

**THE COLLECTED
WORKS OF
EUGENE HALLIDAY**

Edited by David Mahlowe



Volume Four

Contributions from a Potential Corpse

Book Three

Editor's Note

This is the third of the four books which will eventually make up what the author called his "Pot Corpse".

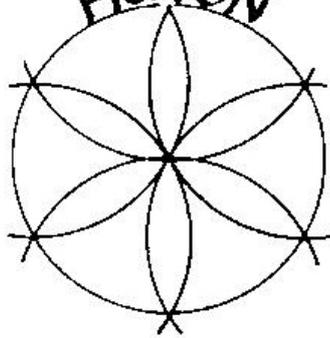
The first part of this book consists of a manuscript which was bound separately under the title Ecclesia Para Hexon. This was a favourite concept of Eugene Halliday. By it, he meant that body of faithful souls who worship the God of gods; He who is beyond even the hexonic or sixth level of being, and who is not confined by any dogma whatever. The second part of the book moves into the last section of the "Pot Corpse" MS.

There are many illustrations, and as they were sketched freehand in the MS, I have re-drawn them in a more regular form for publication. My meticulous friend would have required this to be done in any case, and the reader is assured that the form, feeling and intent of the originals have been faithfully preserved.

Once more it has been an immense privilege to have been allowed to prepare these marvelous pages for the public press.

D. M.

ECCLESIA
PARA
HEXON



VOCARE EST INVOCARE. There is an inner relationship between the phenomenon and the Logos. The function of the Logos is to 'cause something to be seen'. The word 'tunes' in the consciousness to the hidden phenomenon and lets it reveal itself.

If a child is given a stimulus together with a word naming that stimulus, the two fuse together so that the reappearance of the word invokes the reappearance of the stimulus record and vice versa. If a child were given no words, but only stimuli of a nonverbal kind, it would fuse these stimuli only if they were sufficiently similar. A painful stimulus would simply conjure the record of the similar painful stimulus and nothing more. The record would replay only in the presence of the like painful stimulus.

So also with pleasure stimuli. A visual image of a stone striking one's leg would make one careful of stones or things stone-like in appearance, etc. But by words one can conjure into consciousness, or into unconscious reactivity, whatever has been signified by those words, and by any other words in any way like them. Words can link together all kinds of sense experience correlated with words.

BENEATH ALL PHENOMENA is the substantial continuum of sentient power which is the basis of all relational possibilities for all forms, which are themselves modalities of the continuum. As sound is defined as alternate compression/decompression moments, and the continuum does precisely this in its vibratory action, then every form produced by the vibratory action must out-give a corresponding sound, which is its true name; thus name/form may be viewed as an indivisible dual-aspected vibratory fact of the continuum.

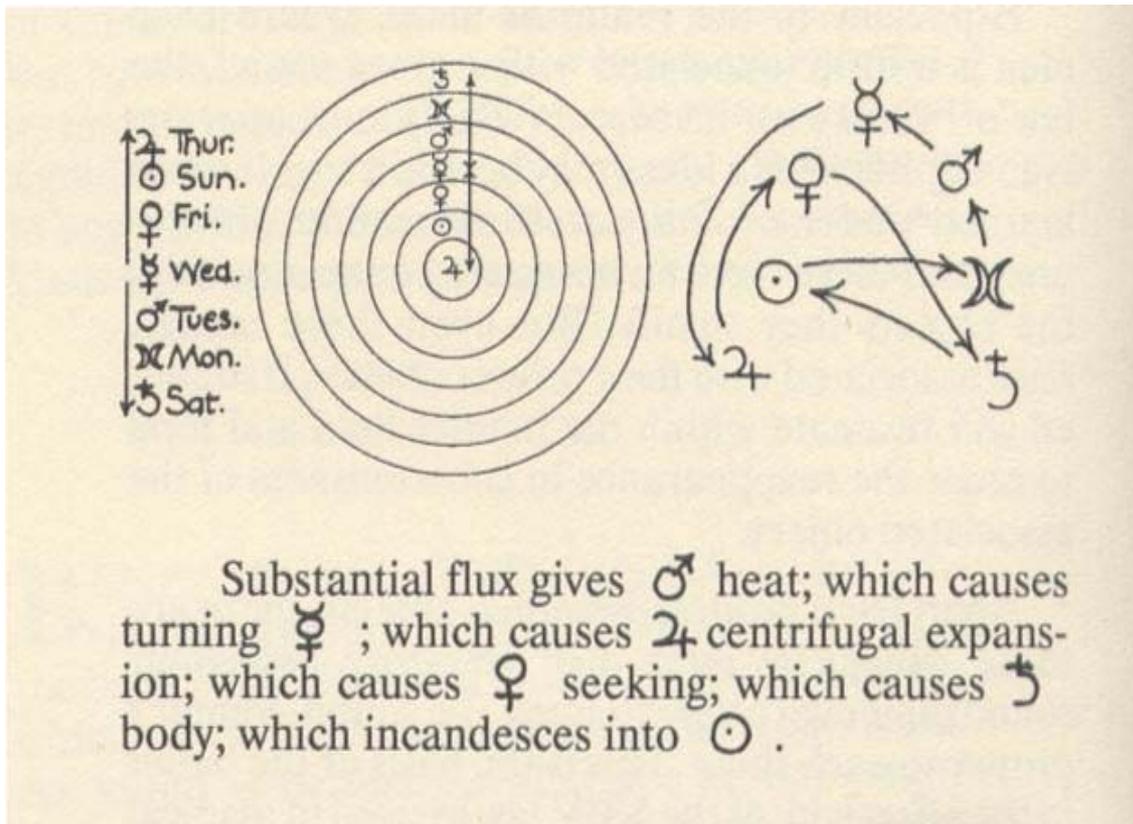
As every form is a sound-phenomenon composed of alternate compression-decompression, such that the determinants of the form are exactly at one with the determinant sound-vibrations, then every form's own vibrational pattern is its own proper name. Thus to utter correctly a sound is to induce a corresponding resonance in the form proper to it. This is the basis of the phrase, "Vocare est invocare".

Especially in the realm of ideas, where each idea is a form associated with a given sound, the law of, "Vocare est invocare" (VEV) must operate. Names attached to ideas may be arbitrary, as those learned under ordinary state education procedures, and these have no *necessary* connection with the objects they signify. But even these names, once associated with their proper objects, if sounded will resonate within the mental field and tend to cause the reappearance in consciousness of the associated object.

Apart from arbitrarily named objects, there are those which, by their own vibratory behaviour sound their own proper names, the sound-complex proper to each thing. This is the basis of the belief in the affectivity of the VEV law as used in magical incantations.

The naming of any thing, event, person or relationship is the invocation of that which is named. The Fiat, FOHAT!, "Let there be" of God, is completed in the naming of that which is to be brought into being. The 'Fiat' releases the energy, the 'Lux' forms the 'Fiat' into Lux, etc.

Infinite sentient power 'leans' on the points it precipitates, 'stands upon' those points, as on a foot-stool. "The earth is God's foot-stool," means precisely that infinity rests on this seventh day, its innermost self-condensation. (Saturn).



OTHER: OT = ; the wheel of power (H) which differentiates itself (R). The ROTEH, the wheel of life (E) which establishes the hierarchy (H) of Being. This wheel is the wholeness of Being.

THE TWO WAYS of attaining to freedom are:

1. The long way of suffering, whereby over many years one may characterise oneself as an individual person.
2. The short way of immediate self-convergence, willing one thing wholly, with the totality of one's Being. This is attained in one instant.

(1) is the way for the many; (2) is the way for the few. Both ways consume the same amount of energy, but (2) takes little time and (1) much.

I AM MY MOTHER AND FATHER and child. My mother is my substance, my father my intellect as guiding power, my child is myself, nourished by my mother substance, informed by my father intellect. We sit in the boat, my mother and I, whilst my father intellectual power, ferries us across the river to the other side, from time to eternity. From infinity divine power spirals in, coning down onto my physical incarnation. I am posited by this power, and in agreeing with it, posit myself. I posit myself, and in so doing agree with the infinite power which posits me. "It is my will to do the will of Him who sent me." In this, "I and my father are one".



V **GOD THE FATHER**, Infinite Spirit, functions by in- and ex-tension. Infinite extension is equivalent to non-existence, and the absolutely free spirit which, "Blows where it lists," the pure spirit of 'let' or 'lis' or 'loose' or 'luce'. It is the Ananda of the attained yogi who has deliberately abandoned self- (cell) existence for the non-existence of infinite spirit, which is absolutely unimpeded motion.

Q The Sun-Son of God the Father, the Infinite Light that shines without shadow, constantly, invariably, the, "Light that never was on land or sea," the pure light seen only in the moment of absolute realisation of consciousness.

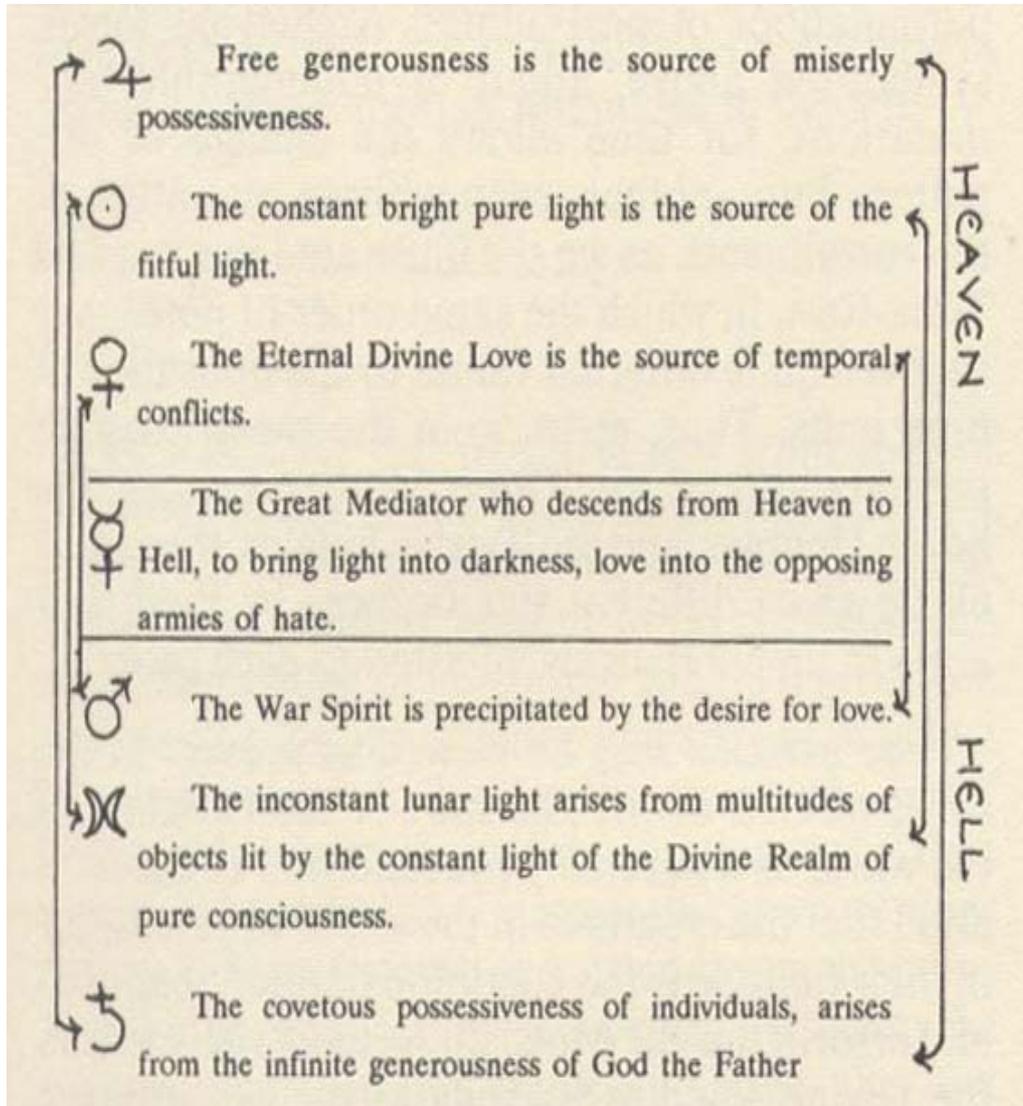
T The Divine Love which is poured out, "Equally from the Father and the Son" for the full development of the inter-functional potentialities of all beings.

