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THE SYMBOLOGY OF THE LAMP

The text of a talk given by Eugene Halliday at Parklands.

Ishval tape number 24.

I am going to take the symbol as used by: the Buddhist thinkers; the esoteric Muslim thinkers, the Sufis; and the Hindu thinkers; and the Western Mystics, who are all in agreement about the meaning of the parts of this symbol.

Now imagine we made a lamp. We made it of earthenware, very crudely, actually I have made a crude lamp like this in earthenware and Golda Rose fired it for me. And it actually worked, and I put olive oil in here. This is olive oil. I am drawing olive oil at the moment. See how easy it is to draw olive oil. It's quite good. Of course you have to put an arrow to say 'olive oil.' That is to aid the imagination.

Now, the olive oil signifies life force, love force and this is tremendously important. You have not got any life unless you love. There is no such thing as a life that is not a love. If you come to think about your car, when you are driving down the road, with petrol, and you ask yourself, 'Why does the petrol, when it is put in the tank and taken along the appropriate tubes, gets into the cylinders and is ignited, why does it have this power to propel the piston down and drive the wheels?' I said 'piston,' did anybody recognise the piston going down? There is one in the flower. It has the same origin. All the energy of all the petrol that has ever been taken out of the earth, is actually a biological product. It is not an

inorganic fluid. It is organic. Petrol is actually the love life of millions and millions of minute marine animals that lived an incredibly long time ago. All the energy of petrol is love, and therefore combustible. We have to think about this seriously. That there is no life where there is no love, and that where there is love, this 'love' is life.

The relationship is not terribly clear in English. We have had it before, we don't mind having it again. If we write L I F E in English and then L O E, change the F to the V, which is quite legitimate, because the F and the V are really the same letter. F is an unvoiced letter, the voiced form of which is V.

Now in German it is more obvious because if I write L I E, L - I - E, L I E, L I E and I take this F to V to B - I have written, with the infinitive of the verb 'en'- LIEB EN , to love.

This is not an accident. It happens, of course that the English have derived their language, Anglo-Saxon, from the same source as the Germans derived their language, Deutsche. So this word 'love' - this word 'life' - this 'lieb' here, and *leben*, to live and L O V to B, you know V if you plode it hard, becomes a B, *loben*, means to praise. And L E I B, *lieben* to embody.

Now observe then, the etymology of that word, how our ancestors thought about life, about love, about body about the praiseworthy. Nothing is praiseworthy to a living being other than living at higher, wider, deeper levels. The more we love, the more we live, the more we embody funnily enough, so you can tell what a parlous state I am in at the moment. No life, no love, no embodiment. Of course you can be fat in the next world while you are being thin in this but that is a ghostly trick.

Anyhow, there is a simple statement and it happens to be a truth about the origin of the energy in petrol. All the passion of those little marine animals precipitated chemistry and that chemistry pooling itself became the petrol which we take out and with which we drive our cars. The energy that impels us at eighty miles an hour in a seventy mile an hour limit, in a deep fog, at one hundred and twenty cars per square inch, is nothing but the tremendous passion of minute marine animals! If we can think how long it has been lying about there, frustrating itself, lying under the ground, waiting to get on the Motorway, in a fog, we realise, how persistent love is. When there is an equation, 'God is Love,' this is not a joke not a priestly trick to manoeuvre the faithful into a good mood. It is a metaphysically accurate statement. That which everyone worships, which every one wants more than they want anything else is love. Loads and loads and loads of love. 'Infinite' love, and with this infinite love, infinite creativity, because this love is power.

Let us think of our lamp again. Here is the olive oil. This, of course, is a nice form - you know in the ancient world, when you are using the vocative you are addressing them - you say, 'O king,' or 'O live'. Well, that is the origin of that word. It is the particular little fruit that has supplied millions of people for thousands of years, with a means of light. So, when they met, they used to greet each other. Not only Jews, would say, 'O good,' not only 'Black's Restaurant' smells like an olive branch, but millions of other people in the Middle East and elsewhere.

