

Love and Will

There is a question here about God loving the world, God so loved the world, God so willed the world and it says love and being the same force, love and will being the same force at which point will the function change from will to love or love to will.

Well, we have already said that will is a term that we reserve for initiative. If we take a walk to the edge of a cliff and at the edge of a cliff we decide that we will walk over it, the point of decision is the point of will. Once we have committed ourselves over the edge there is no further need to exercise will to reach the bottom it is entirely a matter of inertia that we will reach the bottom. So we have to distinguish between will as initiative and love as another concept signifying the working for the development of the potentialities of a being. That is Love this ove is the same as the egg L means labouring or working so love actually means the power that works for the development of the potentialities of a being and will simply is the point of initiation of a change. So we cannot equate the two together so this little question has to do with the correct definition of will which is initiative and love which is the working for the development for the potentials of a being. The Greeks had four words all of which are generally translated as love in English, Puthos, Eros, philos and Agape.

Puthos or puthotic love is simply the love for genital activity. Eros is the love for emotional interplay, philos is the love of exchange of ideas of reasons and agape is really correspondent with our definition, it is the Christian idea of working for the development of the potentialities of being regardless of the effect of your work on yourself, but you are working for the development of that other being and the potentialities of a being are simply the latent capacities for activity that it has. You know that when a baby is born it can't immediately walk but you know that given the proper food it will become able to walk if it is a normal child and therefore you are actually loving it when you are feeding it, knowing that as a result of your feeding it will eventually develop its latent capacity to walk. You know that eventually when it can walk it will walk away from you as well as towards you and when it has developed

sufficiently it will go away from you altogether and this is the idea of the love, the agape love, of the Christian.

In its true sense to work to the point where somebody may transcend the need for you and go away from you and this is the sense in which the word love should be used of God because he as creator is only interested in working to develop the potentialities of each creature. And as all the creatures are quite different it means in effect that some of the creatures will have potentials of disobedience and nevertheless he will work for those too. So he works for the development of prodigals and even he even gives birth to Marxists and things like that that are atheist. In the bible it says about it " he can produce good out of evil" now we define evil as that which makes against life and nevertheless if you threaten life the result is that the half living being is stimulated to demand more of it, so that the evil is itself a cause of the good. You know that some of the early theologians thought that the evil was a good not simply a means to it but itself a good which means if you consider evil as a stimulus threaten to destroy life it can be an actual means of provoking a being to seize life. So it cannot be said that the stimulus that makes you prefer to live is an evil thing, so that a threat against your life may be the means to your life. This is another aspect of the thing we said about the tree of knowledge of good and evil in the garden, Adam should not have decided that some things were good and some were evil in themselves. A thing is neither good nor evil until you define it in a situation and then it is only good or evil relative to a defined purpose, so that you could say that a pin is very good for picking winkles or something and is very bad for sitting on, it depends on the purpose.

So this question is really concerned with a relation that depends on the definition of these two words and we should remember that there are four kinds of application of this word in English. You can love anything, you can love a new carpet or a wallpaper or a bar of chocolate or so on. It is really a substitute word for desire there and that is its lowest level. The Greeks saw that at its lowest level as simply the desire for sexual stimulation at the physical level. Sexual stimulation being the type of all sensuous stimulation, Freud would see it in the same way today all pleasures, sucking a dolly baby or something for example, to a Freudian is as much sexual as an actual sexual relation because of the nervous relation between the mouth and various other

parts of the organism. So to a Freudian there aren't any non sexual pleasures and therefore we could equate this Puthotic love of the Greeks, with any kind of merely physical pleasure. The love of sense gratification whereas in the case of emotional love, Eros, you can be tied to a person for no physical reason whatever and for no rational reason but you can just say "well I feel that I must sit with that person I don't know why but there it is I feel better in his company than I do when I am not", so that would come under the heading of erotic love, emotional. Philosophical love is the love of a mind for another minds contents you find two people and this person says I like him he has a nice mind, meaning full of good ideas and so on. But those three loves are all for gratification by the lover, the lover is seeking his own gratification either physically, emotionally or rationally.

In the Agape love you are not doing any such thing you are actually working for the development of the potentialities of the being that you are loving that is you are actually working on that being to develop its potentialities. And the word will we reserve simply for the point of initiation of a change so that if we say that feeling awareness is the background possibility of will then what we are saying that feeling when mobilised, at the point of mobilisation, becomes will. And we apply the word will only at the point of initiation of the change and not otherwise. So I think that should do for that one.

Here is one that says after meditation I experience a profound peace and understanding or feeling of power and achievement yet there is no tangible evidence of any achievement, why?.

Well achievement here really needs definition because if you meditate and get the fruits of your meditation and you feel at peace, that peace is the removal of some irritations that you had previously. Here the word achievement is used ambiguously because it appears to refer to things done in the face of obstacles. The idea of achievement is the idea of overcoming obstacles in the way of some purpose attainment so suppose we imagine a person feels unsettled or unsatisfied or irritated and he meditates on the cause of this feeling and eventually discovers the rules that cause it and having seen the inherent nature of it, he transcends it.

He hasn't in any sense solved the problem by an attack on it he has merely seen the relations of forms that constitute the problem and in the fact of seeing the way they are related he has transcended it and he then goes onto another plane where the irritation no longer is effective. If we take say a kind of problem in a piece of wood, a dovetail if we take this piece of wood and separate them there has got to be an angle there and there in both pieces of wood correspondent to make it fit. If you get a piece of wood and try to make a good dovetail you will find you have to mark it very carefully, if when you have done your best someone had been beating a drum in your ear when you have been doing it and when you put it together you find it doesn't fit you will feel a certain amount of irritation. Now if you refer back and say well he was banging a drum and therefore I took my mind off the work and didn't measure accurately. And blame yourself for it for not keeping your mind on the work then you will transcend it and the irritation will go away and you will feel at peace. Again you haven't achieved anything you haven't made the dovetail yet but you have transcended this idea that somehow you were interfered with because you know that if you concentrate nobody could interfere with you by beating a drum. So in all this question of achievement we have to distinguish between various levels and just as we did in the case of the word love there are four of them we can say the same thing again. There are the three levels here this is the puthotic, the erotic, the philosophic and your spinal column which is concerned with integration so we could say you could aim to achieve something at the gross material level by actually making a dovetail joint. Or you could aim to achieve something at the emotional level like persuading somebody to like you or even to dislike you if you wanted to get rid of them. And you could aim at achieving a rational interrelation of ideas with another being or you could aim at integrating those three.

