirit'. To 'ensoul spirit' is simple to rotate spirit so that spirit circumscribes itself, and thus becomes a being.

28. In this sense every man in a very peculiar way makes himself, because it is his will in the place where he is that keeps him in being. But his will is one with the Spirit of God. Apart from the Spirit of God in man there is no will.

29. Now, how are we to reconcile the eternal recurrence with the 'once for all time'? The answer is quite simply, the idea of the eternal recurrence viewed by a finite sphere within the big one, because of the teleology, or purposive nature of the finite. It tends to orientate itself and to look out, and always look in one direction and to see only a segment of the whole sphere. That's one of the peculiar marks of the human being, is that his eyes are on one side of the head, not on all sides. And this indicates that he has orientated himself in a direction. In the same way the front of his body is softer and more sensuously disposed than the back part where the, at least the upper part of the back, where the spine is. And consequently we can say that the man shows, like most animals show, orientation or direction of will, in the finite sense.

30. But to look in the finite sense is always to abstract a portion of the Macrocosmic Logos from itself. And then to respond to the particular bit that one has looked at.

31. Now in this way a being coming into existence, and being born in the time process - that is in the internal rotating system of the logos - within that time it can be vectored, directed, and empowered in specific ways and is formally inclined to see the universe in a particular way. And each being tends to see a different sector of the universe.

32. And the lack of agreement between human beings is caused primarily by this fact - that they don't look at the same fact.

33. Now, it's quite obvious that if we concentrate on a small sector of the cosmic logos, when we've exhausted it we will have to move. Imagine we're shining the beam of a torch on a little bit of reality. And when we've examined that a bit, we don't spread the torch out over the

whole sphere, at least we don't tend to - when we do that we're practicing either occidental mysticism or oriental yoga. To become peripherally aware to the nth degree is to become aware of the total Macrocosmic Logos.

34. What ordinarily happens is that when one particular zone has exhausted its interest, you point the beam into the next adjacent zone. And so you tend to scan successively, adjacent areas on this microcosmic logos. And as we said before, once a particular direction is established - in a ball bearing or a billiard ball - it tends by its mass inertia to keep travelling in that direction and to respond to any stimuli by assimilating it into the established direction. Thus, if a man is very fond of studying football, and you mentioned South America, he says, "Yes, they are not very good players, or they were brilliant in 1943, or something." Whatever he studies, every stimulus is caught in, to the direction of his will, and interpreted by the direction.

35. This means that any individual man who is unaware of the fact that he does this, will tend to scan the Macrocosmic Logos in a specific way determined by the particular world view with which he starts.

36. We can show empirically that people are very, very largely conditioned by their first impressions. From birth this is fairly obvious. From prenatal considerations it becomes more obvious. But we can show, empirically, that a person's mental processes always stand - in so far as he hasn't released himself by some contemplative process - they always stand on the basis of his prior percepts. That means we're always seeing the universe through spectacles carried by previous experiences. And consequently we tend to pass round the sphere of the Macrocosmic Logos in a particular way. And each person tends to pass round that sphere in its own way. The result is that the totality of existential finite beings tend to scan, between all of them, all the possibilities of the Macrocosmic Logos. But each one is seeing only his own world line. And the world line of any given individual on the macrocosmic sphere is restricted to a series - serial thinking process again - a series of associative forms, which he calls ideas, which appear to him to follow logically one from the other, because they do.

37. And so he's seeing serial logic instead of pan-logic. Instead of seeing the pan-logic fact, the whole word, he sees a serial, abstract, temporal word.

38. Consequently, we can draw on the same sphere - and we can draw on any number of equators at any angle we like - great circles we might call them, of the sphere. Each one of these we can call a world's line for the given individual.

39. Now we know that when individuals ordinarily talk without full awareness of what they are saying, then they can make very, very quickly to where they started. We say that logic is tauto-logic. It is turning round, back upon itself, because - and the definition we have given before - subject - that is 'S' - equals predicate extended to the Nth, plus subject.

40. We start off with a subject and we say something about it. What we say about it is called 'the predicate'. If we extend the predicate fully to exhaust the subject, at the end of it we have to repeat the name of the subject that we started with. So it is 'S' plus 'PN' to plus 'S' at the end. 'S' = 'PN' + 'S'. The subject equals the predicate fully extended, plus the subject again at the end. This completes the cycle of experience.