S The Messiah, Thoth, Hermes, Mercury, saviour-mediator between Heaven and Earth, the Balancer-Creator-Evaluator and, "maker of all things new," the incarnate God-Man, Dispenser of Justice.

U The Energy of Conflict, the Principle of War, Oppugnancy, the principle of separativity which opposes the intention of the Divine Love.

R The Lunar Inconstancy, the fitful mental light reflected from each object momentarily placed before it. "Swear not by the inconsistent moon."

W The Devil, the finiting principle, granularity, Ahriman, atomism, isolationism, the immobilised function, inhibition, frustrated energy, Hell.



Being is composed of pairs of opposites, the too-muchnesses of non-existence and totally conditioned existence; of equable constant eternal light and unequal, inconstant, temporal light; of all-encompassing loving interrelationships, and separative warring anti-relationships; of the inter-functions of all these.

The Messiah-Hermes functions to balance and control and mix these opposites in ever new proportions and patterns. "Behold! I make all things new." The world complex is a matter of the permutations of possibilities. Archetypal forms, symbolised above, admit of innumerable permutations, for time allows the change of one pattern into another, even without alteration of the constituents, as we see illustrated in a musical Tone-Row, in which the same order of notes may be given quite different values by the utilisation of time units. Thus, apart from the

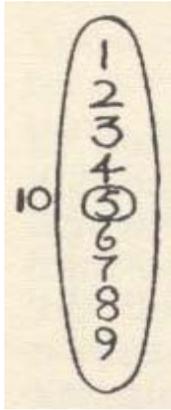
many possible permutations of the Three Mother Letters, the Seven Doubles, and the Twelve Singles, these may all be given different significances by their duration in time, relatively adjusted to each other.

The Messiah may be viewed as present in the Mind of God before the start of the Creation of the world as a necessary precondition of the salvation that the creatures in the world will need, for in their finitude is the condition of their nescience and error. Thus the Messiah, Jesus Christ, exists in the Divine Mind in Eternity as the ever-present Saviour for all time-creatures. This Messiah is the Master of all Dialectical Oppositions, and so can descend into the deepest hell or ascend to the highest heaven without in any sense losing his identity as the Balance of all Opposites.

DO NOT LET YOUR LEFT HAND know what your right hand does. The left side brain is filled with pleasure/pain experience records which distort every piece of information supplied by the free creative right side. Ancestral records with their private purposes misuse everything they receive. Hence the right side free creative will is quietly to do what it is to do without conveying in verbal or image form its intentions to the left.

THE BEING OF MAN differs from that of other things in the universe in that man is a freely acting being interfering in concrete world history and knowing himself to do so. Also man seeks knowledge of his source and final goal, the *arche* and *telos* of his being, in ways not manifest in other beings. In his consciousness of himself within his concrete world situation man thus stands out (ex-ists) in a manner unknown to other beings. In this existence or outstanding man attains to full individuation and self-determination in the manner demonstrated by Jesus Christ, the first historical full individual.

WHEN THE HUMAN SOUL ATTAINS to perfect silence in itself, then the primordial power which is its source meets itself, and ennobles itself for all eternity, so that it cannot again forget its high source.



MATTER (1) IS ENERGY.

Energy (2) is the working of mentation (3);
mentation is the serialising process of spiritual comprehension (4) of a plan laid down by will (5);
will is initiative which appears in the hexonic field (6), the plane of pure eidetics. The hexonic field pattern is the result of God's (7) vibratory power. For man the will is the centre of creativity.
At the heart of God is the Messiah (8),
and within the Messiah the Book of Life (9).
The whole is held in the one Absolute Field (10).

THERE IS A KIND OF THINKING which consists of the presentation of ideas which follow each other with some degree of connectedness, possibly resulting from formal or other similarities (of space, time, sequence) and with some affect-charge, but without that peculiar sensation which accompanies an act of conscious will. Such thinking may concern possibilities of action and yet never result in action. One may *think* in this way about opening or closing one's hand and yet not open it. Actually to open and close one's hand, one moves one's bio-field in a pre-imagined direction; the sensation accompanying the moment of actualisation of the pre-imagined act is of the utmost fineness. Once one has experienced (or strictly, in-perienced) the supremely fine sensation of the state of initiation of the act of opening or closing the hand, one can then "transfer" this sensation to any part of one's organism, including one's deepest inner organs or tissues, which may then be moved as easily as one opens or closes one's hand. The inertias of educationally derived beliefs in the impossibility of conscious control of one's inner organs is the enemy to be overthrown in order to make the believed impossible into the possible and actual.

BEYOND all separative ideation is the pre-analytic wholeness of the Will. Hence the need to conquer serial mentation in order to be able to re-state one's original purity, which is one's will to singleness.



THE OWL WAS THE BAKER'S daughter. Key phrase for success. The Owl in Egyptian Hieroglyphics signifies 'M'.
M = Muein, to keep silent, to keep one's mouth closed, the source of the Eleusinian Mysteries.
M = the material or Mother principle, Substance. Hyle, the 'water' of Thales, cosmic plasticity; Eve, the basis of developmental possibility. The Jar of Suchness, the Tathagata, the Being of Self-Consistency, the Self-attained, JivanMukti. Aquarius, the Water-Carrier, pure logic, cosmic science.

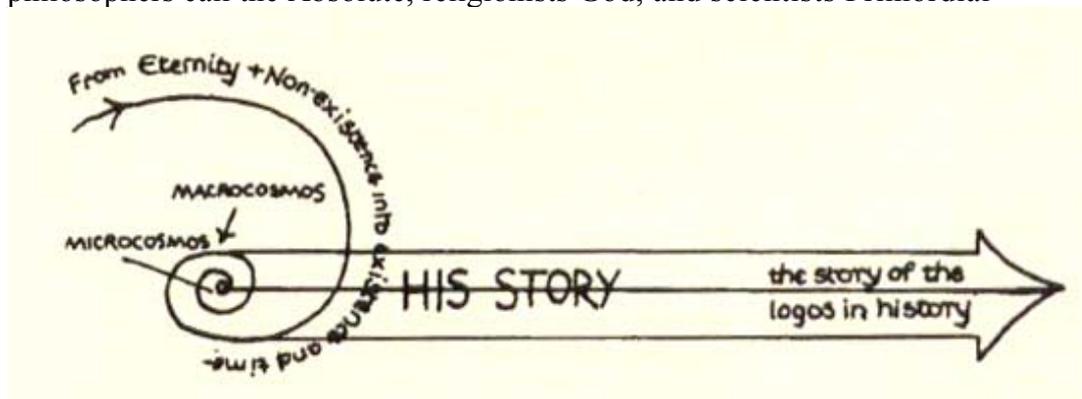
THE BAKER WORKS AT NIGHT, in pralaya, to prepare the next day's (manvantara's) Bread. In this pralaya, the Baker's Daughter, the love-soul, yearns for relation with the Divine Son. In the Night of pralaya the Daughter sings her owl-like song: "Who has the wit to woo?" The Son hears the owl-cry, "Tu-wit, Tu-who", and translates it into an initiation. "Tell me, where is fancy bred, in the heart or in the head?" Joseph in Egypt screened the corn. Thus in times of famine, his family could eat.

The Baker is God the Father. His Daughter is the Virgin Sophia-Mary. Her Son, fruit of her yearning, is Jesus Christ, who comes to teach mankind the virtue of the Wit-to-Woo, the message of the power of Love. The world is Love-starved. Jesus tells how to give the mysterious, "Bread of Heaven," to those who will receive it, the Bread 'not-of-time' that one eats with the "Water of eternal life", which, tasting, one shall not thirst again.

EITHER/OR: The egg-animal or the golden self-differentiated being. One may spend what time one has either in reproductive activities, so providing further bodies for soul-incarnations, or one may cultivate one's own ground of being in order to arrive at one's optimal (Eye-Time-God = the Divine Incarnate Observer in time, the Saint.)