Now this olive oil you can recognise in the word 'oil' itself. This same 'oli' of Laurel and Hardy fame, this 'ol' here, if we put two dots on top of it, " , an umlaut, öl, shift the sound around a bit, you can round your lips and say, 'ur,' and say it how thickly according to the kind of oil you want. That 'öl' means oil. It is the same word so that really, when you are saying 'olive oil,' you are saying oil twice, and

that is generosity - if you say something twice when you could get away with it once.

The thing about life and love is that they are, necessarily, generous. Generous means generating, means bringing forth out of the depths of its being, out of its earth substance, this marvellous display of creative function. So, the olive oil is there. And then we have to think to ourselves, 'this olive oil is nothing but the precipitation of Infinite Love'.

What is the matter with you Golda? I'll apologise for you later!

Now there is, in the equation, 'God is Love,' a statement that a creative power is infinite. God is infinite, he is omnipresent, he is omniscient, he is omnifotent. Now the interesting thing about love is that you cannot conceive love except under two poles which are co-functioning. When you try to define love, you are forced to define both intelligence and will. Because, if you say, 'I love you,' to somebody you mean, 'I have an intention with energy, a purpose and a power.' When we say the power, we are talking about the will, when we say the purpose; we are talking about the intelligence. And the very word love implies intelligence with power.

So we have to say to ourselves, if this God, this love, this infinity of intelligent power remains infinite, that is, having no edges, no binding forces, if it just splurges out infinitely over eternity, if it does not confine itself to earthenware lamps, how will we know, and how will it know that it actually has this capacity for generation? The answer is - if it remains what it is absolutely, in itself, infinite, it will never express itself. And so we have to say that the container, here, the body that we would call the lamp, here, is a necessity of the expression of the capacity of this olive oil to display its peculiar talent.

Imagine an infinity extended through infinite space of intelligent power but imagine that this intelligent power is in no way restrained, is in no way formed. That not being formed, it cannot express itself because expression means EX-pression, out-pressing. And to get an out-pressing, we must, first of all, put this power inside some kind of restraint then we can press it out. So we have to say, in our symbology, if this olive oil represents love and this love has two aspects, power or will and intelligence, purpose, then this body of the lamp must correspond with our physical body. The olive oil is our love, and it is a physiological, psycho-somatic fact that if we love adequately, we have sufficient oil in our joints and, if our love is inadequate, we begin to dry up, we lose oil and we begin to creak. Our physical body is a container just like the earthenware lamp, specially evolved - or, more accurately, precipitated by this field of intelligent power - in order to encapsulate, to enclose this mysterious fluid, absolutely plastic power of life, which is love.

So we have to say that this container here is your physical body. We will put 'phys' up there for Anne Clover's sake; she is very fond of the word 'phys bod'. Probably an onomatopoeic reference in her particular case. Now the phys bod, your physical body, is nothing but the container of your love life. This is the ancient symbol and this is the way Gautama would meditate upon it, that Buddha, the way Christ talked about the lamp. Lamp actually means the 'light', the heavenly substantial positor. This is the way the Muslim saints talk about it; this is the way the Hindus talk about it. This container, the physical body, is the container of the love life and that container is made of elements from the earth, which, have been specially precipitated to constrain your love life. Without your physical body to restrain you, your love life would overflow itself and vanish in the infinite. So there we have a physical body and some olive oil. A container and a love life; power - intelligence.

And then hanging down in this oil and coming up above it we have a wick. Wick, now if there are any witches in the audience, they will know that the god of witches is called Wicca. That is only an old name for Parliament. The 'Wicca' were the wise men, the 'quick' men. Even today, in certain parts of the country, in the North it is still quite current to say, 'He is *wick*,' meaning he is quick. This is very, very important. This wick represents your ego consciousness, your sense of 'I - dentity'. Without the wick we cannot drain off the love life and control it. By means of the wick, we bring it up and we burn it at a certain rate. Without the wick, any good housewife who has put on the stove a nice flat, open pan of cooking oil, turned the heat on full then gone out for a garden wall conversation, and come back and found a raging inferno on the stove and a black ceiling, knows that if you don't control love life by filtering it through the wick or restraining cord of the ego self, then you will burn the house down.

So, the wick allows us to take, from the infinity of love and to express that oil. It is climbing up the wick at a certain rate determined by the thickness of the wick and its constitution. And so it is allowing us to determine how long that amount of love life in that body will survive.