41. Now every person who is not aware of this is going to repeat exactly the same thing over and over again. It didn't take many years for psychology to formulate a law about this, because it became quite apparent from patients' behaviour that they were committing the same error that had previously been explained to them as an error, and which they themselves had agreed was an error and not to be done. And yet they'd go on doing it.

42. Now they then formulating this into the law of the persistence of error. Because of course, if a thing keeps on happening, you'd better dignify it by the name 'law'.

43. Now, law in that sense, scientifically, doesn't mean what must necessarily happen, it means what has statistically happened so far in a given zone of experiment. So any given person tends to travel, because he is serially thinking along a particular line.

44. Now, supposing we draw all the lines and completely fill this sphere with lines, and observe that each line belongs to an individual, and that each individual tends to go on his own line, and to go round it and round it and repeat his tricks forever.

45. Now suppose when we come to the intersection of two lines, that is a point where two people come into relation, where two people discuss the subject together. And the differences between their world lines are the differences between the arguments they present. And the point of intersection is the common term that led to them trying to discuss at all.

46. Now it's quite obvious that if a person can break identification with his own world line at an intersection point, he can get off the particular circle with which he is identified onto any other world line. And this is of tremendous importance, because it means that if a person can begin to break identification - as all these lines are intersecting all other lines - a none-identified person can, at points of similarity of symbol, jump off the line he is on onto another line. And by so doing, he can, if he wishes, spiral through the whole system and scan it, and thus become it.

47. Now, if he can spiral and scan all of it, he can then identify with the cosmic logos.

48. Now, this cosmic logos is a one, it is a unity, and it is once for all time. Time is simply what occurs to us serially within the sphere of the logos, the serial presentation of the elements within the whole simultaneously existing logos. The serial presentation is what we call time.

49. So, 'Once for all time', that means to say, one big, unific sphere, internal to which are all the little rotations and serializations that we call time. 'Once' - one big sphere is made for all time, for all little internal rotations and serializations of form - 'Once for all time'.

50. So we see here that it is quite compatible to say, "The 'eternal' recurrence," and to say, "Once for all time." And not only is it compatible, it becomes a necessity of logic. Once we have established this macrocosmic sphere and observed that power necessarily, in order to exist, in order to come to be, necessarily rotates. And having come to be, then it must maintain itself.

51. Therefore the Macrocosmic Logos itself is a self-maintaining being and it's an eternal being and it is the one being internal to which are all the other beings.

52. Any particular point about that?

53. Group Question: It's, as you so rightly say, all very simple. But I don't understand it properly. ... But yes. I have one or two points. I mean ... does that mean that, sort of, life is sort of repeatedly lived out in a particular sort of environment, in this particular world. And if so, the fact that I can't remember any of my previous characters isn't any value to me. Because I Emm... There's no value in the term of them occurring unless I can gain from previous experiences. I don't (. . .) if you mean it all (... ..).

54. Yes, well Nietzsche dealt with this, very thoughtfully, and he pointed out that if the eternal recurrence is a fact, you might as well choose something worth recurring.

55. The eternal recurrence is the whole sphere of being, and any great circle upon it is a world line for any individual, and any small circle upon it is a world line for any sub-individual.

And it was pointed out that this is the great danger about the eternal recurrence and the explanation of why you don't understand that you have done it before. Because at the moment - suppose we mark here a moment and call it birth, it is a death to the previous state, and the death is a birth to the new state. So on a great circle, you can put one mark and call it birth-death. So as you die at the end of that life, you are immediately reborn in the same circle. 'Constant stimulation equals no stimulation', and consequently your eternal recurrent life can make no impression of newness on you, and consequently you cannot understand that you've done it before, because it hasn't got the differentiation stimulus power that it would have if it were not recurrent.

56. In other words, if you ask, is this the world re-recurring, the reply is yes. It is this very world that you have persistently recurred in, and always will recur in, until you break identification. And the moment of death will be your reincarnation at the point of your same birth, from the same parent in the same place.