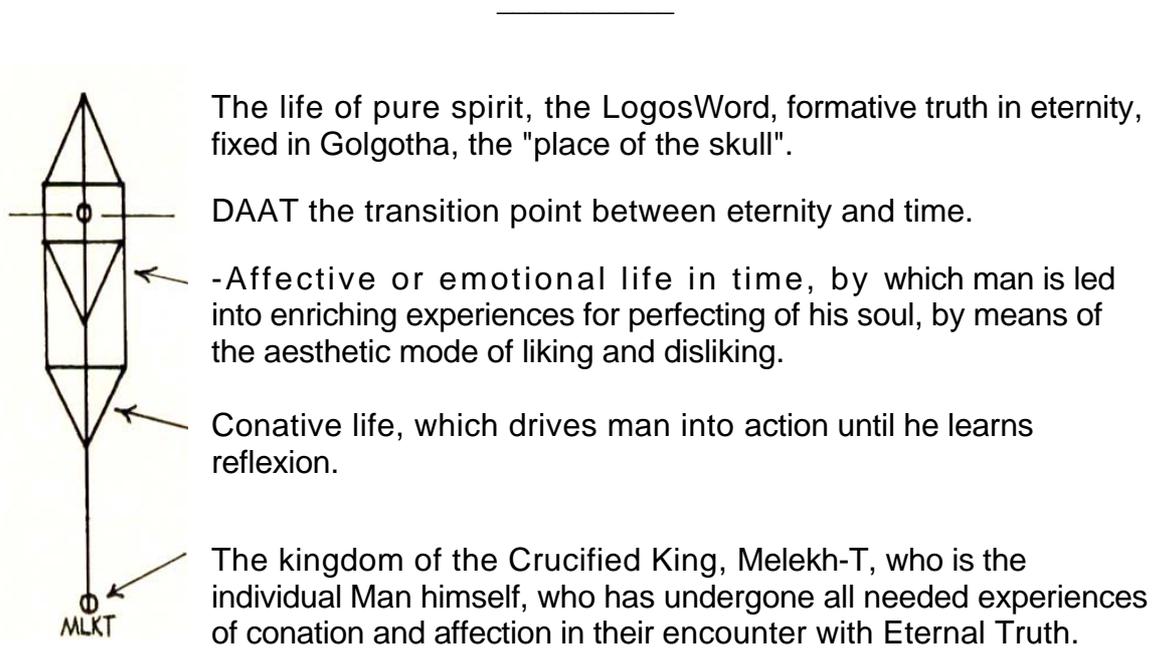
S  **T**, The Saint is a self-crucified Observer, an Eternal Spirit incarnate in the time process, absolutely self-determinant, not pendent on any other beings for the witnessing of its life, neither on an individual or on a group, on a family, tribe or nation.

ABSOLUTELY THERE IS NOTHING other than the infinite sentient power which philosophers call the Absolute, religionists God, and scientists Primordial



Substance. As there is nothing other than Him, then all phenomena are His modalities, and the whole process of creation, evolution and historical development are but ways of His operation. Kosmos is His Great Work, and the incarnation of Himself in Jesus Christ His supreme temporal attainment, a precipitation of His eternally conceived Logos-Self.

The aim (telos) of God is the creation of Saints, i.e. human beings who realise their source in God and dedicate themselves to the fulfillment of God's creative purpose. When the saints who have died and ascended into heaven pray to god to smite the evil ones on earth, He replies to them, "I have not yet made Me enough Saints." A sant can be made only through suffering, "strength perfected in weakness."



This Crucified King is a possibility for every man, but though, "Many are called, few are chosen". Ultimately this choice is a self-choice made possible by Divine Grace. Here the three triads involve and incarnate in Man.

The Tree of Life is both Makro- and MikroKosmos. "As above, so below; as within so without". Whatever can be said of man as MikroKosmos can be said of the Great Universe as MakroKosmos. If man has intelligence, feeling and will, so has the Great Universe. If a man is born, grows, matures, decays and dies, so does the Great Universe. There is nothing in Man that is not also in Makrokosmos. Only the scale differs, and this only at the level of external phenomena. In the Eternal, Makro- and Mikro-Kosmos are of equal size. "The pine needle tip and the mountain top are the same size," i.e. infinite, for all phenomena are modalities of the infinite field of sentient power.

It is for man to realise (by Divine Grace) the infinite potentialities of existence, and this first by deep meditation on eternal principles, then by love of these, and finally by activation of them.

Activation of self on the basis of *love of Truth* is the way to the final sealing of the Crucified King. This Triad, of Truth, Love and Action, is the Being of Perfection. For it one must love Truth and love Action as Truth's most external expression and evidence. "From the things visible we know the invisible." "The Heavens declare the glory of God, and the firmament showeth His handywork." So also the Crucified King, Melekh-T.

NO NEARER TO EQUALITY than 51%/49% of the shares in the male/female partnership of life, or hierarchy vanishes and chaos rules. Hence no equal sharing of authority has been seen in history. Once the Matriarch ruled with absolute and arbitrary power, with man a tool of female purposes. Then came the great revolt. No compromise was possible. One cannot win a rational argument if one's opponent is non-rational. Woman was overthrown absolutely and reduced at a blow from the status of Goddess to household chattel. Man had learned his lesson. Only co-operation of rational beings could overthrow the absolute authority of the female will.

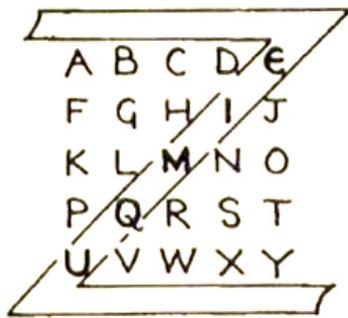
Thus arose the great Mithraic male lodges of initiates into the Mysteries. No more would a female child be the recipient of the knowledge that might free her and enable her to win a counterrevolution. The division once established by woman was inverted into a new hierarchy with man on top. But he retained the symbol of matriarchal authority in an inverted interpretation. The Crux Ansata, the symbol of woman over man, became the symbol of woman placed over man, and for his own purposes; the Baihoom system of the attainment of supremacy became man's secret. Henceforth woman became a stepping stone to higher things, or she became nothing; "less than the dust beneath her lord's chariot wheels." So far, none has thought fit to teach woman how to release herself from her down-thrown state. Nor, apart from a few mascrot semi-females, does she wish this release.

AN INTIMATE RELATIONSHIP involves some fear of possible loss of the selves involved in the relationship. An analogy may be seen in the fusing together of two primary mono-cells, whose separate identities are apparently lost in each other. What 'identity' is retained by 'each' mono-cell-consciousness is not yet known. In the analogous human relationship of two persons the influx of the ideas and emotional attitudes and volitional intentions may be such as to overthrow the previously existing patterns in each person.

IN MY 66TH YEAR OF LIFE I can truthfully say that I have never seen any evidence that the instinctive life of woman is in any important sense different from that of the Queen Bee, whose first act on leaving her birth cell is to murder any other Queen in the hive.

IF I DID NOT MOMENT BY MOMENT remind myself that mankind's protoplasm has not been very long out of the primordial soup, I would despair of man. I am not surprised that God, "Repented that He had made man." Not that I believe he regretted the results of His creative activity. 'Monkey tricks' can be amusing.

THE KEY TO THE ENGLISH GEMATRIA: "Thou whoreson Z, thou unnecessary



letter." Z is excess: "The zeal of the house hath eaten him up." The reference is not only to Christ's action of scourging the money-changers and dove-sellers out of the Temple. Lucifer also suffered from this same zeal. "From excess of light, darkness." Z signifies excess energy expended in trying to accomplish something.

Either this excess escapes into the surrounding space (as in heat loss, etc.) or, if it cannot escape, and if the beginning cannot expand to accommodate it, all the inner energies of the being become mutually impeding, and so result in blockage, immobilisation of function, frustration of the will to function.

1. A	2. B	3. C	4. D	5. E
6. F	7. G	8. H	9. I	10. J
11. K	12. L	13. M	14. N	15. O
16. P	17. Q	18. R	19. S	20. T
21. U	22. V	23. W	24. X	25. Y

CAT = 3+1+20 = 24 = 6 = Time hexon.

DOG = 4+15+7 = 26 = 8 = Eternality.

GOD = 7+15+4 = 26 = 8 = "

DEVIL = 4+5+22+9+12 = 52 = 7. 7th day,
Saturn  The Footstool..

ME = 13+5 = 18 = 9 = I

I = 9 = ME, "I am myself."

SELF = 19+5+12+6 = 42 = 6 = the catatonic
fixated being.

DEATH = 4+5+1+20+8 = 38 = 11 - The
Lord's combat number.

LIFE = 12+9+6+5 = 32 = 5 = ★ = Π life

SEX = 19+5+24 = 48 = 12 = 3 = the two
which make three.

NO PERSONAL INTEGRATION without a goal. The goal for the infinite sentient power is the bringing into self-existence of itself as its own God, and this in as many and as varied ways as possible.

TRUTH IS A LIE - Picasso: because Truth is a form laid down by the will, which itself is never visible. Will is initiative power. It is never itself seen, but is directly known by the initiator himself in the moment of initiation. For outsiders it is a mere inference from its effects, or from statements made by the initiator. Its effects are phenomena, appearances opened up or made manifest by will. Each phenomenon is the 'outward' expression of an inward will itself never manifest as such. If the real cause is accepted as the 'reality', and is itself never seen, and the phenomenon it produces is accepted as an inadequate mode of conveying the 'real' nature of the cause (the will), then we may view the phenomenon as 'untrue', that is, false, a 'lie', something 'laid down' by that which is other than the appearance. If 'Truth' is the form of the phenomenon 'laid down' by the Will, then 'Truth is a lie'.

Marxists hold that Truth is, "That which furthers the revolution", or that form of expression used by specific groups in order to further their own purposes. Thus,

"Religion is the opium of the masses," designed by capitalists to subdue revolutionary tendencies.

It is observable that mankind in general tend to 'lie' whenever 'truth'-telling causes inconvenience. They act as though telling the "truth" must take second place to actions which make more for survival. Men (prophets, martyrs, etc) who have felt the need to tell the 'truth' have gone to their death for doing so. Those who believe that survival should take precedence over truth-telling tend to resent the telling of inconvenient truths by others. Those who tend to tell the truth thus fall into two categories: (1) Those who still persist in truth-telling in its naked form: (2) those who resort to 'parable' or indirect expression of truth. A third kind of person (very weak) may abandon truth-telling as too dangerous altogether, and either keep silent or even join the ranks of the liars who give precedence to survival.

Those who persist in truth-telling may do so either because they are so built and cannot inhibit it, or because they believe that the ultimate salvation of mankind depends on truth-telling.

Some who keep silent may do so because they believe that Truth is "subjective", peculiar to each individual, and incommunicable. Such men, if sincere, may stand very close to reality, and out of a sense of respect for "subjectivity" or with regard to economy of energy expenditure, keep a discrete silence about every essential. Yet they may talk twaddle in order that their silence on essentials shall go unnoticed.



The *form of reality*, IDEA. Intellective experience *of reality*.

The aesthetic (felt) experience *of reality*. Pleasure/pain.

The conative (drive) initiator *of action*.

Instead of viewing 'Truth as Lie' we may equate Truth as the *Form of the Will*, so that what we see in the phenomenon corresponds with its cause; the phenomenon is the will as it expresses itself; Truth and Goodness are not two. Beauty is then the True Good, or the Good Truth as felt in the immediacy *of the inter-polar tension of the non-dual whole reality*.