Now the last one is the one really that we are aiming at in meditation, what we are trying to do is integrate the three levels of being. And at the moment where it becomes possible to see that we have in fact integrated a primary energy which would be quite blind if it were not controlled, and would run us into trouble and an emotional relation of pleasure pain and a formal relation the idea. When we have integrated these we become aware of the real meaning of the word satisfaction.

Satisfaction is the same thing as being full, deed full, of being deed if you like, the faction part is the action the doing the *facere* and the SAT is from being and fullness . So in satisfaction you feel full and it is obviously impossible to feel full unless you integrate you parts, you cannot be really satisfied unless you ideas are in order and your feelings are correct and your prime urge is under control. So the feeling that comes of peace and fulfilment is really a thing that arises from an integration, this integration may be temporary or it may last for a long time but when this feeling does arise it arises from the fact for the moment you have attained a degree of integration that you hadn't attained previously. And it is the aim of all human being whether they know it or not to release themselves from external determination. To get inner freedom is the same thing as to release oneself from external dictatorship and this is only possible providing you integrate your three parts and when you integrate them and feel that they are becoming integrated you are at that moment transcendent of each separate level. To integrate you actually move backwards from the impulses that tend to run out into the sensuous mechanism and you are really transcending the situation.

Supposing there is a man and he is lying down, we will put his spine there for the moment. The usual tendency of his nervous energy is to run down and forward into the body, if he pulls those energies back into the spine so they can't run to those separate departments he feels that he has control, he actually has control provided that his consciousness is in the spine. So if you can keep consciousness in the whole of the spine you are necessarily coordinating those three parts and in that very fact you will get that sensation of peace of satisfaction and it always arises from integration. The integration may be short term or it may be long term but where that feeling of satisfaction does come it has to do with the perception that integration is occurring and integration confers freedom from external dictatorships. In other words it is another way of thinking about the acquisition of power. Power and integration are very closely related, to integrate you must have already got some of your power under control and as it is the object of a man to free himself from slavery that is form external determination he must necessarily pursue power. If he knows he can't have power until he integrates he will pursue integration if he thinks he can get power without integration he will get into trouble at one of the three levels. He can't get into trouble on the fourth level you will notice

if he doesn't integrate he can only get into trouble in the belly urge or emotionally or rationally.

Most of the criminal types get into trouble on the belly urge running about without rational control, the other people that get into trouble are the emotionalists like a gentleman the other day who suddenly broke out in all sorts of irregular activities because the girl in the office had jilted him, he had to be protected by his boss from the fury of the courts. This man really became emotionally unbalanced and therefore ran about doing funny things. But even there the emotional energy he experienced had climbed from below from a sexual source and then split into liking and disliking. He liked the girl she didn't like him so he didn't like that she didn't like him and this produced the emotional conflict. Remember the emotions in their conflicting state are merely the battles between yes and no. ??? in the possibility of an urge fulfilling itself and a statement either from outside or rationality saying "you cannot fulfil yourself" and this produces the emotional conflict across the chest level. We all know that the other aspect of getting into trouble namely being illogical and causing confusion in ones own mind is very very easy.

This one says after a revelation is ever possible to put the experience into words. Well revelation, we've got a veil in the middle of it. It is very important to understand this that the revelation is really a re-veiling of the absolute. Any form whatever is automatically, by being form, a veil over the absolute when we talk we talk serially, we take words one at a time and put them out and then you have to synthesise them again in the brain of the hearer and all he is getting is a series of sound symbols which are only representatives of parts of concrete reality. And we have said before that concrete reality is a seamless continuum it has no edges and as given it involves every conceivable activity of which we are capable, our three levels, our urge level, our emotional, our rational, our integration function and all data presented to us are seamless. And if we do not comment upon that, that is concrete reality philosophers call it immediacy. Immediate experience of the concrete whole if we start to talk about it we necessarily by the nature of serial talking abstract bits of it for the time being and in taking a bit out we have falsified its relation with its background. So that it is impossible to express the concrete reality to which

you refer when you talk about a revelation, so that if you meditate and go through a series of experiences until you reach the contemplative stage of complete cessation of serial thinking and you then really are a fully integrated being at the very moment you have become so and therefore experienced the supreme value of being, the only thing worth discussing. At that very moment you have put yourself beyond discussion, so that when you try and explain what you are doing serially in words you are falsifying in the act of explaining. Now the peculiar nature of human thought is this that although it is a closed system of forms of images{ lacuna }

With the circle and the circle contents within us so we could write consciousness if we wanted all the way round this and extend it infinitely and internal to it we have an object namely thought. Now in order to express thought you have to set up a system of symbols, you make an image this may be derived from an external sense impression or from an internal sensation in the organism. Or the image may be turned into a word we know in the case of the development of language that the letters once upon a time were actual images of things and after a time the initial letter or sound of this thing was used to symbolised the whole animal. Thus the bet in Hebrew is the first, the B is first letter of the house beth the English word booth which means a house so it is decided to use the letter b instead of writing b e t h or b o o t h you just have to write b for that and that means a house. Now you can see what we are doing we are abstracting from, that which is beyond that which is inside, and the limiting factor namely the definition. And we are substituting for an image another image we are substituting for a visual impression a sound and for the sound in modern time we substitute a mark of printers ink in a book. So we have to say sound that's what you make when you see something like this, call that ooh if you like when you seen something. And the sound itself correspond with an idea in the mind which corresponds with a word, written glyph and down here is the reality which is a concrete whole. Which is given the stimulus which has caused the sound ooh to appear this has given rise to the motion in the mind that was on an idea, and this after due ordering you can see by the ord in the word word that it is an ordering device. After due consideration it is decided to use a certain sound in a very definite form and a correspondent in ink marks on paper to symbolise a certain aspect of the real, but as the concrete whole is infinite it cannot be expressed in a finite term, and the mere

fact that we talk serially to abstraction that is taking bits out one after the other.