57. Now, this is such a frightening concept, you see, that Nietzsche thought it was worth very, very serious consideration. And a lot of other philosophers have thought about it too. You might have a very small circle there. Perhaps you might be a thing like a mayflower with a very short lifespan. And you don't notice that the psyche of that little fly, at the moment of its death has re-entered an egg, immediately. And it's going through exactly the same pattern that it went through before.

58. And this obviously requires an understanding of the nature of time as rotation. We are so used to thinking about time past as non-existent, time to come non-existent, only now is. We don't notice the inconsistency of this - that 'now' in the time sense is nothing whatever, because it is continuously disappearing into the past out of a non-existent future. And you cannot put your finger on the temporal 'now' because it's fled before you can get your finger on it. So whatever you are going to point at doesn't exist, and it came into existence - if it did - out of a non-existent future.

59. But supposing you say that 'now' doesn't mean that. Supposing 'now' means total awareness of the whole logos. Total awareness of the whole logos means 'now'. That is to say you have won the battle. You have won the battle for total simultaneous non-serial awareness. And this places you in the position of a 'now' that is an 'eternal now,' not a 'temporal now'.

60. The 'temporal now' is a fiction because everybody knows they've never seen it. Because as soon as you try to look at it, it has gone. And prior to looking at it, it didn't exist. So you have a non-existent past, a non-existent future, and a non-existent now slipping from the non-existent future into the non-existent past. And as soon as you allow that there is an 'eternal now', namely the totality and wholeness of the natural cosmic logos, and stand upon that as 'now', then you can begin to see that within it the past and the future co-exist in the Now.

61. Because the past and the future are no more than little segments focused, and a beam of light shone on them by a finite beam. And this temporal Now that he's looking at, is something that's sliding all the time, and it has no real existence. But the Eternal Now is entirely in being, it is a whole being. So the Eternal Now is supremely real, and the Temporal Now is a fiction. Consequently, if we can spread our awareness, we increase the coverage of time past and time future. This we do by ascending. We climb up the mountains.

62. If we draw a mountain, and we draw a man on the mountain starting to climb up. if he's at the base, he can't see on the other side of the mountain from where he is. But if he gets to the top, and stands up there he can see all round, and he can see all the other climbers with the difficulties they have to face.

63. Now, going high up the mountain is the same thing as retiring from serial presentation. When you go up a very high mountain and look down, and you see lots of little cars about the size of scale-model mini cars, rushing about, then you realise that each one of them has got a man with somebody else's wife in it, tearing away rapidly. And you realise that they don't know that somebody is watching that little bug creeping along with its ulterior motives, well packed in it. They are on serial time on a roadway, and you are looking at 'The Saracen's Head' where they are going to finish up in half an hour. Only, they are not there yet, and you are.

64. And in exactly the same way, you can spread your awareness across somebody's world-line to see where they will be, not in an hour, or a few days, or a few weeks, but in a few years. And spread it further, you will see where they will always be. That is, by the very pattern of their identified life, they are going to repeat the same pattern again. And if they get killed in a car crash, they get reborn at the same point on the same world-line, from the same mother because all these things are eternal existences.

65. The past does not cease to exist, nor does the future come to be. All is an eternal fact. Which means that your mother and your father, at every age that they have been manifested, co-exist as a pattern of events through which energy can go and thus cause their appearance in manifestation over and over again, and that these things are actually going on now.

66. Now supposing we apply this to the solar system. There's the earth's orbit. Now the earth is standing in a certain place, that's Monday, and it turns around as it's rotating on its axis, it translates a little distance round the Sun. Say 360 pith of the orbit will shift every day.

67. And the result is that we can draw all the days of the year round this orbit, and each day is in its own place in the solar system. And the Sun, as you know, is travelling through space and taking the little planets of the solar system, so that when the Earth has gone round to the same point relative to the Sun in the fixed stars - say the first point of Aries - the Sun has shifted a bit so that the earth is spiraling through space with the travelling sun.

68. The result is that Monday Tuesday, Wednesday, Thursday, Friday, Saturday, etc., throughout the year, all have their own places. And this is what Christ meant when he said, "Every man goes into his own place and his works follow him."