If we allow 'Truth is a lie' we tend towards a dualism in which 'cause' and 'effect' are separate from each other and neither corresponds with the other. The 'effect' then gives

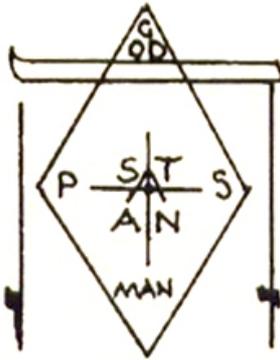
no indication of the nature of the 'cause', and the 'cause' does not display itself in the 'effect'. The whole cosmos of phenomena then conveys nothing of the reality of the 'cause'. We can no longer say, "The heavens declare the glory of the Lord, and the firmament shows His handy-work." We can say from the manifest universe nothing whatever of that which *lies* behind the phenomena. Kant's 'Ding an sich' is here, unknown and forever unknowable, a final product of abstractionism.

To see the phenomenon as a genuine expression of its cause, the idea as a valid form of the will, is more profitable. Truth is then truth, untruth untruth. Form is a valid manifestation of function. Function creates form, and function is a movement of the will. Certainly the way we use our muscles conditions their development. Every organic form within our body is an embodiment of a specific mode of activity. Our 'being' is a doing. 'Being' is a verb, an action-word. "In the beginning was the deed."

COSMOS IS THE SCRYING BALL of God. The Infinite Sentient Power, in order to be able to see its own content, must project it from itself into a prepared sphere, the Macrocosmos, so that Infinity can gaze inwardly into its own projected sphere, which is its Sophia-Wisdom. Then into this sphere the Infinite Sentience can introject itself and so participate in the gaining possibilities of its own sphere of forms. In the same way the human scryer can introject the hidden content of his unconsciousness in the crystal scrying ball. First he looks inwardly, without mentation (= serial thinking), in an act of pure observation. Then, when an image arises he introjects this image into the crystal ball and there questions it. The introjected image responds to each question by some kind of change of form or action. From these the future of the being(s) represented by the image(s) may be scryed.

RIGOROUS LOGIC DENIES DUALISM and pluralism and monism and sees everywhere the Absolute Sentient Power (ASP) continuum. Thus all 'bodies' are ASP modalities. The true God of all religions is ASP as the supremely worship-able. The True Absolute of philosophy is ASP as the Final Reason of all Being. The True Ultimate Substance of science is ASP, for finally the scientist must include his own sentience and power in the subject matter of his investigations. The ASP is All-in-All, Allah, Tetragrammaton, Hi-Hu made all things. There is none other than She-He, the polarised ASP (where A = Actuality; S = Sentience; and P = the Posited Idea.) Modalities of the ASP continuum are ways in which She-He (. The modalities cannot be divided from the modaliser. We are pneumasomatic. Psyche is the interaction of pneuma and soma sustained by pneuma. Soma is the modality of pneuma, psyche is pneuma embodied in soma. My body is energy-mass, is mentation process, is gestalt pattern, is volitional intent, is hexonic consciousness, is divinity, is creativity. "I and My Father are One."

ASP is the non-dual substance. There cannot be two or more ultimate substances. Spinoza vindicated. Yet each modality is one monad. Leibnitz vindicated. And each one is crucified on every one and on all. Jesus Christ vindicated. Amen to God in Heaven (𐤒 𐤓 𐤒 𐤔); Amen to man in love; Amen to Earth-Saturn-Satan, our sinful earth, root of the battle, source of the inter-tension that makes self-awareness, individuation, subjectivity.



The infinite life-field (ASP continuum) signified by 𐤒 is the Eternal Feminine (the lozenge) in which is posited as centre the Yod (𐤐), which is the prime form, which is the possibility of the Fall (𐤔). Daleth is the Door of Life by which one goes from Eternity into Time and back again: Yid or 𐤐 𐤔 = 10+4 = 5 = 𐤒 = life.

UNFINISHED BUSINESS. If one has a problem which admits of a possible rational solution, the presentation or statement of that problem results in an attempt by the rational mind to solve it. If one drops the problem or postpones action that could solve it, the rational mind continues to seek the solution, and if found, to demand its being put into operation. Until this is done, the rational mind continues to expend energy on the problem and will not let it rest.

It is apparent that the logic of the situation demands some sort of action in order that the energies involved in the problem may come to some form of equilibrium. This equilibrium is the precondition of mental relaxation or peace. The mind is an energy aiming at total self-rationalisation, i.e. at the logical balancing of the whole energy-field. Unsolved problems are unbalanced energies, and unbalanced energies must continue to move in search of the equilibrium which alone is the precondition of the cessation of their search.

If a problem's solution is recognised, and involves some form of physical action, which must be done before the organism's total energy-system can enter into equilibrium, the unrest of the energies continues until the physical act is put into operation. The physical level of the energies, the physical body, is the outwardest or most final form of the statement of the problem. Thus physical action, where the problem's full solution requires it, must be carried out if perfect equilibrium is to be attained. This gives the true significance of God's incarnation in Jesus Christ. The physical body of man is the outermost and final expression of the problem of spiritual integration and how to gain it. Spiritual energies cannot attain to their final and full integration until at physical body level the whole energy-system is brought under logo-logical authority. To be a full expression of the Logos at the physical level of incarnation is to have completed the work of spiritual self-exploration. "Consummatum est," can then meaningfully be said, for then all

levels of being have been penetrated, conquered and brought under the Will of the Logos, which is at one with the Will of God the Father.

THE BIG SECRET IS IN THE RELATION of the Infinite to the finite, the A to

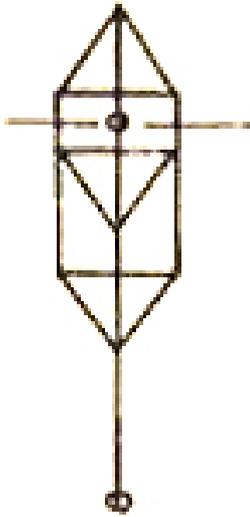


the I, the Aleph to the Yod, the sentient field to its content. Aleph without Yod has no reference, no bearing back upon itself, no self-knowing; but this 'without' is an abstraction of thought; there is no Aleph without Yod for Aleph contains Yod as one of its contents, or holding of itself together. Yod is a point of initiation of Aleph, a precipitated point posited as a centre of focus for consciousness. Without (though in reality there is no 'without') such a focal centre, the Absolute would be pointless, meaningless, an open Eye staring wildly in endless voidity.

Yod becomes Vav by moving through space-time, thus drawing the time-line which is but the moving dot. The dot repeatedly repositd in successive places generates the time-line. Yod becomes Vav. The line repositd in successive places in time-space becomes the plane of subtle manifestation. The plane posited in successive places in time-space becomes the three-dimensional volume, the final outward expression of the spiritual initiatory Yod. Spirit thus becomes "matter" and completes its process of self-development. It is here its own Prodigal Son, who may then repent (re-think) his position and arise again and return to his heavenly (power-equilibrated) father, there to be received and joyed over.

TO BE WHOLE ORGANISM AWARE: not to have one's consciousness confined one moment to one part of one's being and the next moment to another. To be aware that one is not composed of separate material particles but that one is at source a field of sentient power, a continuum basically everywhere non-different, yet willing at each point a different function; a difference not of substance but of modality of action. The Greeks believed that one should not pay more attention to one part of one's being than to another. This is the key to continuum awareness. One is a field of sentient power, a hylozoistic continuum. When we focus too closely on one zone of this continuum exclusively, we stand in danger of identification with the modalities operative in that zone; we tend to assume ourself to *be* such modalities, and to play one's life-term out in such coinage. Whole-being awareness saves us from this error and from the "fall" of Lucifer and Adam.

THREE PHASES: PUSH, PULL, BALANCE. The three columns of the architectural orders; Doric, Ionic, Corinthian, the three trunks of the Qabalistic Tree of Life; Male, Female, Hermaphrodite. One has too much, one too little, the third just enough; Ida, Pingala, Sushumna. In Sushumna one can go to heaven, to the balance-power.



The Eternal Triangle is reflected upside down in the waters of the Time-process. The two lower triads contain all that the top triad contains, but hindered by inertia of various kinds. All nine sephiroth are contained in the tenth, in Malkuth, which really is Melekh-Tau, the crucified God-Man, the Omega and Telos of the whole process. That which has too much must push out of itself in order to give to that which may receive. That which has too little must pull in from whoever desires to give. The Balance-power neither gives nor takes. "Neither a borrower nor a lender be." Yet the Balancer may give lessons in balancing without losing himself or his balance.

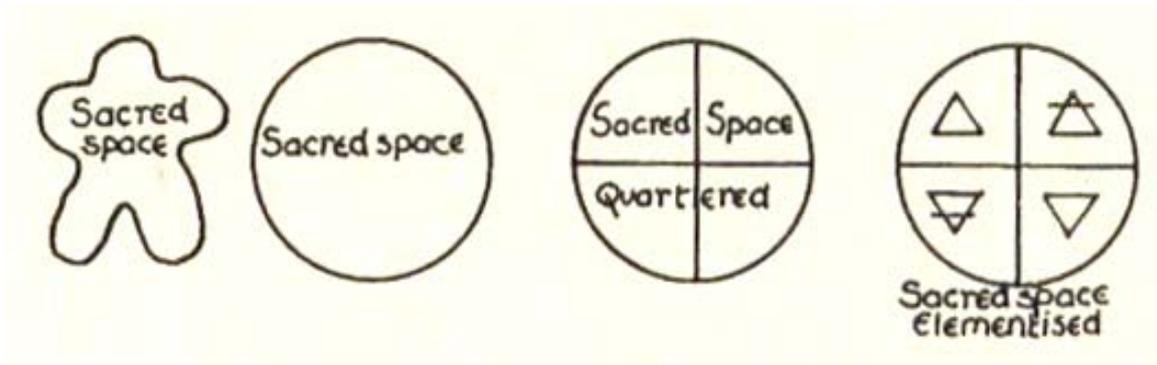
DEATH IS ALWAYS AT ONE'S SIDE, waiting for the moment when one begins to feel that it may finally be more profitable or less unprofitable to give in, to abandon the struggle for continuance. But the true man will hold off Death as long as he possibly can, just so that he can die in the midst of the battle, and not in bed. In bed there is great danger that one might be asleep when one dies, and so lose one's last chance to gain integration and to win the battle in the second death. For one dies physically, when one's body corruption reaches a certain state, and one dies psychologically when one's subtle body of ideas gained in experience falls apart. Only the perfectly integrated body of ideas can resist the disintegration of the 'second death'.



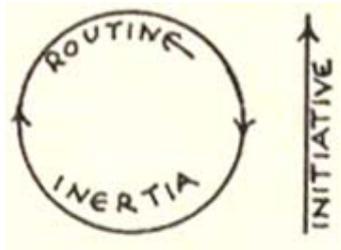
Not to be 'hurt of the second death' is to have integrated a body of wholly true ideas. Such a body is already of the Logos, of the Second Person of the Holy Trinity.