It therefore follows that what we experience and what we refer to when we use the word revelation is this. There is the veil of thought and the differentiating factors of the analysis in here but the T O N function runs right through the lot there is our T in the middle of it and out here is the N or continuity principle that letter N occurs in the continuous forms of verbs the I N G the E N D and so on. In different languages you will find that this N function is used to symbolise continuity. So beyond the definitional world of thought we have a non defined but absolutely real continuous motion which we symbolise here by N. If we write N there O the energy going inside then the issue S we have written the word NOS, which is intelligence. And the intelligence is precisely that part of you which knows that there is always something beyond every definition you make so that no definition not even the definition of whole is absolute. Whole actually implies that you draw a circle the hole is what is included in it but what is outside it is not included so whole only refers to this. That is not the whole out there that is beyond it and this we said was why the concept of monism of a unity principle as absolute is untrue and why Shankara the Hindu metaphysician preferred the term advaita non dual for the absolute reality. This is the biggest unity concept we have but the absolute is not simply a unity it is more than that it transcends that barrier. So we could say that revelation can never be adequately expressed so the function of expression is not to let people to know what revelation is. So the function of the book called the revelation is not to let people know what revelation is, it has another function. When one being expresses something he does it either deliberately or not, a sleeping man snores we will say not deliberately, so he is not intending to effect people outside but when a man deliberately expresses something in words what he is doing is stimulating the reader or hearer to react in a certain way.

Now he can make them react in a very definite finite direction, like government propaganda does, or he can do what the great teachers and mystics do force to you react in contrary directions simultaneously. If we take that as a type of a being the government wants to force that being to the

ground down there and flatten it down, reduce it to a passive and then abstract the income tax from it.

Lewis Carroll being aware of this said this is the concept of the snark, the being that can be negated, but the fact is that it is a boojum here, so when you really do press it down and equal and opposite force tends to press it up and produce a special brand of legal experts who can get round the rules. We now have a being between two forces and you know that if you put a being between two forces, owing to the inequality of finites you cannot make those forces exactly equal and opposite, you can try to and when you begin to approximate to it the fact they are vibrating and this is vibrating will cause this to be displaced and it will bisect the angle between them. So if we present a parable to a person that it is something beyond a one track stimulus. What we are doing is forcing that person to bisect the angle between the two propositions and we are not giving him any formal stimulus in that direction. We are giving him two formal stimuli like this and flirting him as a result like and orange pip between your finger and thumb into another direction that he knows nothing about. And the essential thing about the parable is that it forces you into nothing and when you are precipitated by a parable into nothing, you are then to make your own mind up, what you are going to do about it.

There is a young man and he is so rich and he wants to follow Christ and he is a decent fellow and he says I will follow you what do I have to do and he says just get rid of what you have got. Well it is too much, it says that he was a young man and Christ looked at him and felt sorry for him because he was a young man, he had had these riches imposed on him how could he possibly get rid of them. It was a great job, they were traditions coming on to him he didn't even understand them he didn't know the source of them, he didn't know what they meant how could he give it up when he hadn't experienced it. It was too soon so he went away sorry.

Now the statements about the kingdom of heaven and so on are all parabolic they are all squeezing you to make your own mind up, they give you contrary directions. You have got to work out your salvation in fear and trembling, it is as easy as falling off a log all you have to do is become a little baby and so on. There are a series of contrary statements between the contrary you are squeezed and you have not got any formal lead you just have to make your

own mind up, and therefore you are precipitated between two types of form and this is part of the action of love, you can see that it is a very painful thing isn't it. Because when you squeeze a person between two opposing things they become for the time being very confused and they don't thank you for it. Nevertheless if they are not squeezed between those and flirited to bisect between them, and precipitated into an abyss, they cannot grab.

Now let's do a diagram in which we say there is a little door open there and this is a nice secure place, this is a house. There is a little tiny door open there and a nice kind agape love gentleman comes in there and squeezes this fellow very very hard and gives him a slight bias like this so that he shoots straight out of that door now all his life he has been protected and he has been formally educated so he thinks he knows all about it except the dark corners of the room, and he doesn't go in those because its nasty in the dark corners of the room like the cellar where the coal is. And suddenly he is squirted out of the zone of protection he is precipitated into the abyss and there he has nothing whatever to lean on except his own internal content so then when he is suddenly precipitated out there he suddenly has to turn upon himself. And sought from himself that to which he wills to give himself, he is seeking a concept in himself, in order to save himself from within himself there is nothing outside. Perhaps a man thrown out of a cannon tends to ball up, when he finds himself in mid air he tend to reduce his area to avoid damages. In the same way this person would be psychologically forced onto himself to seek for an idea upon which he can stand and say this is thine. And from that moment he can create outside a world of his own he then corresponds in that state with the Yod point the point of creative initiation. So if we find very very fearful people and we by examination of them and the feeling and so on say well if I squeeze that fellow and he goes out he will come straight back in again, it's not worth it. There was a very nice cartoon in the observer this week of fighters and in it there was a man with a board and he said once I had the word, and I fought like hell to propagate it, but another group came along and said that isn't a proper word this is so I left the first word and I fought like hell for the new word, and after a time a man came along and said you know that isn't the word this is so I left that other word and fought like hell for the new word, and then another man came along and said there isn't any word really what you have to do is become an individual and grow. So I went on my own and I grew

but I feel rather terrible I am just growing and the last picture says he has got a stick with no board on it and he is saying "I wish I could find some more like myself".