69. A man's life expressed from his appearance in time to his disappearance in death is simply the superstress's place on a serial line of forms, which appear to him as serial behaviour, which are simply abstracted out of eternal actuality by a super-stress. Consequently every single little deed that he's done is done in a different place. So if I tap this pencil now, when I tapped it, and I'm going to tap it again on the same plate, and I look for it, there it is, I've done it again. But I haven't done it again in precisely the same way because the earth has turned a bit when I did it.

70. And because of this, there is, in the infinity of sentient power, a complete record, each element of which stands in its own place, absolutely, as an impulse pattern which never changes place.

71. Once we've understood that, that every conceivable deed that anybody has ever done or can do is an eternal fact, each element of which is in its own place, then we see the way out of it - what salvation **means**.

72. Now the thing that keeps us enchained on any given cycle is simply the logic of serial events. As long as we are serializing, we are tied to the formal linkages presented along the world-line that we act upon.

73. So if this particular circle represents a world-line of ideas, it's got the name of a subject. Today I talked to a man and asked him what his chief interest was, and he said, "Opera." So I spoke to him for a little bit and it became apparent that his chief interest was opera. Why was it opera? Because he thought life should be lived operatically. By which he meant to say that you should sing and not talk, you should wave your arms through great degree of arc like the hunters and the clerks, and that you should develop a large diaphragm and plenty of lower expansion. and so on. All these things were in terms of opera. I agree with him largely in this view, with some slight modification.

74. Now while he's going round, the mere fact that he's written opera upon his life means that whatever he sees will have to fit this governing concept. But that governing concept is the property of one of the cycles, one of the closed circles, one of the recurrent circles within the cosmic, the Macrocosmic Eternal Logos.

75. So if he starts off with a governing concept. The governing concept that he has will itself select the order of events with which he will be presented. Which means that a man is enslaved by his governing concept. So if a man doesn't know his governing concept, he cannot get off the particular cycle that what he's on.

76. Now when Christ is talking about this, he said, "Well, get a decent governing concept." "Here's a good one," he said. "Take 'the Spirit bloweth where it listeth'. You don't know where it's come from, you don't know where it's going to. So is everyone born of the Spirit."

77. Now the essential part of that definition is, you don't know where it came from, you don't know where it's going to, and it is eternal. So you have immediately the concept of 'the eternal now', as opposed to 'the temporal now', and you have, "I don't know where I have come from," - that means I have no memory - "And I don't know where I'm going to," - that means I have no purpose.

78. Now to have no memory and no purpose is called 'Being a fool for Christ's sake'. You act always within the eternal now spontaneously, immediately. You do not refer to your memory because that would keep you on the world -ine and guarantee your eternal recurrence on an

abstract serial cycle. You deliberately break the tyranny of your memory and you do not allow it to project your future.

79. When we were discussing Epimetheus and Prometheus recently, we pointed out that Prometheus - fore-thinking, can only occur on the basis of Epimetheus - after-thinking.

80. In the temporal process, a man experiences things. Now if they're unpleasant, when he looks at them he is determined to dodge them in the future. So his past is dictating his future and in so doing he is cutting across his temporal now and reducing it to nothing. Whereas if he can see that this eternal now embraces the past and the future, then he cannot worry about either his past or his future because all the elements of both are eternal. So if we take this 'super concept beyond concepts' - because in fact it is a peculiar concept - because it says no concept is any good, and we have here a concept that concepts are no good. Now that's a super concept because it refutes all concepts.

81. It says spirit - that is: the infinite, invisible, sentient power, which cannot be stated to have come from anywhere or be going to anywhere - has no memory and no purpose. It is absolutely undefinable and is therefore utterly beyond all concepts whatever, and yet we are talking about it.

82. And we know something about it because this we are talking of, is nothing other than 'reflexive self-conscious sentient power' itself. This is the real being-self, the substantial power of the infinite, which is being aware that it does not have to bind itself, does not have to tie itself on any finite circle whatever, and for that matter not even on the biggest Macroeconomic Logic circle.

83. It can merely see that as its super-sum or objectification, whereby it controls the chaotic tendency to precipitate fantasy. It precipitates logical order in order to control fantasy that would otherwise be there. But when it has precipitated it and is aware why it has precipitated it, then it is released from the slavery to the object, which released it from the fantasy.