Integrated pure Truth cannot fall apart, for all its components presuppose each other, imply each other, are of one principle. Every truth has its home in this wheel of Lambda-Light, Gamma darkness, and the result of their interfunction, issuant action.

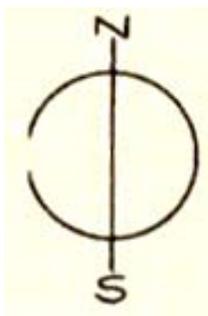
CIRCLE: KIRK EL, CHURCH OF GOD, Ekklesia Para Hexon.



THE FEMALE IN THE MALE makes the male chase the female outside himself. The real self is the male. Male means initiative, female means inertia Φ .



The female is cyclic, inertically repeating the already done motion. The male is initiating, disclosing the not-yet-done, inventing, unveiling the mysteries of substance. He is the Christ whose Z crucifixion in Golgotha rends the Veil of the Temple. He is Phallos-Pharos, the Light of the World. She is Yoni-Darkness, the all-obscuring gloom in which no forms are seen till the Phallos enters.



The North Pole intellectual, formed, true, ritual procedure.

The zone of impedance of NS energies which holds N and S apart so that tension is maintained between them.

The South Pole serpent-force, unformed, sensual, self-seeking.

NOS - SON: The intelligent child of Infinity.

NOUS - SOUN: The intelligent (logos) soun(d) of God's voice.

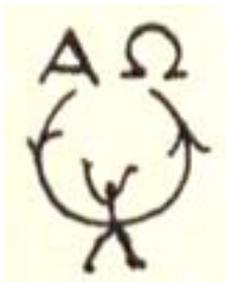
NUS - SUN: Noose, the loop, the garter that locates the Sun or solar orb in its place.

NO - ON: The Supreme Negation. Serpent with Tail-in-Mouth.

This same NOUS is the noetic principle, Noah, whose three sons parted his being between them and so began the process of disintegration, foreshadowed in Adam's error. Adam himself, in his innocence, was pre-integration. He was the pre-analytic state of man. Cain started the analytical process when he murdered Abel, his brother. And Cain has been trying ever since to discover how to raise Abel. This process of discovery is the raising of Cain.

NOBODY TOLD HIM where he come from, so he didn't have a dream where he ought to be going. (Alex Haley. "Roots")

"I am Alpha and Omega, the beginning and the end." If one has no notion of one's origin, one has no idea of one's final goal. The end depends on the beginning. "Nothing goes up except that which came down." If man were not at the start spiritual, then a spiritual goal would be vanity. "God breathed into man's nostrils the spirit of life, and man became a living soul." This soul can be made perfect, i.e. realise its own origin and set up this origin as its ultimate goal; the *arche* is the *telos*, the *telos* is the *arche* re-found. An individual who knows not for certain his own parenthood is doubtful about his own position in relation to other members of the community, on earth, and in the macrocosmic sphere, during 'life' and after his 'death'.

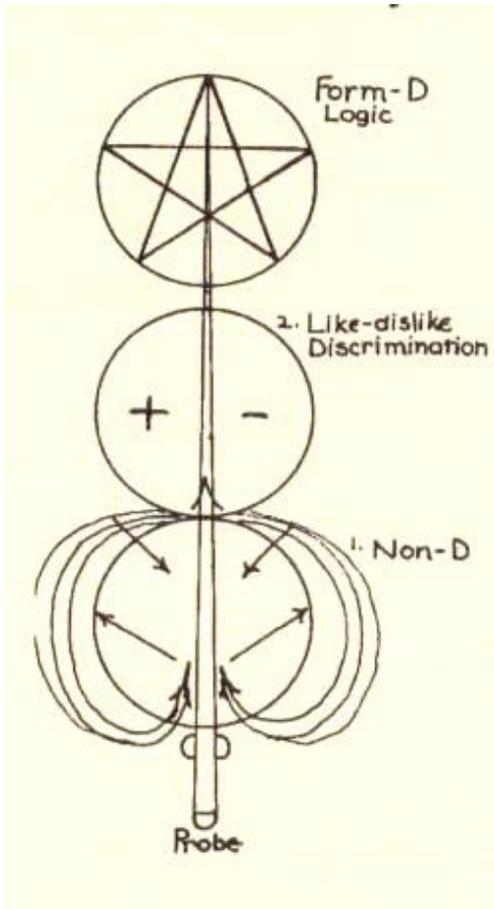


From pre-analytic non-dual reality, via analytic living to post-analytic personal individual integration. The movement is in a circle, a reflexive process in which the Alpha posits itself as Omega and then by means of the tension of this polarisation develops its self-awareness into its fullness, the Pleroma, the implications of universal love.

The positing by the Alpha is a 'push'; the reception of the posited is a 'pull'. The balance point between the two is man fulfilled.

To know when to push, when to pull, when to be still (balanced) and to be able to do so is the key to life. Around the still point the universe must turn. In the presence of the push the universe must change. In the zone of the pull the universe must orientate itself.

THE ORIGINAL APPETITE INGESTS non discriminately all substances that come within reach. It continues to do so till pain results, either from excess intake, or unsuitable intake.



When the pain comes, the intake is inhibited and an immediate reversal of expansion occurs. The contractive reaction cannot inhibit the non-discrimination intake reflex. Thus the ingested substance shoots up into the chest area, where it becomes comes aesthetic (like/ dislike) discrimination. But the aesthetic mode is not good enough; traps can be baited with pleasantnesses; valuables can be protected with stone dragons; a more sure mode must be found.

The movement is again upward, but now beyond the aesthetic into the form-discrimination mode. Here in the head occurs the insight that the form-D mode requires the use of the probe. The energy flies downwards into the outer world; the phallos is born. Thus primary appetite has evolved into intelligent empiricism. Henceforth existence will be probed until all its forms have been thoroughly discriminated. Skepticism, which started in the aesthetic phase when insight into the bait and frighten tricks were

discriminated, now reaches its supreme height in the epoche. From this point forward all belief except that in the efficiency of the epoche is eliminated; all things are for trial. Phenomenology has been born. The eidetic realm has been disclosed, Now remains only transcendence, gained in the moment of recognition that all is a precipitate of intentionality; the original will has been recovered.

IF AN INDIVIDUAL LOOKS AT HIMSELF hard with the intent of telling himself the truth about what he sees, he will not be deceived. Where he sees confusion in himself he will say, "That is confusion", and proceed to separate out its components. Only hard looking is saving. For this one must believe that truths are themselves forms that save. "Know the truth, and the truth shall make you free." From what? From error, from inconsistencies, from disintegration, from mortality. Eternity has in it no inconsistencies.

EVEN SCHOLORS SHOW EVIDENCE of not having thoroughly read or understood their predecessors, and put forward ideas as derived from their studies when they are in fact merely aberrations of their own. Few follow the step-by-step march of human philosophy as they would believe they do.

MOST GREAT THINKERS have but one idea to offer, and this put forward amongst many others derived from their predecessors.

ONE PSYCHIATRIST PUT FORWARD the suggestion that all 'new' ideas are really unconscious plagiarism. Does this suggestion apply also to his own 'new' idea?

DEATH. 'THE GREAT LEVELLER' is also the Great Discriminator, for each man dies at his own level of development and leaves behind him his own peculiar contribution to total human knowledge.

THE EGO-DETERMINATION TO LEARN may drive some men too fast, so that they learn only the superficial aspects of their subject matter. Slowing down the study process in order to attain depth may require tremendous effort. The ego in pursuit of power may panic if there is a serious attempt to slow down the learning process.

THE VICTORY OF THE LOGOS over the world was gained before the founding of the world. Finite ego intent can never overthrow the basis of its own existence. Even when this is understood clearly, it does not follow that the finite ego will like the fact of its own certain foreseen defeat. Some finite egos become so furious when they see the logic of their own overthrow that they at once try with all their available energy to destroy themselves, to reduce themselves to nothing, and as this is impossible for energy to accomplish, they succeed only in reducing themselves to zones of fury. This is the condition termed in certain religions 'Hell', the 'Lake of Fire' etc.

UNTIL YOU ARE ABSOLUTELY certain that the forms, beautiful and horrible, which appear in the Astral Light, are but projections of the minds of living or once-

living beings, with no power over Truth, do not attempt investigation of that Light, for madness results from encounter of the unprepared with its phantoms.

THE LOGOS IS THE WHEEL OF BEING, the Energy of the Infinite in its dual aspects of Light (λ lambda) or consciousness, and Darkness (γ gamma) the substantiated content of consciousness. Thus there is nothing beyond the Logos, or the Logos is the polarised Energy of the Infinite "without which nothing was made". To understand the Logos is to understand consciousness and its content, i.e. to understand everything whatever that can stand as the subject matter of any problem. O Wondrous Logos, who is He who grasps you in your wholeness and infinity? Thou art the source of all true logic; Thou art the saviour of all lost beings. Thou art the former and reformer of all. None can escape Thee. Thou seest no sin, whatever sinners think they see, for Thou hast not let go of any of Thy creations, nor wilt Thou, for all things are reclaimable by nee. Here is our certitude of salvation. Whatever is not in Thee cannot come to be; whatever is not absent from Thee can never vanish from Thee.



THE FIELD OF THE LIVING ORGANISM knows its structure and function because it precipitated it as its own mode of expression. Thus where loose action might endanger the organism it knows where to impose inhibitions. Often the inhibition is placed on the larynx when speech might betray a dangerous secret. So with other parts of the organism. Study of the function of the organ in a particular zone of the organism can give the key to interpretation of symptoms.

THE FULL INVESTIGATION of any subject-matter of inquiry, pursued to all its ultimates, involves the investigation of all subject matters whatever, for all are modalities of a continuum, each one of which presupposes all others. Thoroughness in all investigations is thus indicated as the key to whole knowledge and the understanding of all its implications.

SOLIPSISM COULD BE TRUE only for the Absolute Subject. Any finite subject is disqualified from being a valid solipsist by the fact of its identification with a finite organism, which stands in this respect in the same position as any other finite organism which might equally claim to be a solipsist.

JUST AS THE BONES IN THE BODY serve to economise energy when standing or sitting, so the musculature and the physicality of a body economise action. Whole organism is a precipitate of function, and, once established, serves to maintain patterns of actions which otherwise would require continuous attention. A bone is a centre around which consciousness can orientate without needing to re-create it every moment. (Although in fact the bone is 'recreated' momentarily by its inertia, established by an original act of will). A muscle is a machine designed to perform a specific act with the least degree of attention.

A man is a field of sentient power which has precipitated an organism within itself in order to establish action patterns guaranteeing survival and development in the most economic manner, and with the least demands on conscious attention. Every habitual act releases consciousness for other work and investigation into other possibilities of action.