Now he is a fellow who has been flirted successively into this space and he want to run back in again. This is a question of level of development you could say of every individual of every finite that it has at some time or other been in the condition when if you flirted it through the window it would immediately come back again. But there comes a time when you feel really ready, having understood the nature of definition to say well I now dare to leap outside the definition. Plotinus said, that when intellect has completed its work and the thought system is seen to be a tautological structure, a self defining structure, and it is realised to be so then it time to put it down and leap into the abyss. Why because that abyss is the source of initiation. Now those who have put the letter N and that N is the letter of continuity and of negation when you say the letter N you close your nose a little NE, and you know your organ of scent is your oldest discriminator. So, to say N is to negate so we know that this, this is N O, we know that this circle itself is a negation, it is a negation of the absolute. So that what we have to do is to negate the negation and two negatives make a positive so we understand that all thought is negation this is the reference I made a few weeks ago to the secret little egg you know about. And then you take all the thought structures and the reasons that men pursue and you negate them you say they are only functions of will what am I trying to be reasonable for? what I really want to be is wilful, and get away with it. Nobody wants to be reasonable, they just want to be efficient but reason is the only way whereby they can become efficient.

So we see here that revelation expression is an equation that just doesn't equate, no expression can exhaust the meaning of revelation as we understand it. And we see why because when we talk we are serialising and we are taking an aspect of the real uttering a sound, turning that sound into an idea and then making a word out of it, at its lowest level a mark on paper. And at each point that we translate this there is a possibility of an error occurring because if the printed mark on the paper does not correspond with the word, sometimes it doesn't, or the idea isn't quite the same as that signified by the sound. Which is why the meaning of letter is so important or the sound itself has been

uttered in a complex situation and been understood to refer to a part of reality when it doesn't it refers to another part. So we have a series of possible errors there in the mere fact using words. So it really means what I'm saying now is shot through and through and through possible errors and we have to allow that as a possibility and then deliberately introduced proper correspondence between these things. If I say the letter be as we write it once upon a time was written like a circle and then it was cut in half to make two rooms for it was a circular house and then one of them was turned up on top of the other and made into the letter B so we still know that the B means a house or a container to pronounce it we have to go B we felt the mouth with Tone and let it plod. When it explodes it makes a little doorway but just before it explodes we are fully aware in feeling that we have a container with Tone in it, sounds nice doesn't it.

So it isn't of it true to say that B signifies a container because it is the sound made by a container and we can produce a correspondence between every letter that we have and every letter complex, a word, and an idea, the sound value and an aspect of reality when we do so we make a coherent world picture. And we have some sounds which transcend this for instance we have written N out there the Egyptian hieroglyph for N is that. Now it was simply drawing of water, waves that N is an abstract of that, it simply means a ripple and the infinite is shot through and through and through with ripples which produced that interpenetrating sphere pattern that we did last week. So when we are talking about the no thing Jacob Boehme talks about the no thing when you can throw yourself into no thing that's thing here and that is no. You are throwing yourself outside the definitional sphere into the pure concrete reality this thing still remains inside you like a gallstone but outside it you feel bigger than the definition and the whole of magic is outside that definition. To create a magical change or to create a change of metabolism in the body you must get outside the definition, and then will in a certain way. Will is release of power initiative and the power released always moves in a definite formal pattern and the pattern precipitates at the physical end chemistry. And that chemistry makes your physical body one type rather than another and equips it for action, for emoting, for thinking. But the cause is in the will, initiative and behind cause is the absolute, which is the seamless whole' referred to by the seamless garment of Christ. You remember that he had a seamless garment

and they didn't tear it to bits after he was crucified, the cast lots for it. This is just said to point out it is a seamless whole so shot right through is reality. When we think we draw a circle round an aspect of it, and when we serialise in words we are taking little bits and mentioning them one after the other and we cannot after all the things you are in time because time itself is very minute and circumscribed.

So we cannot express Infinity, what we express is no more than a stimulus to flirt a listener between the pairs of opposite ideas and precipitate them into the abyss. A very good exercise is to sit on your own in a dark room so you can't see anything and deliberately imagine that there are no other people in the world and watch your feeling and see when you are feeling that there aren't any other beings. Ask yourself what will I do now there are no beings, except myself, it puts you in the position either you are going to sit down and do nothing for you must assume the initiative of God, you must create. Richard the second in jail is made by Shakespeare to say that "my brain and my soul between the two I will hammer it out you, make a world", read that section in Richard the second in jail there. You will find a perfect description of the internal processes that you should have to hammer out a universe inside your own consciousness if you were the only one to exist. Now when the next war comes it will be a very horrid war and there will be a lot of people killed, and the people that are not killed, will fall into two categories. Those who will fall to bits and look round for something to indicate to them like this something to hammer them onto the ground and make them feel secure. And the others who will be those who are worth squirting into the abyss and at that moment they will concentrate and say now we have to make a new world. And they will know about this these are the people referred to as the elect, they know about definition and they will be prepared to make a definition for the time being and put all these passive people inside the definition. That definition will be the new society but only those beings who are not afraid of being alone in the abyss will be equipped and able to make a definitional system and put other beings in it.

This one says knock and it shall be opened unto you implies a door. What is it on the other side of the door?

Well this is the thing we knock on the inside against here the other side of it we know is Infinity. It is absolute power, so that's a fairly simple one.

The devil said to Christ all power will I give to you.

Now the devil by definition is a divider so that his power extends no further than the division does, so the devil has no power over you whatever except by definition. That is if you can persuade you to accept a definition with yourself as finite then you are under his dominion. So when the devil said to Christ, I that is a finite being will give you all power, as Christ happened to be the incarnate Logos what he mentally said to himself was a finite cannot give me Infinity so it was not difficult to resist. So remember that if somebody tries to define you in a finite capacity as incapable of doing anything no matter what it is. It is upon yourself to see that you do not accept the definition because if you do that person in effect has played the devil with you, he has circumscribed you. There is a crime in the New Testament called the crime against the Holy Ghost, you can save blow the father blow the son but you mustn't say blow the Holy Ghost. Why not, because the Holy Ghost represents the spirit of freedom so that if anybody whatever persuades you that you cannot decide, that you are not free to the point of paralysing your decision power, your initiative. He has committed a crime against the Holy Ghost and he has endangered himself because anything you may do after that to him is his own fault. Because he has defined you as a certain kind of being if you then respond by kicking him on the shins you must not blame you because if his definition is accurate that's just what you do.Lacuna.....