84. We've said this before, if you're in a very deep nightmare, those of you who have been fortunate enough to have them, and who therefore understand what they're about, knows that you may be pursued by the seventeen-and-a-half-foot tyrannosaurus and he's just about to eat you, you are striving valiantly to shout in the wife's left ear, "Wake me up!" But no voice is

coming out, and your body is completely rigid, and you can do nothing about it and you are just about to be utterly devoured absolutely and forever, when you wake up.

85. Now you wake up because of the tremendous tensions generated in your objective physical body by the fear. Because you have a body you can wake up. If you hadn't got a body you might be eternally chasing about in that stupid nightmare. So the body gives you an objective orderly reference. You open your eyes and you look at the familiar ornaments and you are glad that you are back.

86. Now in exactly the same way, God has made the objective logos, the purely self-defining logical structure of the macrocosmos. By means of this he has made it possible to escape the infinite fantasy of sentient power that would exist as an eternal ocean of fantastical forms if it were not for the objectification of the Macrocosmic Logos.

87. But once it has been understood that the purpose of the objectification is to release you from the fantasy, then it can be seen that this Microcosmic Logos is only the earth upon which God stands firmly in order to dare to look at the fantasy.

88. The earth is God's footstool. That means to say you stand upon the objective world, but you don't bury your head in it unless you're an empirical scientist. You stand with your feet upon it, and then you dare, from your objective standpoint, to look at the subjective. You dare with the objectivity of your gained body of order, and that doesn't mean the food that's in your body, it means the body of order in you. With that gained body of integrated elements inside you, you dare to look at the flux of your own will which can produce absolute fantasy. And thereby, by means of the Macrocosmic Logos, we are saved from a nightmarish infinite ocean of fantasies.

89. And yet we dare look at them and draw upon them for artistic concepts, for creative activities, for operas, for paintings, for sculptures, and so on. All these things that we could possibly invent are not new to the Absolute. There is no new thing under the sun. What is new to a finite person is a super-stress placed upon his organism by some external stimulus, by some relation of the time process. But whatever it is that he comes to see or to experience is an integral part of the absolute macrocosmic whole.

90. We were discussing another point about this, coming down tonight in the car. The question of ignorance. What is this for? What it does for us.

91. You know that Adam was created in innocence. Innocence is innocuousness. Means he's not poisonous, which means he has not locked up any power in such a way as to damage himself. He doesn't know anything, and he has no concept of the past or the future. Consequently, in the real sense, he's not yet in the time process. But when the external stimulus comes and stimulates his will or 'Eve', and that will collapse his intellectual Adam, and they both are dragged into the external world, then the time process starts.

92. When we see what happens, we find that this is based on ignorance destroying innocence. Because God said to Adam, "Do not eat of that tree of knowledge of good and evil. If you do, you will die." And Adam willfully disregarded the command. Now, willfully to disregard is called 'to ignore'. Ignorance is the state of a person who is willfully disregarding something.

93. Now he has disregarded it for defined purposes. He says, "It is good to look upon, it is pleasant to eat, and it confers knowledge that will make us like God. So they have a quite definite, clearly defined purpose. And in the name of this purpose they are willful in disregarding the command, "Don't eat of that tree." The tree they are told not to eat of is the tree of dualism, the tree of the knowledge of both good and of evil, the separation of the ultimate reality into two categories, one called 'good' and one called 'evil'. Willfully to ignore means deliberately to stop information from one zone or another, getting into a particular one that might stop the established direction of the private will.

94. Now, we must distinguish very carefully between willful disregard and concentration. If I want to examine this pencil and I concentrate very very hard upon it, and look at the wood and the lead within it and the lettering upon the side of it: I'm not willfully disregarding the people in this room. I am deliberately looking at the pencil. So, to concentrate attention upon the pencil is not the same thing as willfully to ignore something else. Willfully ignoring something else, willful disregard, ignoring something else, is for a specific purpose of excluding anything whatever that might impede the work that we are trying to do. Now if we succeed in this, by the simple law of mass inertia, we will impose on ourselves a state of ignorance.