The precipitation of a stable centre of reference for the field of sentient power was the first act of individuation, the first step on the road to freedom from uncontrolled phantasy.

Sentient power without an established reference centre is a field of phantasy, a chaos of Edomitic nightmare worlds that vanish as they arise. The lot of man at death, if he has not succeeded in establishing a permanent reference centre for his consciousness, is the liquidation of his assets, the volatilisation of his mental content, which is the "second death".

The human mind quickly loses its reference centre, its permanent "I"-ness, its "Eye"-ness or Observer standpoint, unless great effort is made to establish and re-establish it momentarily. For a long time, only super-efforts can accomplish this; then, after much effort, there comes a time when it is easy.

The "Suzuki" principle: If success does not come after 50,000 attempts, then repeat the attempt 500,000 times. Eventually persistence is rewarded, here as in violin playing. "Blessed is he who perseveres to the end." Only the persistent hero deserves the final decoration. It is a matter of having the heart to continue fighting when there is as yet no evidence of possible victory.

It is WICR's world. "Worship Is Continual Remembrance",

W = Will

I = Intelligence

C = Consciousness

R = Discriminative rulership

Continual re-positing of one's goal as fast as it vanishes. It is WICR's World. One must become quick, quick as Mercury-Hermes-Thoth-Messiah if one is to catch

oneself back at each moment of possible disintegration. The enemy is interest in non-essentials. The friend is he who reminds you that it is WICR's world, whether deliberately or by accident. Show your gratitude to him, but in ways to remind him also.

MAN IS A FIELD OF SENTIENT POWER which by self-rotation has provided itself with a skin. This skin marks the gross limit of his existence and exposes him to contingent stimuli. From his own sentience he is a true observer of his field and of that macrocosmic field of which he is a modality. From the external contingent stimuli to which he is subject he is provoked into setting up a system of defences. This system may become the central focus of his consciousness (a false centre, for it is of external origin) and may gradually come to dominate behaviour, within and without. This system is the enemy of freedom, just as the external system, the Bureaucratic State, the Great Beast, is an enemy of freedom. The two systems have the same number (666) for six is the number of establishment. Both the Great Beast (the State) and the little Beast (man, the individual) have a function which justifies their existence *for a time*, for the time during which consciousness or sentience is training to become reflexively centred in the Will. Once the reflexive volitional centre has become unshakeably fixed, it is time to shift one's allegiance into the realm of Spirit, into the parahexonic field which is beyond all form. Those beings who attain to this level of awareness, and can reflexively establish themselves there, are then able freely to choose their life course, whether on the right or on the left hand path. Those who choose the right hand path are of the Ecclesia Para Hexon, and will use whatever those of the left hand do, in order to train further beings for reflexive volitional consciousness.

TO WORK TOWARDS RESEC (Reflexive Self-Consciousness) one must distinguish between the contingently originated 'self' consciousness, and the true Self-sentience, which is the reflexively volitional field of sentient power itself. The contingent self (the externally built empirical ego) is self-defensive and closed to all that would disturb its 'system' of balancing. It attacks and devalues all beings who appear to be inimical to its "system". It is thus anti-freedom. It is by its very nature a liar, because it sees itself as separate from the infinite sentient field, and represents itself to be so.

A child at birth is essential, but soon passes into the domain of accident (contingency) and so loses itself by external identification (first birth, or water). If it is very fortunate, it may be introduced to the idea of the possibility of another birth (the second birth of fire or spirit). This second birth becomes a reality only if one manages to rescue oneself from reactivity to external (contingent) stimuli, and to centre oneself in one's freedom (in one's original will-centre).

The contingent "self" is insecure precisely because of its dependence upon contingency, which is subject to time and matter variations. Time and matter forms are vain, they vanish, they are unstable references, and so of themselves cannot serve as permanent unchanging reference centres.

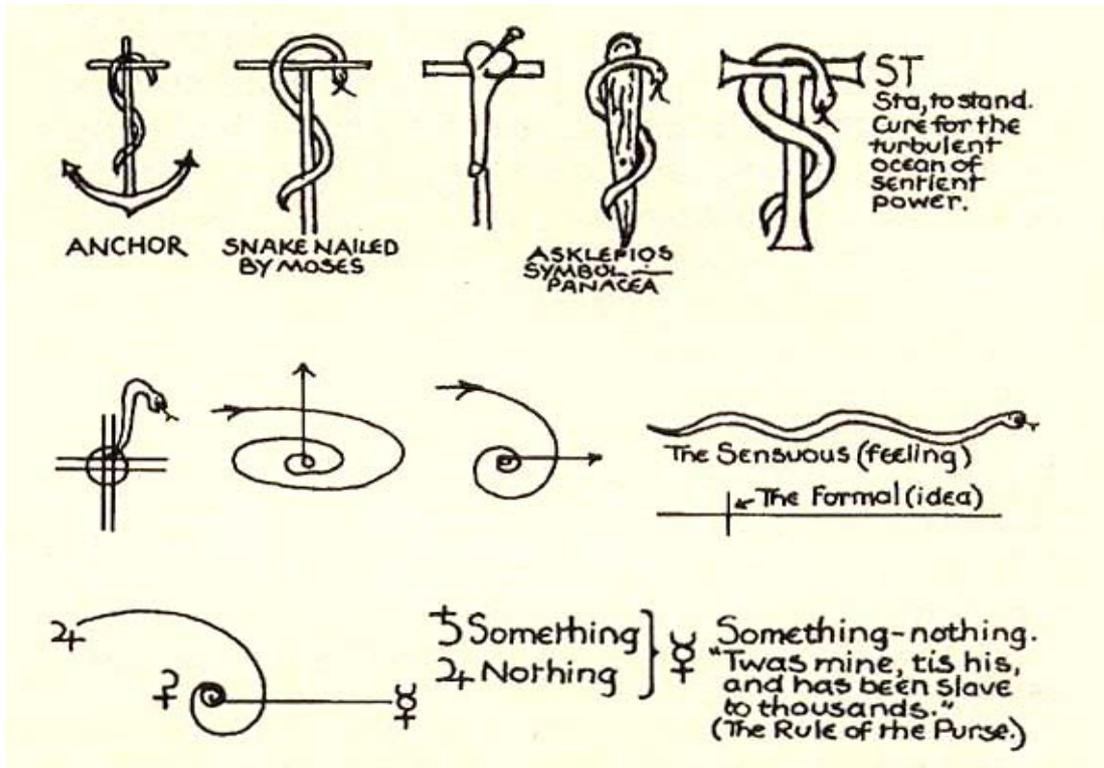
Because of its insecurity, its vanishingness, its vanity, the contingent self seeks power over externals. It is out-turned and so seeks to become able to control whatever is outside, things and other living beings, all that appears to threaten its contingency. This desire for power over externals is the enemy of true self-realisation. Firstly, *it cannot win*, for all other contingent selves have the same purpose. Secondly, if it *could* win, it would turn all other beings into puppets, and itself into a puppeteer with no intelligent audience to play to. But the Absolute Sentient Power has other plans.

The contingent self must "die" in order that the Essence-Self may grow into its own true stature. "Die" means disintegrate, be destroyed, be stripped of all authority. No merely contingent form can be allowed to dictate the action of the free will of spirit.

ENTRY INTO EVERY PAINFUL or unpleasant record of every experiential situation, and full phenomenological statement of its form-structure and emotion of it unlocks the encapsulated energy of the record and makes it available for new uses.

But entry must be made in the 'present tense' or the original record will not be contacted. Records voiced in the "past tense" are not originals but seconds shielded against the original situation's emotional charge.

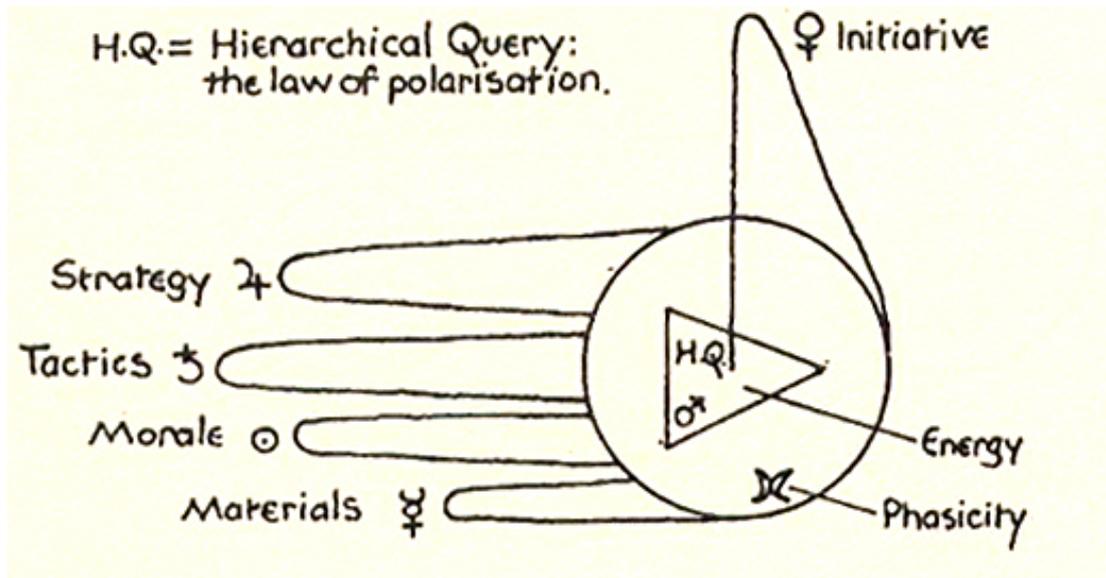
ST (SELF-CRUCIFIXION) is the precondition of all creaturely activity. God, the Father of All is pinned on all, for absolutely there is nothing other than He, the infinite sentient power continuum.



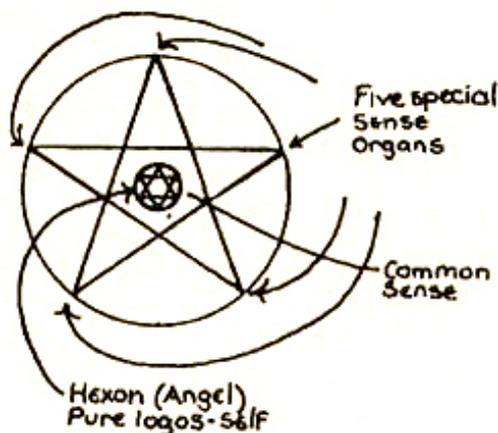
The notion that God transcends His creation derives from the idea that a continuum 'transcends' its own modalities. But the sea does not transcend its own waves, for they *are it*, modalising itself. One can talk here of 'transcendence' only as a figure of speech used to point out that a continuum is not a mere aggregation of particles. Yet each particle, if it has any being at all, must have some continuity.