Now the flame itself, shows us, obviously, two things and less obviously, a third. One of them is light. And that represents consciousness itself. And the other one is heat, and that represents your desire life. Now the Sun, likewise gives out light and heat and it also gives out another kind of ray, an actinic ray that acts chemically. There is a very mysterious process going on here between the wick and the oil and the oxygen, which is surrounding it. When we apply that with the starting heat, we strike a match and put it to the wick, which is saturated with the oil, we start a process

of combustion and that is very mysterious. It goes on inside your stomach, inside your digestive organs and you call it a digestive process. It is a combustion process and there is something very mysterious there because a non-shining, a tangible oil becomes, through the agency of a non-shining wick and the application of a little heat, which is a desire, it becomes a hot light.

Now how many things have we got here: we have a physical body, we have the olive oil; we have a desire-heat, and we have a consciousness-light, and we have an ego structure. When we think about this in ourselves, we can say that we begin to get a glimmer of the meaning of the fact that we are encased in a physical body. We are a love power which has two aspects: light - consciousness - awareness - intelligence; heat-desire-energy-power will; and we have through the I, a method of controlling it. If we do not have this egoic control it and we take away the wick and we remove the top cover and apply the heat to the surface of the oil, we can burn that oil away without control and set fire to the house. But, we are individual beings, in bodies, and our love life, our life force is controlled by our egoism. It therefore follows that the more we understand about the nature of our egoism, the better for us.

A great Muslim saint once said, 'There is nothing fundamentally wrong with being egoic; there is everything wrong with misinterpreting the ego as an autonomous being with certain *a priori* contents of its own, as if it was somehow self-existent'. No, the ego is there to serve as a control device and nothing but. If we remove this sense of 'I' absolutely from a person, we can do this with hypnosis, we find we have a meandering creature of formless mind who has no reference to anything particularly and can as well walk off the edge of a cliff as walk along the edge of it. Unless there is this egoic focus there is no survival intent in the time-space-matter world. But, just because this ego is useful as a control of the

rate of flow of the love life does not mean that ego is to be allowed to tyrannise and dictate the terms of life.

Western civilisations, particularly, in their pursuit of power culminating in nuclear weapons, have been obsessed with an erroneous idea that the ego self of an individual - even of Bronofski - has a peculiar value over against life. Bronofski has been doing a series of lovely, charming films for the populace to spread the idea of the democracy of the intellect. But, last night, he made a terrible gaff, he made a dreadful mistake. He said he felt sad about the decline of power in the big white chief who had nurtured him and taught him English in place of the Polish he once knew. Probably he made a terrific lot of enemies in that one sentence, which, if he had worked consciously and hard for years and years, he could not have made. But in that one sentence, he reversed everything he had said in the whole series beforehand. He said he was sorry that power might pass from the Big White Chief, the great European. Who, incidentally, might have travelled to the U.S.A. and become a WASP, or may even have travelled to Australia and become a handsome young man. He was sad that power might move.

Now if he were the universalist that he said he is, if he were the democrat of the intellect that he said he is, then he would not care about the colour, the race, the creed of a man and where the power moved, providing it moved democratically, into intellectuals. It could have been of no moment whether that power rested in the hands of Jinah, the great spirit, or an African new chief, or a West Indian, or an Eskimo, or a displaced Red Indian. If he were truly a democrat of the intellect he would not have made that preference. And this is the very thing that he was warning people about in that programme. He was warning them that egoism can make you make mistakes, that, the egoism can become egotism, crucifixion on the concept of the ego, in the case of materialistic science; in the case

of, as he would have called it, an aristocracy of the intellect that pretended to be superior in certain persons over others.

In fact, our symbol, for a tremendous number of years, written down - six thousand years, but the evidence is from other sources of archaeology, show a million years, of awareness of this symbology, that the human being is, as Buddha said when he was dying, 'A lamp to himself.'