95. Once we have initiated any given act with a certain amount of energy, the energy involves into the form of the act. As soon as the act has been formulated, the tendency is for the formulator to feel it, because he has made it. Just in the same way a woman tends to feed her own baby. Supposing you go to a maternity home and you see lots of babies in cots with

tabs on them, and lots of mothers in beds. Suddenly it's feeding time and you pick up a baby at random from the end of the ward and you rush down to the middle of the ward and give it to a woman, and say, "There you are." And she says, "That's not mine." "What's the difference? It's a baby." She says, "Oh no! I can only feed **my** baby." 51.18

96. You see, now this is the key to the whole process, "I can only feed my baby." If it is come out of me and witnesses me, then I must feed it. If it comes out of another me, who I consider to be separate, then I mustn't feed it. Because if I feed their baby, I'm not feeding my baby. So in exactly the same way, if I give birth to an idea, because it's my idea, no matter how rubbish it may be, even if the baby is cross-eyed and pushes into little toes, it doesn't matter. If it's mine, I must justify it. So a man can actually give birth to an idea in a pub in the middle of 18 pints and it can be proved to him within a few minutes that it's complete poppycock. Does he immediately say, "Sorry, old boy," and withdraw it? Or does he not begin to twist to explain how he meant by this idea precisely that which has emerged to be the case?

97. Now we see this continuous involving of more and more energy of will into a position that was entered into precipitously to try to establish one's baby. It is exactly the same way that the baby idea is fed, that the baby in the physical world is fed. And so there are children of the mind – 'ideas'. And they can be quite stupid children, but they're going to get fed because they're mine.

98. And we will have to pay, like Humpty Dumpty says (if we may misuse a term) – 'By becoming insubordinate, we have to pay more and more into them to try to cover up their inconsistencies'.

99. Now this mode of self-equilibration of egotism is the chief cause of people remaining on their cycles of eternally recurrent patterns. Because they cannot let go because it's their baby, they have written their name on this baby, therefore they will carry on feeding it to justify it.

100. Now, justification is the same thing as equilibration. When a man puts one of his brain children into the world, he expects everybody to come along and say "What a beautiful child. Did you make it yourself?" And you say modestly, "I did."

101. He just tossed it off, and there it is. And so he feeds this structure, and in the process he is selling his whole freedom for nothing but opinion. His own opinion of himself first. And the opinion of other people needed to feed his opinion.

102. Now it's a very strange and horrible thing that there is a power in this world greater than the power of the best philosopher. Greater than the power of sex. Greater than the power of food is the power of self-opinion. It's greater than either of these other powers because it happens to be rooted in the essential power itself.

103. Once that essential power has rolled itself up into a sphere, it has made a self. And the way in which it rolls itself up must be unique to itself because of the law of the inequality of finites. As soon as it comes into existence, it is characterized by the mode in which it twists itself on the way in. So that from that moment it is now going to try to equilibrate the pattern it has entered into existence with. Whatever it now says is an attempt to produce internal equilibrium.

104. But because what it says is determined by the finite it kept there, in which it has vested itself, so other beings do not agree with what it has to say. And as soon as their contradiction reaches it, it again produces a modifying statement to try to rebalance itself in the presence of the attack from outside.

105. Now, self-opinion is the same thing as the very deep experience of self-justification, which is the same thing as self-equilibration. A soul is a power. It is an ensphered spirit. And in coming to be, it is a certain amount of sentient power, characterized by the mode in which it seeks existence, and it is a self-will. And it is willing to balance itself with the particular forms with which it has appeared in existence. Consequently the number one thing for it is personal equilibration. But this is personal self-justification, and this means, in the serial process, continuous attempts to restate good opinion in oneself of oneself. So that one sues, in the second case for external opinions, only in order to bolster up one's own self-opinion.

106. And the strange fact is, we find, that people do not will to be good, or even to bother to define what good is. They will to be thought to be good. So there's more energy in appearing to be good than in being it. And all that men are afraid of in desiring to appear to be good is the condemnation from outside that would cause them to condemn themselves.

107. Now every power wants to be efficient, and this picture of himself is as potentially the most efficient being there is. So to anybody else from outside indicates a point where he has

fallen below efficiency level, he immediately feels awful because he has not fulfilled his own self-image.