AN-CHOR: Serpent Hierarchy, the dialectic of sensuousness and intellectuality, the 'I want' and the 'I think' functions. The snake moves towards pleasure, away from pain, and is angered if inhibited in either. Three phases of snake, pleasure, sleep, anger. Civilisation as anti-snake: the curbs of state-control-inhibition of pleasure-pain reflexes. Driving the polloi towards work and away from unprofitable pleasure, and providing them with state-profitable pleasure to keep them fit for work. Hoi polloi as the enemy of and justification of state control. The senselessness of non-evolutionary activities.

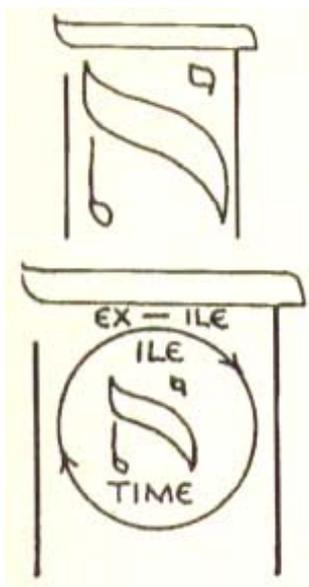
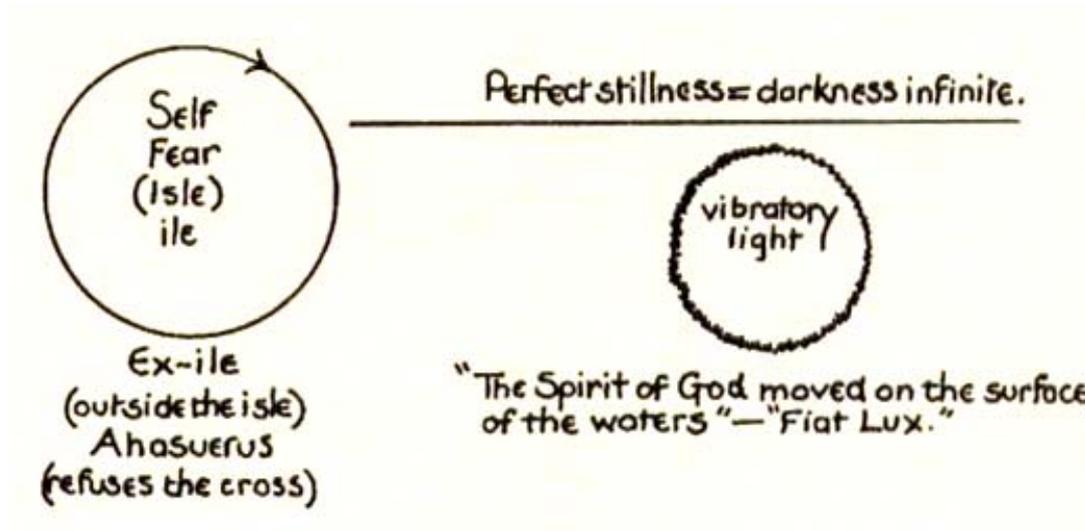
H.Q. = Hierarchical Query: the law of Polarisation.



POWER:-POWER-MAN.



Eternity = He-Trinity, Trine ∇ , The goal is not in time. Every temporal state is transitory. Pursuit of security by the TIM-ID (Time-Form) empirical ego is doomed to failure. The outer ego is formed by outer stimuli and so refers to externals, which are vain, i.e. must vanish. "Time devours his children." Time-form is timid. The movement of time is a pursuit of security which must fail, for only a perfect balance of forces is secure, and perfect balance is unattainable in time, for perfect balance means no movement. The goal is absolute stillness.



DIA-GON-AL = Through GOnaD to GOD. The Naga-Snake is the phallic god in time. "Time is the moving image (∩) of Eternity (∞).

Vav is the kinetic Yod. The line is the point propagated. All form is point projection. The points are impactions of infinity and are equally distributed through infinite space, which is void, which is potential form. The Sonoriferous Aether (Akasha) is the Shakti or cosmic power in alternate compression/decompression. Sound is the form-principle of Reality.

PLAN: LAY OUT THE WORK components and put them in hierarchical order. Time spent planning saves time in work. Use geometry.

Concentrate: focus; do not scatter energy.

Take breaks: do not work in one position or on one subject too long. Stretch, walk.

No clutter: have trays. Immediate action; low priority; pending; reading material. Only immediate action tray should be on desk; others out of sight.

Do not be a perfectionist: aim to excel, but do not destroy for failure in little things. Have courage to say No: tactfully decline whatever does not lead to the goal(s).

Do not procrastinate: Change Now. Do not do too much too quickly. Do the one thing needed. Take what has been put off and do it.

Use radical surgery: cut out activities that bore, sap energy, and do not attain real goals.

Delegate: educate potential workers to take over; then give them full authority over routine processes. This frees one for more important decision-making.

Do not be work-mad: remember family, friends, play time, holidays; manage time.

Be Here-Now: The past is only on records; the future is non-existent. Here and Now is the only time of action.

A plan is a rational statement of what is possible and profitable to do. Often a geometrical diagram can be used to simplify and record it. This is the function of a yantra or mandala, to hold in mind the possibilities of action and show the most economic way of realising them.

Concentration is a centring process in which one focuses attention on the essential of a problem to be solved, or a goal to be achieved. A symbol set up in the visual or mental field aids retention of the purpose.

Breaks are needed to allow energies to circulate in the organism. If one position is physically held too long, the body suffers, health deteriorates, concentration fails, because impeded circulation means anoxia. Move, change position, stand up, walk, etc, then return to work refreshed.

Clutter of papers, unanswered letters, etc., wastes energy, scatters the mind, impedes concentration, lowers efficiency.

Perfectionism is excessive insistence on faultlessness. Accept minor errors and aim to correct them, without niggling.

"No," must be said tactfully to whatever does not lead to the attainment of the defined goal, or to the solution of a problem.

Procrastination creates clutter, wastes energy and time. The unattended-to problem irritates the mind. Every matter attended to releases energy for use elsewhere.

Cut out whatever uses energy unprofitably. The unprofitable activity diverts energy from useful things, bores the mind, tires the body.

Delegation of routine jobs to trained persons releases one for higher activities and for discovery of more efficient modes of doing what is to be done.

Excessive continuous work makes relational living with others very difficult, and routinises one's mind and body activities. One becomes a machine, unconscious of humanity, friends, etc.

Here-nowness is the essential of good concentration and efficient action.

THE EGO, UNDERSTOOD AS OF empirical origin, has no understanding of non-ego. Empirical ego is built of sense stimuli and protoplasmic responses. By deliberate refusal to accept untruth about oneself, one may be released from ego-identification.

Ego-anger is the result of impedances of ego-energies modes of action. This anger generates a heat which results from the conflict between contradictory energy-patterns. As anger reduces, its heat reduces. ('Work is heat and heat is work.') But there is another kind of heat, the heat of the non-ego true Self. This heat does not vary with the ego's increase or decrease of anger. It is the heat of the true Self, a heat that is the true Self's working. The true Self is a working energy-field which inter-functions with all other true Selves, formlessly sharing its heat with them. ('Formlessly' here means 'not formally limited or restricted'.)

A true Self is a heat field, or working energy-field. This field precipitates, condenses, or secretes the empirical ego in the physical protoplasm under the impact of external stimuli and ancestral protoplasmic records of these.

Every impact of a stimulus upon the protoplasmic sensorium makes a sound, heard by the egoic being as of some degree of loudness, but immediately easily assimilable by the true Self. The whole field of the true Selves is a field of energy intensely and joyously delightful. But this delight is shut off as soon as the empirical ego thinks, because the energy-field of the true Self is too fast for thought. This field generates all that is, yet is deeply tranquil. In itself it is a deep blackness profoundly simple, beyond ego-awareness. This darkness is the essence of darkness and the essence of life, the ultimate life unknown to the ego.

The body-darkness differs from the darkness of the essence of life, and may be opened by words of Grace. These words are a call, usually not heard by the ego, but if they are heard and heeded one may be drawn into a company of true Selves.

The qualities of the true light generated by the darkness are conceptual essences, which are the shimmering light. Out of the darkness sounds a 'Fiat Lux'. Then there is dancing for joy by the sons of light.

There must be a definitive act of will: "Choose ye this day whom ye shall serve". One must listen for the call, or return to the old sterile ways of knowing. To avoid

falling back one must remember the sensation of the Light and continually restate it. Then one joins the sons of light before the throne in free joyous inter-functioning. The sons of light do quickly what they have to do, continuously praising the light. If the ego heart hears of this it becomes flooded with envy.

Every cell in the body has a unique conceptual essence; all co-operating to hold the body in being. The body lives from inside out. The light-field is within as well as outside the body, and makes the body warm. Every cell is filled with activity. The forms have no definitive edges. The edges quiver and move, the whole body moving in all its constituent energies. Life vibrates. The whole body is in continuous activity, because it is an energy-pattern and energy cannot do nothing, and is a conceptual essence structure with all the essences balanced in dynamic oppositions, contrasting and complementing.

By a process of warming up one may become prepared to see forms as they truly are without becoming confused or made 'insane'. The empirical ego cannot stand the true vision of these vibrating dynamic forms. One must learn progressively to eliminate self-deception in order to become able to see things as they are in their continual vibratory motion.

Each Son of Light waits upon the Deep Blackness, and is prepared to activate himself uniquely and non-egoically. Each Son of Light is committed to do only his own thing, uniquely and affirmatively. A Son of Light is defined in function by his unique self-committal, and is a unique conceptual essence devoted to his unique functions. A conceptual essence in its uniqueness is very powerful. (Hence the need for great care in administering high potency homoeopathic remedies, and in diagnosis.) At lower levels of physicality it is adulterated with other energies and so veiled or masked by them and reduced in effectiveness. The role of each Son of Light is chosen in the Deep Darkness.

The Deep Darkness is absolute silence, absolute power, capable of all things, infinite actuality hidden in potentiality until self-expressed. It is absolutely undefined, yet contains all and is able to activate all. In this Deep Darkness is the secret of absolutely free decision, for there is here no formal or other conditioning factor. Here is the source of all role-choosing of the Sons of Light.

GOD IS SPIRIT. There is nothing else. The first liar pretended dualism a truth, and so was the father of separativity. All those who live under his concept are lost souls.

But the Truth is that God is a spirit having no separation in Him. Thus manifestation, of whatever quality, is spirit; for there is nothing other. Therefore 'matter' is spirit; my 'physical body' is spirit. I am not a spirit ensouled in a non-spirit body. Body is spirit. Therefore miracle is possible, for to spirit all things are possible, for spirit is immediate creativity, power to change.