There are many young messiahs going about at the moment from the Orient, pulling the legs of gullible westerners who are riddled with guilt about the pursuit of nuclear power and who are pretending to be able to save them from outside. Little gurus of fifteen years of age, some others, thirty-five years, some thirty-two, forty-five, any age can be a guru, but any guru who tells you anything other than what Krishnamurti tells you, 'There are no gurus outside your skin'; A guru outside your skin is a joke, it is bad etymology, because, in fact, that mysterious guru literally means, in the *gu*, your appetite, you see that same word in 'seagull' and 'gullet' and this 'ru' if I just add an H on this, there is the Arabic *ruh* that is the same as the Hebrew *ruach*, spirit; 'appetite ruled by spirit'. You cannot rule appetite from outside the skin. You can exhort beings from outside the skin but you cannot rule their appetite, not even with hypnosis. With hypnosis you can suggest certain conditions but the moment you try to move against the essential centre of the hypnotised person with a suggestion that will destroy that person, that person wakes up. There is a guard, the inner guru, in everybody. So we have to say, any person who pretended to be able to save a person from outside, regardless of their co-operation or not would be misrepresenting the situation.

The real guru is you, the true I, not what we call the empirical ego, the one fascinated by his physical existence, but the true sense of

self-awareness. In India we have a word, *jiva* and another word, *atma*. *Atma* means self and *Jiva* means self. *Jiva* means self in the sense of consciousness identified with the physical organism. We call that the individuated empirical ego, that means the one that you construct in your physical experience; but this *atma* is this pure absolute self-fixating substance. It is *ah* it is *tan-ma ha*. Notice that clever word. Remember Sanscrit was built by profoundly intelligent men to symbolise accurately, letter by letter, like Hebrew was to symbolise and like Arabic was to symbolise letter by letter, certain things, so that, if we write **ah**, we mean the 'Absolute'. If we write **ah** at the end we still mean the Absolute but from another point of view. And in between, we have T M, the basis of time. Where the T equals an intersection of forces from the Absolute and the M is the substantialisation, product of that intersection.

So *atma* means the absolute self, the true self, the eternal self, the indestructible self which you are independently of whether or not you have a body. This *jiva* means I affirm the individuated sense of egoism in order to go along, in order to develop myself. My empirical ego is a device. It is like the wick in the lamp as to its physical body. But, observe a funny thing. This wick, this *jiva*, this individual self-developing itself, is not an entity. It looks like it and when people say, 'I, myself,' they really believe that it is an entity. But it is not an entity, because when you get a candle you find, you buy a new candle, which is a load of wax, which is solid oil, and the wick goes right down and you make your flame and it burns and progressively, this wick is getting less and less. And less and at any given moment of time the amount of that wick which is being burned, is not the same matter that was being burned a few moments earlier. So the apparent entity status of that wick, that individual ego, is an illusion because it is being consumed moment by moment.

So, we have to recognise that our individual empirical self, empirical means pertaining to our rational approach to the material world, this empirical self, is never for two seconds together, the same self. It is constituted, as Buddha said, of a flow of ideas, one after the other and the structure of those ideas is momentarily changing. When you keep saying 'I - if you say. 'I go for a walk. I go to bed. I have a drink.'- these different functions do not actually refer to an entity at all. They refer to a process but, this *atma*, it is not a process and is a true entity.

Let us think about the doctrine, as it has been taught in the world's major religions, all of which emanated from the same source, all of which say exactly the same thing. They say, if we use platonic terms, that there are archetypal forms, Plato calls them ideas, and that they are eternal, and that they are essential. They are indestructible. Let us, for the sake of a diagram, to aid our thought, but let us not be duped by the diagram, let us only use the diagram.

Let us write archetype, change it into ARCHETYPAL WORLD, and say that archetypal World is full of what Plato called, ideas, and that idea means form, that is the Latin and shape, that is the Anglo-Saxon. Idea, form, shape are synonyms for archetypal essences. Now you know that the word 'essence' is from *essere*, to be. So they are beings, but this root idea of essence is based on that *esse* and the first letter of that *esse* signifies a field, that is the Hebrew *Hé*, a field of Spirit which is speaking itself out. It is issuing from itself. It is self-animating, self-expressing. To be essential is to talk from inside one's centre of being not from one's outer skin surface.