108. He then begins to indulge in equilibrating activities, throws out new stimuli to the other beings round about, all of which we know as explaining the particular error and trying to show why it isn't an error, there is a special kind of super-subtle adjustment to indicate precisely what you meant.

109. And it is just this process that keeps in being the serial recurrence of form. So the original shape you take on coming into existence, conditions your equilibration technique.

110. What was your original face before you came to exist? Now what was your face when you first came to exist isn't quite the same problem. Your original face before you came to exist is one. But your face at the point of coming to exist is another and is highly characterized. And the moment of characterization is such that if you do not dissociate from it you will be committed to a serial-line of experiences with self-equilibration attempts all the way along the line. Which is this self-equilibration that keeps you on this world-line and ensures your eternal recurrence and your immediate entry into the body of the baby that you left when you grew up in order to die.

111. If we accept this fact, that within infinity every element of possible existence is an eternal fact, and that every form of a man from the time he is an egg, fertilized, embryo, baby, child, youth and so on, right up to the time he is a corpse, every one of these phases exists in eternity. And each one of these is a closed system - birth right round to death, turning round, birth again. They're little circles on the big circle.

112. So if you try to justify your finite individual self, you are guaranteeing your re-entry of the same line.

113. Group Question: Would that be true.. Could that sound like the same, what I would understand rather, as pride?

114. Yes, certainly. Because pride is a dividing fire-wheel. Recurring with self-equilibration. And all the psychological terms like opinion and so on, are simply other terms for self-equilibration..

115. Group Question: Which earth or what sort of an earth was Christ referring to when he said, "The meek shall inherit it?"

116. He was referring to the same earth mentioned in the book of Genesis. Before the firmament was formed, there was an earth. The earth which was dark, void, formless. That earth is the substantial aspect of absolute sentient power.

117. When the big rotation occurs - that's the filament - inside it, the substance within the filament in the sphere is called the waters below the filament, and this is again subdivided into waters and then dry land. The dry land being the condensation of it to the point of liquefaction disappearing in that zone.

118. So that the terrestrial earth, the terra, is the 'turba centre'. But all this is simply a particular zone of high condensation of energy, whereas in the earth proper - that is, in the substantial aspect of absolute sentient power - there is none of the grinding mechanical process of the terrestrial globe. And it is this earth that Christ is referring to. And if he meant any other earth, it would be a very poor hope for us, because we know as a fact that everything that comes into existence finitely has a finite end.

119. And the thing he is talking about, which materialists can understand, because they think metaphorically and take their material metaphors for facts, the thing that he is talking about is the substantial aspect of Absolute Sentient Power. This Absolute Sentient Power occupies infinite space, as well as being the infinite cause within space of infinite motion. And as substance it is called 'the earth'. And that substance is the substance that will be inherited by the meek. And we know what are not meek. All those beings who try by arrogation, by taking to the finite self what does not properly belong to that finite, all those are not in any sense keeping themselves in subjection. They are not me-eck. They are not me in the corner keeping quiet. They are busy grabbing things and trying to put them into their own zones.

120. Now the essential thing about all acquisitive men and violence historically is we see that they progressively eliminate each other. Until finally the man who can actually stop this process of finite grabbing of power, will find that he truly understands the meaning of the word 'meek', that he will discover that he is one with the substantial aspect of the sentient power of The Absolute. In other words, his substance he will feel - which is his body - will be the same substance as God's substance, because absolutely, in the very high sense, philosophically and theologically, there is nothing other than God. And consequently, whatever we are, we are Him, and whatever He is not, nothing can be.

121. So in our substantial aspect, we are on earth. In our dynamic aspect, we are the cause of the motion of this earth. In our formal aspect, we are the idea structure within this Earth.

122. However many aspects we take, we only deal with one ultimate, Macrocosmic, Logos form, which has a dynamic aspect - power, cause; a formal aspect - the way in which it modally operates; and a substantial aspect - the mass, energy, occupancy of space.

123. Group Question: Are there any implications to and for the Absolute if the energy on a world-line, a person there that has a possibility of breaking identification - this means a particular identity is then dispersed. Does this

124. Transcendent?

125. Group Question: Transcendent ... Does that world-line then cease to exist, and if so has this absolute implications?