On the other hand if you escape the definition and insist that internal you have potentialities, that you are still free even if you have not actually achieved at a material level. Yet achievement is possible for you at all levels at some time if you work towards it and therefore it is your ultimate duty to yourself to reject any suggestion that you are finitely circumscribed and by that fact rendered impotent, void of the initiative.

The second part refers to exercise we mentioned, feed the will into the intellect and the intellect into the will, is this dangerous?

Well, anything at all that is powerful is possibly dangerous and the way to avoid the danger is by watching your motive. Here is the reciprocal feeding of the two, put a line between the one on the sinister side we will say is the idea and the one on the Dexter side is the will. If you get an idea remember that you have got the centre of a field, there is an idea a form and the field is the will. The feeling mobilising itself to produce an idea at the point of its decision to mobilise it is called the will. So this diagram can be drawn like this if we want this is feeding idea into the will putting the form back into the field, if you remember that every idea you have comes out of an impact between your own being and another, in a field which it experiences feeling the impact of two opposing motion breeds at their intersection, the point of impact, an idea. So an idea is really a pair of forces locked together if you then analyse the idea you will find in it motivation, that is feeling mobilised to make you move. Every idea is simply a precipitant of will. At some point feeling it has initiated a formal precipitant so to feed idea into will is to take the form and analyse it and discover its motivation content what the idea requires you to do and how it can mobilise your feeling to do it. To feed the will into the idea is when you have taken idea which is inertiac, which you have not examined, you have just accepted it from tradition. Say like the idea of democracy and you say alright I am going to energise it I'm going to push my will into it. And see what it is like in practice to be a democrat so you deliberately go about behaving like one you assume you have as much right to be on the throne as the Queen so you go to the Palace of knock on the gate and say I want to sit on the throne today she had her turn yesterday. What it does is teacher peculiar thing about the abstract nature of political ideas, in concrete fact they probably won't let you in, and feeding the will into the idea energising the idea activating it exposes you this is why it is possibly dangerous. But if you have got enough of that funny stuff that resides in the lower tum it is surprising on many occasions to find if you push hard enough in the right place the Queen would actually let you sit on her throne for a bit to see what it felt like.

Now it is possible to push yourself that far and amazing things can be got away with but as you are only empowering that idea you won't stay on the throne. To stay on it you would have to empower a lot of other ideas too. As a finite being you may consider that you only have a certain amount of energy this is a devilish definition, you don't know how much energy you have got until you open the door inside yourself and start pulling it out of the ideas you've got. You may probably surprise yourself by discovering that you have so many ideas that on analysis they will give you power that you never knew about and that you can't know unless you try to put them into practice, put the will into the idea. It is dangerous but if you have average intelligence and carefulness and you are prepared to risk things and you don't mind a rebuff then being in the power of ideas by will can teach you a lot in a short space of time and the pouring of idea into the will can also teach you things the more dangerous of the two is to put the will into the idea and fly it. But if you are really watchful you can watch the situation very very carefully and decide the moment to stop it, just before the chopper comes down you can withdraw with an apology. So it is very useful to do it, this has something to do with your question last week Bert.

The question is how much do you know of yourself you got to know just how much you got it now in a given situation how much push whether you can keep a straight face if somebody tries to stop you. This is a question of self examination, you must make little exercises and test yourself I think we have one about sitting in somebody else's seat on a bus once didn't we in the early morning well it's little things like that, the actual breaking of an existing social routine and holding yourself together in the fact that gives you fibre. Fibre is made out of the word fire with a B thrown in it because that B means to contain. It actually makes you very overheated when you do a thing like sitting on somebody else's seat that they always have doesn't it. It raises your temperature now if you don't panic and you hold that fire in it becomes fibre. Fibre is fire contained, in fact that when Christ said when some of born eunuchs and some are made eunuchs of men some become eunuchs for the kingdom of heaven sake he was referring parabolically to containing of this energy.

The energy that does it is the same sexual energy but sexual energy is only polarise spiritual energy. Spiritual energy is prior to sexuality, sex is the polar half circle it comes from spirit and the bottom half of the circle is the material world and this polar relation of the terms of spirit we draw our circle plus there minus there and we complete the circle and put matter in here. That matter can absorb a certain amount of the spirit and after that a formal change will occur when it is reached it optimal state of tumescence a formal change will occur and the new emergent is presented. It cannot happen to an individual unless he exposes himself to existing inertic forces and cuts across them. If you know what you're doing and you don't mind if the other fellows get a bit overheated because you watch their temperature to just before it comes out on the bicep you say I'm terribly sorry and you give it up.

The thing is not to let that heat get out of you not to lose too much in the apology because that heat turned back inside you is the same thing as spirit. You know there was an old educational statement in the 19th century the best way to educate people is to break their spirit. It was a stupid statement, and it led to it's equally opposite stupid statement, free expressionism in education. To let a person do exactly what he wants, to give him no opposition is to deprive him of the possibility of getting finer but to crush him completely into the ground is to do him no service at all. So you have to present people including yourself with enough opposition for the time being so you know you're getting overheated becoming overheated is the first thing you should look for in yourself to see whether you've got the stuff, the spirit, that is worth containing. If you don't get overheated you are not growing, if you get overheated and you dissipate it in apologies you have lost it. If you are able to contain it and just say to yourself oh this is an exercise I am doing and making no excuse to you I am doing an exercise. In that fact the fire becomes fibre and all character and efficiency deriving from character comes by the holding in of this energy which you experience primarily as heat.

I think we've got rid of the short ones and we got one here which is a very philosophical one. Since the absolute is infinite and the maze of spirit is an aspect of the absolute how can it translate before creation.