If we call that the essence world, the S world, we can say everything there is S-oteric and below we have another world, the ex-world of externals, this exoteric. In the ex we observe the same field force as

before, but now we have this letter which signifies conflict, opposition. That is the Andrew Cross, that letter X and it signifies that there is a world, not of beautiful, harmonious inter-penetration of essences but of conflict between separated bodies. In this archetypal world, all forms are there, all conceivable forms that may appear in time, separately, are there eternally, but not separately. They are in absolute reciprocal inter-penetration in the *jiji-muge* of the Japanese. Absolute reciprocal inter-penetration, there is no possibility there of war and every essence in that archetypal world of eternity presupposes every other essence in its definition.

Now if we said, let us put a name for each individual essence, and let us call the whole essence, 'God' so that when we talk about divine essence, the essence of divinity, the essence of eternity, we are using synonyms for God, then when we talk about these ideas, we can call these ideas names of and in that 'essential' that we call God.

So, in the Muslim esoteric religion the names of God are the names of the totality of all conceivable beings in their principal essentiality. They are there as vibrant living forces in eternity before they express themselves in time. When they come into time, they queue up a certain amount of earth matter, make a body and live for a time and then they withdraw. When they withdraw, they go out of this exoteric world and pass back into the archetypal world. And at this point, they pass over a line, here. At that point of passing over, the title is used, threshold of one world into another and the consciousness of the self here, as an individual is called, your 'Holy Guardian Angel'. It is the Watcher on the threshold.

When you are in the physical body - which I will represent as a cube so that you can think it means on earth -whatever you have learned in that six-faced cube in time, you will draw it up, up Jacobs Ladder

and you will come to a certain level. And when you go beyond that level you will pass out of time - this is the time world, this is the world of time phenomena. Phenomena means spirit names, analysed names, and this is eternity above the line. When you pass upwards in consciousness, whether your body is dead or not is irrelevant, you can do it now, meditating, you can bring yourself in the meditational process, up to that point. But meditation is a discursive rational process that cannot go above that line.

And that is tremendously important - meditation is a preliminary process to carry you out of the duality of subject-object relationships. It can take you up to that threshold but at that threshold it stops. If you persist in your meditation at that point, hard, and then inhibit the meditation, you will begin to contemplate. In contemplate means that the whole significance of your process will coalesce, will synthesise itself, and then there will occur, downwards, to meet it, here, by an act called 'grace', an irradiation of Spirit into that self. That irradiation will explain to that individual spirit the meaning, absolutely and eternally, of all that it has considered in its processes.

So here we are saying there are two worlds. One a phenomenal world of time in which the names that in eternity in their totality, all belong to God, in time they appear separately as experience elements. The things that we experience in daily life are really parts of God precipitated into the time process precisely for our experience and evaluation. And we know this is true from our own experience, because every night, when we go to bed and we begin to close our eyes and relax, we begin to dream and we find there is another kind of process. A process in which, instead of looking with our eyes externally, focussing sharply on external objects, we find that associations are being made in a totally different way. They

are being made by emotive charges not by external formal similarities.

See, with our eyes, we can group together everything that is yellow, everything that is blue, everything that is triangular, everything that is square, and by the use of our eyes and ears and smell and taste and touch. By the use of our five senses we can gather external information about objective existence. And we call this the objective external world of phenomena. But, all the time we are doing this, for the sake of clarity, we deliberately suppress - for the sake of clarity - our feeling, our emotional response to these things because if we don't we will do what we call, 'Colouring the object with our emotion.'

So, we deliberately suppress it and we try, in the day, to be as objective as we can manage, If we succeed in our objectivity we say, 'Now we have common sense. Now we can deal with the external material empirical world of every day business life'. Then we can make a million pounds fairly easily. It is only a question of sharp judgement and heavy energy input plus lack of sensitivity to the finer issues of life. The essential thing about this objective world is that it is deliberately stripped of the more sensitive feeling appreciations.

As we climb up, we come to the level and this is where we begin to dream, along this line. Our suppressed emotional responses to our external objective experience elements now begin to play, our real heartfelt opinion of our experience begins to come up.