126. It does not cease to exist. What it does is has its super stress removed. Remember what the Gita says about this, "Whatever is, can never cease to be: and whatever is not can never come to be." A world-line that is, is an eternal world-line. It is only the tension of individual purpose upon it that super-stresses it in the manner we call temporal existence. When we take the super-stress off, it lapses out of the temporal series. In so far as other beings require it to persist, it will persist for them. But not for the person who takes the stress off.

127. Group Question. Yes, I wondered if there is an existential problem in any one person's life. For instance, if you break identification, what happens to the vehicle as the product of parents, etc?

128. Nothing.

129. Group Question: Nothing.

130. It's an eternal fact in all its ramifications. And if you, that is the self-observer in that place, take off the superstress from it, you have lost nothing. You have merely gained the rest. Christ says, "If you get the kingdom of heaven (this is the Macrocosmic Logos sphere), you will not lose, but you will gain." If you try to preserve your finite super-stress, you will lose your whole life. But if you prepared to lose your finite super-stress, you will gain your whole life, which contains within it that which was previously super-stressed, in pure being.

131. Group Question: Yes, I understand that. It was a curiosity as to what happened in the material, existential situation.

132. Externally nothing. Because the needs of other beings there, they will hold the external form that they need, for the continuance of their work-line, in existence. You can see them do it when you transcend that super-stress. But you are not on it. And when it comes to the end of that process, it will still go on recurring, but you - that observer - that was previously identified will not be with it. But it will be kept in being by the cosmic logos sphere itself.

133. Group Question: If I break my, or allow my (... ..), or bring it in harmony with Absolute Will, that is presumably the same as breaking this world-line.

134. Yes, If you observe this you can't do it without grace. You can want to do it when it's so painful for you - that the serial game isn't worth the candle - but you haven't got the power to break it until it is given to you. This is a matter of grace. Supposing somebody is on a world-line and they've fed that world-line with so much mass inertia. They shall not escape till they have paid the uttermost farthing. That is the uttermost far-thing. The last implication of their commitment to that thing must be pain.

135. Now, long before that's reached, a man is wishing he hadn't committed himself. And so he's praying like hell to get out of this ridiculous identification. But he hasn't got the power to get out in the individual, because the individual is a mass inertic structure. So all that can be done is that the consciousness in that place can reflect upon itself, look at the inertia and stop feeding it. It will still go to its term, but it won't go beyond the term like it would have done if he'd kept feeding it.

136. Group Question: Could you define 'the term' in that sense?

137. Well any given act you have has a defined purpose. Supposing I decide to throw this pencil at the door. And I throw it. Now when it hits the door, that's the end of that purpose. That's the term of that amount of energy. But if I said, "Well I'm only throwing it to the door to show how good I am at aiming pencils at doors," then when it hit the door, that would not be re-determine the thing, because it would have been 'in order to'. So then I would I have to look round and see if you have all been suitably impressed by my marksmanship. And if you hadn't, I would have to go back and get it, and throw it again. So 'going to the term' means according to my defined purpose internal to myself.

138. Now as ultimately the defined purpose in the original existential situation for any being is self-equilibration over against all other beings. So you cannot complete the term of your

activity until you have gained that equilibration. For that equilibration is the same thing as justification before God. And that cannot be, once you have committed yourself into a finite situation, until you've stopped feeding it. And you've really got to stop feeding it.

139. You know the story about the man that gets thrown in the river and calls to a man on the bank, "Drag me out of this river and I'll give you half my fortune." The man drags him out and when he gets him out he says, "I meant ten percent." You see as soon as he gets in a safe position he tends to modify a bit. And so that when men are actually crying out to be delivered, they're not crying out to be delivered totally from serial presentation, they're crying out to be delivered from the painful bit that's pinching now. And because it's only that bit that they're crying out for, they're not fulfilling the conditions of grace. Because the conditions of grace are that you should give yourself wholly, not partially, to the eternal. But very few people managed to do that. They ordinarily only cry out for the particular pinches that appear in the time process.

+++ End of Tape +++