We had this last week about this problem of motion, we said that in Infinity there are impulses, each impulse just strains and stresses when we press into a

centre like that to stress we have strained up to the perimeter. And we say that Infinity is full of impulses and these impulses do not change their positions at all, but that the apparent change of position is caused by this impulse and this one and this one not concurring in time. A stress here and then the relaxation followed by a stress here and relaxation followed by a stress here produces for us an apparent movement from there to there. Now all motion is apparent that is why it is said philosophically motion is not real that is nothing happens corresponding to what people think happens. Merely in Infinity there is a shift of stress not a shift of matter not a shift of substance a shift of stress, simply that if I go like that in that place quickly put my hand out and go like that and then like that and then like that if I do this behind a black cloth grabbing the cloth like that you would think that something had run along the cloth wouldn't you or like a ruck in the carpet you would put a little bit up and you press it down and it runs along, or a wave in the sea really it has not gone along at all it is an appearance and all motion whatever including the motion of my hand is apparent in that sense. What we call real motion is impulse in its own place if we like to think in the case of the sea the apparent motion of a wave it is like this and the real motion is like that at right angles to it in the simple lift and fall of the water in each place. So there is here no problem about the movement, all movement is apparent, and is no more than the stress of impulses in adjacent positions. If we think that real motion exists we can find strain in the body because we are trying to move something conceptually and the concept is false, it is the same thing with the physical body if you put in a man on a seesaw and let him think about walking without moving his legs just think then there will be a movement of blood and so on towards the legs and the seesaw will tip now if you try to force the blood along with his own efforts it would not happen. He would be using his thinker and the blood will tend to go as much towards the brain as the legs because he had a wrong concept, if he is aware that it is simply a stress in the field that does it and he assumes the effect, assumption is the key, he assumes the effect then the effect occurs.

This is the real basis of all faith healings and all miracles, assumption of the effect without any doubt whatever, doubt is doubleness doubleness

contradicts itself you have two directions. William Blake said “if the sun and moon should doubt they would immediately go out” the thing about them is they don’t doubt they don’t have two motions they have one simply to get out to radiate. They have no other thought so the person that only has one thought starts to flow of energy in the direction of that thought if he doubts his capacity you will start to flows in contradictory directions and produce a static condition.

Now if God it creates by glance and this means a stressing of consciousness at a place we cannot call the stressing a movement of consciousness because that is everywhere already.

Well this is explained by the first thing consciousness is infinitely extended and the impulse is simply a glance where the word glance means no more than it says. You have an immediate experience of creativity when you look round the room and decide to let your eye rest of one form rather than another there is no more effort to it than that. If you watch a child at play you are reading a book the child is playing and you surreptitious lean lift your eyes up without turning your head and look at the child and after a time the child who hasn’t seen your head move will alter the character of its play it can feel something different going on after a bit it will look at and catch your eye if you’re not quick to turn it away. To look at a thing is to produce a change, not by the movement from one place to another of consciousness but by the infinitely extended consciousness precipitating by impulse where it already is. So concepts of movement are derived from change of place of material objects that all such changes of place are an apparent change caused by impulse and expulse in different locations.

Well all that has to do with this problem about movements and the last bit says we have understood that the field is the causal, the father, but now the field has become female and the youth has become a new father. Now this is one of the things we are talking about the nature of thought when I drew that circle in order to make it a circle and not a dot I left the space in the middle of it. If I want to draw a very big circle it would have exactly the same character

that one and if I draw a very very small one like that and just for fun I will draw another one inside it a bit smaller and I will draw a lot more, it begins to look like a dot. Now in fact if you remember what we said very early on, every rotation of force necessarily does not go to the dead centre it cannot do so that's a force going round if it spirals in like this and goes to the dead centre it will stop the whole thing so what it does is go nearly to the centre and then move out again. Always in the centre there is a hole, that is the hub and this is the rim, there is a hole in the middle that hole there is the same as this. That is God immanent, that is God transcendent here is the action band between, that little hole in the middle and this big hole differ only in the action content of this zone. That one could quite easily make a smaller one inside but it can never go to the dead centre because if it did the whole thing with seize up. So the type of it is that, it goes in and out, always in and out but never to the centre so when we come to think about the field it is easy for us to make the equation the field is the Yod. Now this Yod is a letter in the Hebrew which if I draw it big enough for you to see like that is your hand held like this, it's holding the universe it is also a little spiralling of force in like a comma and the question of magnitude is not raised it simply says that there is a turn inwards that the field is all this that is turning right into the centre of it. And in the centre of it is the field and outside is the field and here is the field this is action in and of the field. When we talk about initiative we say this is the Yod the father if we talk about the field without considering the initiative we call it the mother if we consider the field to be substantial we call it the motherhood of God this is the meaning of the Virgin Mary actually or the Kwan Yin of the Chinese or the mother concept of Indian philosophy.

When you consider the field as a substance you call it the mother when you consider exactly the same field as initiative force you call it the father. And this Yod this hand means to affirm YO D,D is the glyph for division YO D means to affirm division this hand is the executive power so if I put a circle on the paper there I have divided that bit of paper from that bit of paper by making a Mark that is Yod that is affirmation of division. This is the first letter of God's name necessarily because he as creator is the first affirmer of divisions to create is to divide and the first creator in his initiative aspect is called father in the

substantial aspect is called mother the resultant of these two aspects is called the son. The father the initiative, the mother the substantial aspect of the field the action resulting from the initiative action on the field is called the son and the effect of the son back on the field is called the daughter in the four letter name of Jehovah.

So the equation that we made last week of the Yod Hey, the field, is seen simply by remembering when we define we do not define things we define the limits of the application of terms. We have to engrave this on our brain so that we never think for a moment that we are defining a being things are adequately defined already this piece of chalk is precisely chalk even if I never mention it. If I proceed to use a word to describe it we call it marking chalk or bale chalk or something then I have not altered it in so doing I have merely altered the content of my mind by making a given sound symbol refer to this fact and I have said I will not use the same sound chalk for this other sensum here for which I reserve the sound paper.