In Islam, they refer to the heart as 'The Centre of Being'' and they say that the heart has a predisposition in eternity. By heart they mean this essential feeling of this *atmic* self, this true eternal self has an attitude towards reality, an attitude of love. That is, of

intelligence and power. Intelligent love, power knowing what it is doing and with a supreme regard for inter-function. And when we climb up here, lying in our bed, and we climb up there, we begin to feel this liking and disliking, we can slip into a dream, and in that dream, all of the objectivity of our senses becomes fluid. We are no longer dictated to by the accuracy of formal perception, we no longer see things as we saw them when our eyes were open. We no longer hear things in the same way. They commingle, they mix, they become fluid, we have entered into the world of the psyche. So we could say that along this line, if we care to say that the line has a thickness, within the thickness of that line is your psyche. It is the zone in which your feelings are determinant more than your external sense impression memories. Your objectivity vanishes and you find that, in fact, you are full of fears and hopes and that these fears and hopes precipitate themselves, mysteriously in this body of dreams. And that is the psychic life.

But then, when you have dreams for a certain length of time without waking up, you cease to dream. When you cease to dream, you go beyond this line. You climb up above the psychic level into the Spirit, you go into the Archetypal world. Spirit is higher than Soul because Soul is Spirit encapsulated in a body. There is no difference in essence between the Spirit and the Soul but there is a difference functionally because when that Spirit which is absolutely free in itself, enters into association with a physical body which restrains it, then it undergoes in those restraints the experiences of likings and dislikings. Which, at the level of Spirit it does not do. At the level of Spirit it is omniscient therefore it cannot like or dislike anything because it knows the implications of anything involve the implication of everything.

So, when we climb up we could say 'waking state' is where we are eyes open, objectively aware that a cube and a sphere differ in form.

But when we retire from this objective state we close our eyes and we begin to feel, 'Do I like cubes?' Actually, when I say that, my immediate reply from the psyche level was, 'I do not like their sharp corners. I would not like to fall on the corner of a cube. Do I like spheres? Well, I like them better than I like cubes for falling on. The most I can get would be a general black eye instead of a lost eyeball.' But I ask myself the substance. Would I like a nice sphere of dunloppillow for falling on? The answer is, I dislike that less than falling on the corners of cubes. Now these are emotive judgements and therefore, psychological. The psyche is concerned with liking and disliking, with what it calls 'value judgements.' But the Spirit is not concerned with those. The Spirit is concerned with the Absolute reciprocal inter-penetration of all beings.

So, if we then take our image of the lamp from before and we say this cube represents the earthenware container and the line going up represents the wick. And we can imagine that we soak it in oil, like a brand of the medieval period and we set fire to it, on this line, we will experience in the psyche, a burning feeling which we will call desire and a consciousness which we will call intelligence, in association with this wick. But, mysteriously, this flame is not an entity in the physical sense because that flame is constituted, moment by moment of something quite different. The oil that was being burned an hour ago in the lamp with the flame the same shape, is not the same oil - that has burned away - and it has gone out and irradiated the surroundings with heat. It has impregnated the environment, therefore, with desire and it has gone out as light, it has therefore impregnated the environment with intelligence but it is not an entity. This means that your individual consciousness, like your empirical ego, is not an entity. It is a process.

Now we can understand why it is said by all the major religions that there is only one supreme entity and that is God because there is

only one supreme, which does not burn itself away in process. So we can say that God, Allah or Elohim, whatever we care to call Him, is the one and only true entity of supreme self-awareness. In India He is called The Witness, the supreme and only witness and it is this aura of the consciousness of the god that is around this wick that is making this flame. We have to imagine round the flame, an infinity of consciousness clear working in this combustion process to convert this oil through this wick, through this heat and light into heat, desire, will, light, consciousness into intelligent love. But round the flame is the Supreme Witness of the process. The name of that witness you might spell that way. You might spell it with an H if you like. That word means witness because it means that He is mysteriously enclosed/not enclosed. He is in and at the same time, He is out. When you try to locate the witness in consciousness inside your own being, you cannot do it. You can find your body, you can find an emotion, you can find an idea, you can find a concept of an ego-self but you cannot find consciousness. When you look for consciousness, it begins to spin on itself. It becomes reflexive but it does not find anything except itself. There is no body there, just pure witnessing and that pure witnessing is God. That is the meaning of all contemplative exercise to bring the consciousness away from the slavery to the egoic awareness, up to the level of the Absolute and in that Absolute self-recognition, the light that has come from that love and that love was precipitated by this witnessing power. That witnessing power has precipitated that love-oil, precipitated the wick, drawn it up the wick, made its combustion and radiated it back as flame to itself.

So that mysteriously, when a Yogi tries to identify with God, the Yogi does not comprehend God at the top level of his contemplation, God contemplates God; no one else can contemplate God. God contemplates God and the empirical ego of the yogi stands there and he is irradiated with the awareness that he did not attain God.

God attained God in the place where the yogi is sitting, in Zazen. Then he knows that his egotism is wiped out and made meaningful at the same moment because it has served the support function for the Absolute. So we could say in the Sufi, the Muslim esoteric religion that we as existential egoic individuals serve the function of support for the names of God to manifest in the time process in separativity that which, in eternity, they conceal by their mutual inter-penetration.

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We see that the symbology of the flame can be very, very rich. And we see that our essentiality, that means, our spirituality is in no sense different from the spirituality of God. And that we can can, through our very egoic awareness, using it as a support, a reference, in order continually to return to it, so that we do not slip away back into infinity, we can realise, ourselves as supports for the God, the Infinite, Intelligent Power which precipitated us. And in that moment of self-realisation we are extricated, we are made ecstatic, we are lifted out of and stand out of the time process and become mysteriously, not different from the God for which we have sought. Then the opposition, the division between the worshipper and the worshipped, between man and God is transcended. It is seen there, that this essentiality the plurality of essences in that archetypal world is in no sense, separate from the Absolute Being. We can use the word 'Absolute Being' to synthesise all these things in our mind but they do not actually require the synthetic activity of a human being to effect that synthesis because that synthesis has no necessity to be made because there is a pre-analytic wholeness in the archetypal world, of all essentials of all forms, of all worlds. So the totality of all human beings as well as all animals, plants and so on, the totality of all human beings of all historical periods stands essentially in that essential archetypal world as modalities. And if we had to make a primal statement about it we can say the Abyss, we can make an adjective, the 'abyssal' essence polarises itself as

being, that is the unity principal, unity of being and as essences, plural, individuals. (I am writing Essenes, a very famous organisation) This is plurality, plural essences, unity of being. And these plural essences are the names or qualities of God.

The word 'abyssal' simply means 'unwoven.' When we talk about the abyss of spirit we mean spirit conceived by us as 'not woven.' But that is by us because, actually that spirit is always moving its plural essences without ever destroying its unity. So we have to say, the ultimate goal of all spiritual search is the abyssal essence. And, when we climb up we will climb up as we did from the cube, up this line, and we will arrive at a plurality of essences and one of those essences will be the Self, the Atman, this True Self which precipitated the body from which we started our meditation. We will say, 'Right, I am one of the essences of God, and He uses me as a support, He has created me as a support for a particularised function - because He has an infinity of functions and I am one of them.' When you climb up in your meditation to the line and then convert to contemplation and then rise up here, you discover that you are a spiritual monad, a one essence in the mind of God, not in any sense, separate from the mind of God but a function of the mind of God And a particularised, unique function, and that the totality of all these essences constitutes a human being of the Absolute order, the Supreme Cosmic Being. That is the Adam Kadmon of the Qabalists.

We then see that each one of us has a relationship with this ultimate unity of being in the eternal power field just as the cells in our body inside our individual skin have a relationship with each other. That it is as ridiculous for one individual human being to fight another one or quarrel with him or disagree with him as it would be ridiculous for your left toe to quarrel with your right ear. It is just as ridiculous as that. Egotism, excessively stressed says that it is legitimate fight for the survival of the finite individual physical organism with which we

are associated in life. But ultimate essential truth says that is rubbish. That, is as stupid as if the right fist should quarrel with the nose and thump it.

We do not find in our own organism in the normal person, we do find it in the insane, but we do not find it in the normal person, that he takes the nails from one hand and rips out an eye from a socket on his face in an act of war. We do find it in the insane. We find it in the schizophrene who might take a knife and jab it into the body somewhere and cut it and let it bleed and look at it, but that is because of tremendous excessive egotism in the ancestors of that being, having built up over a period of time to declare a stupid war. Really what that person is trying to do is kill some negative aspect of being that is working in the body against life and love. So that the most destructive activity of the schizophrene is really a symptom of love of life but abberated, misunderstanding its true position.