So when we remember that we are talking about the application of terms when we refer to the field as substance we say we will call it deliberately the mother aspect the M other aspect. M itself means substance if you say Mmm with your mouth closed you will feel tone vibrating in your mouth this tone is substance and there is no other substance in the universe other than tone in a closure this is why the sacred OM of the Hindus or the er mums the word of the Masons and so on symbolises substance. Keep your mouth shut Mmm that's substance so people if they agree with you and they are too lazy to say yes say Mmm but if they don't agree with you they say Nnn they turn to N. And if they are being forced to agree with you but they really don't they will close their lips like M and put their tongue where they say N and say MN. If you listen very carefully you can hear these things going on in all the people with whom you converse.

So the equation Yod equals Hey is simply a shift of frame of reference when you remember that the terms are being defined in the limit of the application you are not defining the thing the concrete whole is that which contains every conceivable aspect of reality inextricably permeating itself so that the field aspect the initiative aspect the formal aspect and so on. All these are contained internally in it and make a coherent concrete whole. So when we deliberately take out the concept of initiative and call it Yod we have not altered the concrete whole we have merely made a convenient reference for ourselves and our mind.

Now here is a very metaphysical one here. The being existence concept is the one with which you can resolve the opposites, and that contained within it is an understanding of immortality.

Well now we have to be very very careful about this, in the Buddhist scriptures and the Bhagavad-Gita and so on there are statements that show you to what you should apply the word immortal. Immortal means unbreakable and that only is unbreakable which has no parts so that if you can take any being whatever which is compounded it is necessarily mortal. It follows from this that the only immortal (.....Lacuna.....) identity with this seamless continuum. Now if you do in fact gain that consciousness of the absolute continuum, the seamlessness, then you are using the word you to refer to the conscious self, you are immortal. Now internal to you, you are equated with the field, is a physical body from which you started your exercise. This body is made of particles and because it is made of particles if you let go of it will disintegrate, the dust from the ground will go back to the ground, now you are immortal that gross body will go back to where it came from. Now cannot even conceive of a good reason why you should keep that particular body eternally can you? And therefore you cannot see a good reason why you should be immortal in a gross body on a finite dump like the Earth. Because you could very easily exhaust the interest content of the earth in a short space of time and when you have exhausted the interest content of the Earth you have no further need to stay on it.

So you the self who is identified with the absolute continuum and is therefore immortal would not bother to keep together as he has the power to do a gross material vehicle which he has no further need. Because he could re-assemble the elements if he wished at some future time historically, this is the resurrection of the body. The same material elements exactly the same amount of H₂O the same amount of C and whatever else there is in it can be assembled so the same body could be assembled, it is the same body which would be resurrected not another one. Because what you mean by body is not the gross matter, it is the form into which you put the gross matter. The amount of food you eat only becomes body instead of falling on the ground are making no difference because you have a form into which you pack it and it is this form of that is your body, body means a container. And then it is already a field a special field for each individual meaning a type of activity in the infinite seamless field there are zones of action different from other zones of action and these are what is referred to as individual fields, plural for convenience although there is only the one field. So that in any given zone of the field where the action is of a certain order there is a continuous tendency to integrate matter and manifest the body that is there, but that body is eternal. As the Bhagavad Gita says whatever is cannot cease to be and whatever is not cannot come to be. In that world of interpenetrating spheres that we saw all our bodies are exactly as they are in all their stages that is as newborn baby and so on right through. All of them which particular one we shall select to stress for a given situation depends on our will, the will to reflexive self-consciousness forces itself through the stages of ovum, sperm, union relation, embryo, baby, growing up child, youth, man, old man, death and so on in order to complete cycle of experience and when it has completed that cycle of experience it is then a reflexively self-conscious immortal. It can then please itself whether it incarnates or not, so it is true that the immortality concept is linked up with being existence because you're being is already eternal and immortal is the word we used to refer to the unbreakability of a thing. Morta means that the substance is vibrating and then falling apart this can only occur to compounds and the compounds to which it occurs are things that have been arbitrarily gathered together for a specific experience. Thus the fact that one man eats potato and another man steak and another man stuffs with meringues or something at the same table is arbitrary. That that each one

has his purpose in his will for so doing and he will integrate particular matters into his body, his body is not his gross matter is body is his spiritual form. Remember what we said about soul, soul is spirit when it rotates and makes a sphere. Power that is not rotating is not called soul it is called spirit. So it is spirit outside here and when it rotates it is called soul because it is now made itself solo, alone it has made itself into a one, created itself.

So every soul is a spirit finited and created and as soon as that rotation has occurred which occurs at very high levels initially there is a body, that body is called the spiritual body. Because it is the body that spirit made for itself by rotating and all the form inside of his called the spirit of the soul and the substantial aspect of it is called the soul which has that spirit. So when we are considering the substantial sphere as a sphere of substance we call it soul, when we consider the form within it we call that the spirit of the soul but that is not the gross body, now that cannot be broken it is eternal. But there is a lot of fallen stuff down here, we call matter, and by certain resonances that matter can be accreted so that soul and gather round it and make a gross material body because it has been accreted from outside it can be allowed to drop off again later so that by its nature it is mortal. In the same way by its nature spirit is eternal, now there are two deaths mentioned in the Bible the first death is the death of this accreted gross material body, which is appointed the man once to die, and the second death is the death of his ideas if they are erroneous.

Death means disintegration, when a being of parts disintegrates then we say it is dead, if in fact they person lies down and stop's breathing and stop's heart beating and so on, in general a doctor would say that man is dead. But a man that had more experience would say I am not sure you may be in the state of catatonia or in some other kind of state of near death, and he may wake up. In America I believe in one state they have a rule against burying people without embalming them because they might bounce up and doing a lot of jumping up and spoiling the funeral ceremony. And I remember in one occasion at Kendal in Lancaster there where forty two people who had been buried alive in one

cemetery. That's because man can go down to such low levels of physical activity whilst retaining his activity in the soul that he can approach as far as symptoms are concerned to the state near death, yet if he does not disintegrate then that thing is not dead. So death means disintegration. Now when body to you outside the gross body you expose yourself to stimulation from other gross bodies and the stimulation from those gross bodies goes inside here and makes your five sense reference, image complex. So you have your original six pointed star which is your soul immortality because it symbolises the polarity that eternally exists and the five pointed star signifies your five senses. So you have a pattern, a worldview built out of sense activities, if that pattern that worldview does not correspond with ultimate reality it will break, and that is called the second death.