Let's ask ourselves again, the origin of all things. The origin is the unwoven, the abyssal essence. And the essence is pure spiritual sense. It is sentient and it is power. It is S - sense, spiritual sense, it is pure significance and this pure unwoven significance polarises itself as a unity principle, to keep hold of its manifestation: unity of being, the *ontos* ; and as a plurality of essences, names, qualities of itself, to commingle these pluralised essences into patterns within this unity, to produce the universe which appears as ideas, in the world of eternity as archetypal forms, as names, as emanations of God. And is then precipitated into the time process and there played out in separativity so that each individual human being referring to his own ego is driven down into identification.

Now why does this abyssal essence drive its own powers down into identification with the physical body, where there must be a misunderstanding, through the identification? The answer is, it is

determined to split its plurality of essences to separate them from their mutual inter-penetration where their loving each other completely obscures the peculiar, unique talents of each other; and to precipitate them into time and there let them see what they function like when they are isolated. So that instead of being passive to the will of the abyssal essence simply inter-penetrating in a pleasant, joyful, divine nirvanic bliss of *ananda*. Instead of simply swimming in bliss, by precipitating them into time, by exposing them to separativity and conflict in the ex-oteric situation, to make them aware of the supreme value of that bliss, by having to earn it by recognising if they retain their separativity they will retain malfunction.

If they deliberately try to keep their separativity they will lose inter-function. That if inter-function is lost, function with other beings, then, as all function is inter-function, function will be lost and that egotistically identified being will proceed, progressively, to die. Therefore, mysteriously, the abyssal hidden God, the abyssal essence, the God of no name, has precipitated a God of a name, the supreme name, the Allah, the Elohim, God, Jehovah, Zeus, whatever you care to call him, has precipitated this God for worshippers and has created intelligent beings and then pressed them through into time, into separativity to force them to recognise just how utterly inefficient it is to try to function egotistically in pure separativity. When through egotism expressing itself in separativity there has become a total awareness of the failure of isolated function, then it is time to turn round. That is the end of the down-going of the Prodigal Son and the point of return back into the essential inter-function of the archetypal world.

So that all that we, at the level of time and space and matter, call evil, is actually given by God, by that abyssal essence, but for a very, very good reason, an educational reason. A minister once said

to me that 'God never gave any evil to man,' and I said, 'In that case, the Bible is full of inaccuracies because it says, 'Am I not He who gives good and gives evil saith the Lord?' and, 'I have loved Jacob and hated Esau,' and, 'I make my sun to shine on the righteous and on the unrighteous.'"

God made a rule. It is not man's business to say what is good and what is evil because man does not yet comprehend the total plan. Therefore he must not eat of that fruit of that tree of knowledge of good and evil and if he does he will surely die. That is, he will disintegrate, he will fall apart. He will divide himself into two halves, a pleasure pursuing half, a pain-avoiding half. It is not the business of man to decide what is evil; it is the business of man to learn to function in intelligent will, in love, which presupposes that polarity. 'Intelligent love' is the supreme lesson that human beings on earth, in physical bodies have come here to learn. If they do not learn it then they lose life. If they do learn it, then they gain absolute and eternal life and there is the symbolism of that flame.

If we look at that word, for French scholars, that word is soul and the first two letters symbolise reason.: force there fire, light, soul. In sulphur, sul-phur, fire - phur, sul - light, soul, also the base of love aimé. This soul, this amorousness, this fiery light spirit has come down on here, on Earth in a body by divine fiat, to learn reciprocity of fiery lights, that is, of energised intelligence, not energy without intelligence, not intelligence without energy. We are all fiery lights. There is a 'Festival of Lights. That Festival of Lights takes place within this abyssal essence. These plural essences are the lights; this unity of being is the rules of the party. There is a Festival and this Festival is eternal. It is going on now in eternity, but some people did not like the terms of the party. So they were precipitated down on earth to see if they liked the rules down here better, and

when they are absolutely convinced that they do not like the rules
down here better then they can go back to the party above.

[*end of talk*]