So that after the death of your physical body if you have been a materialist and devoted yourself to the ideas of the material world then you have devoted yourself to an erroneous structure which we saw by the definition of thought earlier on is necessarily partial. So because you have gathered it together from outside it must fall apart again and this is the second death, now it says of those who commit themselves to the truth they shall not be hurt of the second death. Which means that after the death of the physical body and the disintegration of it than the person who understands the equation Yod/ Hey or Initiative/ Will equals the field will understand this interlaced triangle diagram, he will understand polarity and therefore he cannot disintegrate. He has not got an erroneous complex of ideas he has got an absolutely fundamental one and he is assured of personal, conscious, immortality after the disintegration of his physical body. So that is really a tremendously important idea because it is something you can work towards even if you were on the point of death it is worth working towards it because you which is the accent from outside to in, and devote yourself to the popularity concepts which are inherent in being and therefore cannot be abstracted from being and disintegrated.

Now it says here there is a very close link between an understanding of being existence and the practice of magic.

Now we have said before that magic is the production of change in conformity with the will that the Mag is from an old Persian word meaning will and all this zone is spirit, initiative. It is initiative because there is no inertia in it whatever, we oppose inertia and initiative. This N is not closed it just goes about and it goes in no determined manner so that it is not in any sense a routine activity. A routine activity is a rota activity so outside the cycle there is only free initiative and it is in the realm of free initiative that the changes are made. Now we have said here is the soul and outside the limit of the individuated soul there is free initiative. Also inside the soul there are various motions running about some of them are in resonance with those outside and some of them are dependent upon gross material stimulation. Those dependent upon the resonance from outside our symbolised by the six pointed star those from your gross physical body are the five pointed star, it means that you cannot possibly work magic with five sense data, as your base. Trying to make magic with five sense data is self refutation because the five sense data are fed to you from outside and are therefore beyond that on which you are concentrating namely your physical body. And if you revert to the six pointed star, remember it is two triangles interlaced which represent the positive and negative aspects of concrete reality, that they resonate these lines transcend the circle and goes straight through into your initiative and remember that assumption is the key to it. Whatever you to stress by looking at it, and assuming that the mere act of looking at it produces a change, a change will be produced. We know this in the case of er hypnosis where the assumption that certain things will follow is enough. First of all we put a man's critical faculty out of order by a little trick with lights and so on or by other methods, the light method is about the crudest , the most external, once we have got the critical faculty in suspense we then throw an idea into the consciousness, and the consciousness immediately precipitates on it, it has assumed it, in the same way that the Virgin Mary has been assumed in the dogma by Christ taking her to heaven.

So it is this precipitation of the field onto the form that constitutes the essential of magic. When you are talking to anybody whether you are on guard

or not whatever you say to them they have not heard before goes into their field and the field immediately grabs that it to see if it will sub serve its purpose. Now if you cut off the critical faculty and throw a form into somebody's mind they will necessarily grab at it, and that is the process of magic. Once they have grabbed at it the energy feeds it and it then piles in until it reaches its optimum absorption and then it squirts out into action. So the relation being and existence, being is the six pointed star and in its polar aspects and the existence we remembered was the serialisation of the six spokes played one after the other, and one of them became the common sense and the other five became the five senses.

If the message comes from outside, you cannot control it from outside but as outside an independent on accepting the definition of finite beings. If you transcend the definition of finite beings knowing the nature of thought you go into the field beyond all definition and there is therefore nothing outside you. You can then proceed to think beyond the defined limit say of your own physical body and as we said about this fellow flirted out here, if that represents an individual and he flirts an idea out of himself and there are no other beings that that idea will generate a world out of itself because an idea is spirit, simply a form of spirit. And spirit essentially is initiative, so if you precipitates spirit into the abyss it will immediately start to work it will cohere, produce its first form a sphere and then proceed to work inside it will make a world.

William Blake once made the remark let God go into a circle and see how he will go on. This was a reference to this spirit transcendent which is meant by God and this diabolical world here, the circumscribed world. If there are Churchman who say this God transcendent is not evil and that this devil here is very evil, William Blake said you take your transcendent God put him inside that defined field and see how he will go on. Necessarily, if a force is put inside a finite situation then it is going to behave differently than if it had no definition, the definition is going to condition its activity. In fact of the absolute

put into a finite situation response to the finite exactly as the finite's that we know in the world already do.

Gap.....

Yes will all the rest of that question is about this relation transcendence, the definition, the active and the passive. If we identify with the paper in the diagram that is the absolute sub stratum of all possibilities, absolute power then this definition no longer determines what we do but, we determine the nature of the definition and by the manipulation of the words that we already have we can determine new flow, new directions of flow of energy and in so doing we can move towards that immortal consciousness which is simply the consciousness of the whole field. In practice the exercise is to accustom yourself to looking at your body like that and saying that which I see is not my body that is the gross material which I have packed into my body by eating and my real body is unbreakable by definition. So that all we have to do is realise our essential eternality and then not committing ourselves to false ideas from the five senses we cannot suffer from the second death because we cannot have a disintegrating idea structure, and remember it is exactly as painful to have a favourite idea and see it torn to bits as it is to be torn to bits. People do suffer tremendously if you take their favourite idea and proceed to prove it wrong, now if they knew it was only a definitional system they could abandon it and say why don't you tell it to bits. The Turks have a very funny way of replying to any kind of argument, if you argue with them about metaphysics they look at you.....End of recording.

Richard Freeman