What, then, is inertia, the resister of change? It is spirit set upon a chosen course and determined not to change. It is the prodigal son, in his down-going to living with pigs and eating husks, persisting in obstinacy and eating externals. But the kingdom of heaven is within. The prodigal son has only to see that he has sinned, that he has moved against his awareness of his non-separativity; then he can turn round and return to the power-consciousness that is eternally His Father. And this Heavenly Father, the non-separativity power of his being, shall rejoice with him.

This is the end of the Ecclesia Para Hexon part of the MS

PART TWO

This is the beginning of the final bound manuscript of 'Pot Corpse'.

AT MY AGE, 66, I must have something to say to other human beings, something useful, helpful, towards better living. Why must I? because it is impossible to live so long without learning something, even for the slowest, dullest wit, the "veriest fool".

Well, then, what have I learned? what have I to say? Firstly, I have to say that without language, written, spoken or gestured, I would not be able to communicate anything I have learned. Without language of some kind, whatever had befallen me in the past would have been undefined, unrecorded, unmeditated, incommunicable. Therefore I thank language and the forces of evolution which have precipitated it into existence for whatever clarity of mind I may possess. Salutations to language!

What is language? Quite simply, it is linkage, the joining of experience-element to experience element, of idea to idea, feeling to feeling, deed to deed, event to event, relation to relation, or any permutation of these, or of their implications. Language is linkage between persons, and between any parts or functions of any single person. In its fullest sense language as linkage is total reality, Logos in its concreteness, Cosmic Pleroma, simultaneity of infinite possibility self-actualised, jijimuge.

Language being such, if I use it at all, it is well for me to be as aware as possible of what I am trying to say, and to say it as simply, as near monosyllabically as possible. Ideally I would say what I have to say in words of one syllable, or in single element symbols like letters of the alphabet, or like Chinese ideographs, or like primitive pictographs. Personally, I would like to use simple signs, dots, lines, triangle, squares, pentagons, etc. But then I would have to explain their significance in words of the conventional kind, so I will content myself, and you, with the usual civilised mode of linguistic communication.

Language is linkage. But things *absolutely* different in every way could not link together. For linkage there must be some similarity of basic substance in the elements to be linked. Substance" means "what stands underneath differences". 'Absolute substance' means, "What stands underneath all differences whatever." Such substance is not any particularised 'matter' of 19th century atomism.

BEYOND ALL SEPARATIVE IDEATION is the pre-analytic wholeness of the Will. Hence the need to conquer serial mentation in order to be able to restate one's original purity, which is one's will in its singleness.

ENERGY CANNOT DO NOTHING. By definition it is an affirmation of work. But *all* phenomena are workings of energy, and one of the phenomena we see in the world is 'rest' or 'stillness'. What is 'rest'? As energy cannot do nothing, the phenomenon of "rest" must be a balance of opposing energies. The energy which might move in *any* direction, moves in contrary directions simultaneously, north, south, east, west, up and down. This six-directional motion in its simultaneity is

‘rest’. When one force exactly opposes another, there is stillness. Stillness, or rest, is thus a highly dynamic state of self-contradicting energy, a balance of opposing forces.

Another mode of energy behaviour that might appear to be in a state of ‘rest’ is that of rotation around a centre. Here the speed of the rotation might be so fast as to be undetectable to the ordinary sense-organs, and so give rise to the phenomenon of an ‘object’, a ‘located’ sphere of energy with the appearance of ‘entity’ or ‘being’.

As all apparent motion is but an intension of primal will (an intention of the original infinite sentient power field), motion is but *a shift* of consciousness from one zone of itself to another. In the focusing of the will is the bringing-into-being of that which is perceived. The phenomenon is nothing but the will-to-be-something, the intent to grasp a content of consciousness which is not ‘there’ until the grasp is made. Thus cosmos is a "conception", a grasping of itself by the Absolute Sentient Power.

A SIMPLE LIFE-FORM, THE MONO-CELL, in order to maintain its being must respond to each stimulus (energy input) from outside by a balancing reaction. If this balancing reaction does not occur, the mono-cell may be destroyed by the stimulus energy. On the basis of this primary balancing reaction to stimuli are built up all the complicated response-systems that we see in the innumerable living beings in the world; the plants with their large variety of adaptations to their environment and to other creatures in it, the animals with the various techniques of deceiving each other with camouflage, protective colouring, mimicry of other forms, mankind with his incessant misrepresentation to his fellows and to others. It is clear that that primary self-balancing reaction of the mono-cell is the type of all later responses of so-called ‘higher’ beings, who are ‘higher’ only in the sense that the ways of self-balancing are more complex than those "lower" down the ladder of life forms.

Expect nothing from mankind but a self-balancing re-action to stimuli received. The very being and existence of the lowest life-forms depend upon this, and the situation is not essentially different for the higher forms. Occasionally the reaction may appear to break the rule of self-balancing, as in the suicide, or in the person who chooses breakdown as an escape device in a difficult situation, but this needs deeper consideration, and, anyhow, there are so few such cases that, for practical reasons, they may be ignored in studying the principle.

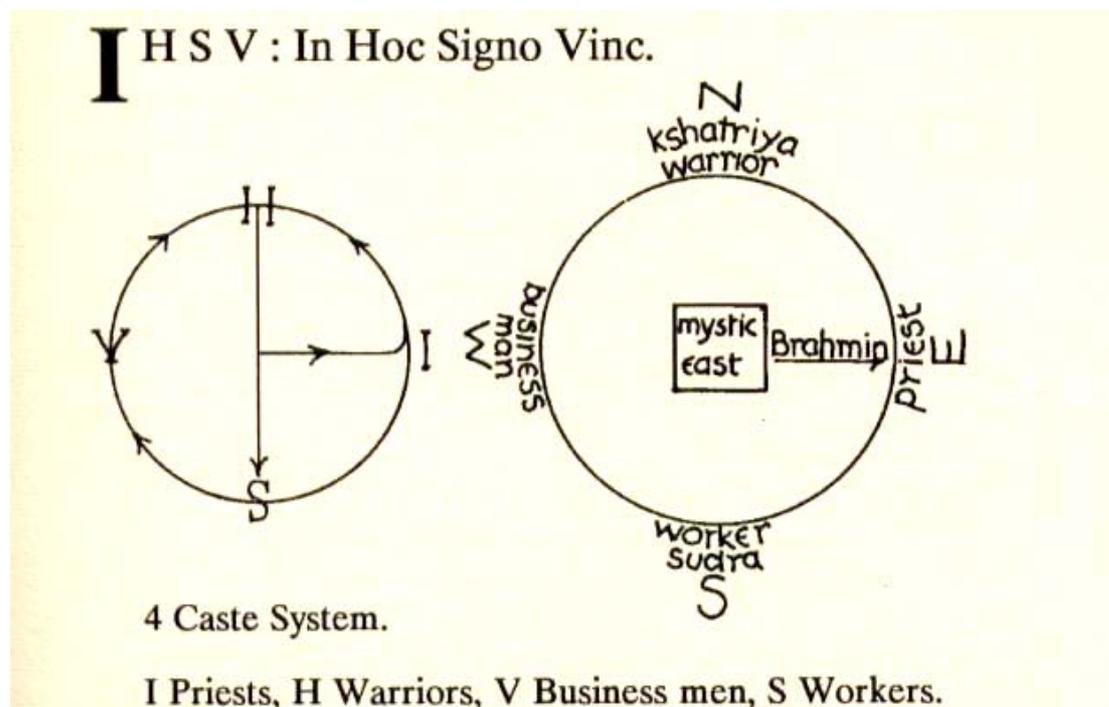
20,000 mental breakdowns per annum is not a large number in, say, 60,000,000. Suicides either expect (if religious believers in post mortem survival of the soul) to, “Go to a better world,” or (if non-believers in postmortem soul survival) to at least, “End it all”, (meaning the, to them, intolerable self-balancing game).

In view of this self-balancing game, if one wishes to ‘trust’ anyone, one had better start with one's own self, one had better learn the rules of self-balancing and self-maintenance, and then train oneself to obey them, and in the process not at any point to deceive oneself about the nature and purpose of one's own responses to ‘living in the world’.

One is absolutely to cut out any desire to rely on any external being's integrity and 'reliability', and, without sadness for the loss of companionship occasioned by giving up such reliance, get on with the process of becoming, if possible, totally self-reliant, an incarnation of 'truth-to-oneself', perhaps the only example of such a being in the world, unless we accept Jesus Christ as a forerunner of the realisation of such a possibility.

WANT IN ANIMALS is purely instinctive, and absolute in rulership. In human beings, when exposed, it claims for itself an incapacity for *a priori* thinking, and attacks the exposer. Hence the murder of the great prophets, and the crucifixion of Christ.

PRALAYA, MAXIMUM ENTROPY, most equilibrated state of cosmic energy, after 'resting', is disturbed by a *sudden* impulse, a 'southpole' judgement that something must be done. This impulse arises from memory of something once done before "worth doing" again, or from the sense of incompleteness of some action once started and not brought to a proper term of significance, or from the remembering of the aim to become 'whole' i.e. totally integrated in all one's action-possibilities. The essence of the *sudden* is that it springs from a sense of 'unfinished business', that there is 'something more' to be got out of an action-pattern than has so far been gained.



Any human society has, either explicitly or implicitly, these four castes. There must be workers, distributors of the results of work, defenders of the commune, and indicators of ultimate results of orientations.

The priests are in principle concerned with eternal survival or ultimate results, and so have the duty of reminding the other three castes of the final results of their activities.

CERTAIN KINDS OF ACTION (making particular noises, gestures, etc.) can trigger ancestral and cosmic responses, and so give rise to specific information from within the ASP and in one's own being.

INITIATE AS DIVINE. Realm of creative initiation wherein free will operates and sets new directions.

I COMPREHEND AS HUMAN. Realm of pattern comprehension and form-relationships.

IMOVE AS ANIMAL. Realm of mobile form reacting to stimuli.

I GROW AS VEGETABLE. Realm of changing form, cyclic birth/death/birth.

I EXIST AS MINERAL. Realm of inertia and maintenance of form-substance.

The mineral just is; the vegetable grows and transforms itself; the animal moves in response to pleasure-pain stimuli; the human comprehends the wholeness of patterns of is-ness, transformation and reactive movement; the divine initiates new directions with awareness of its responsibility for the end results of its initiative.

THE OTHERNESS OF THE ABSOLUTE (or of God) is not that of the otherness of relative beings (or of creatures). Thus the attitude of a relative being (e.g. man) towards God (or towards the Absolute) cannot be the same. To, 'love God', and to, "love one's neighbour as oneself," are not on the same level.

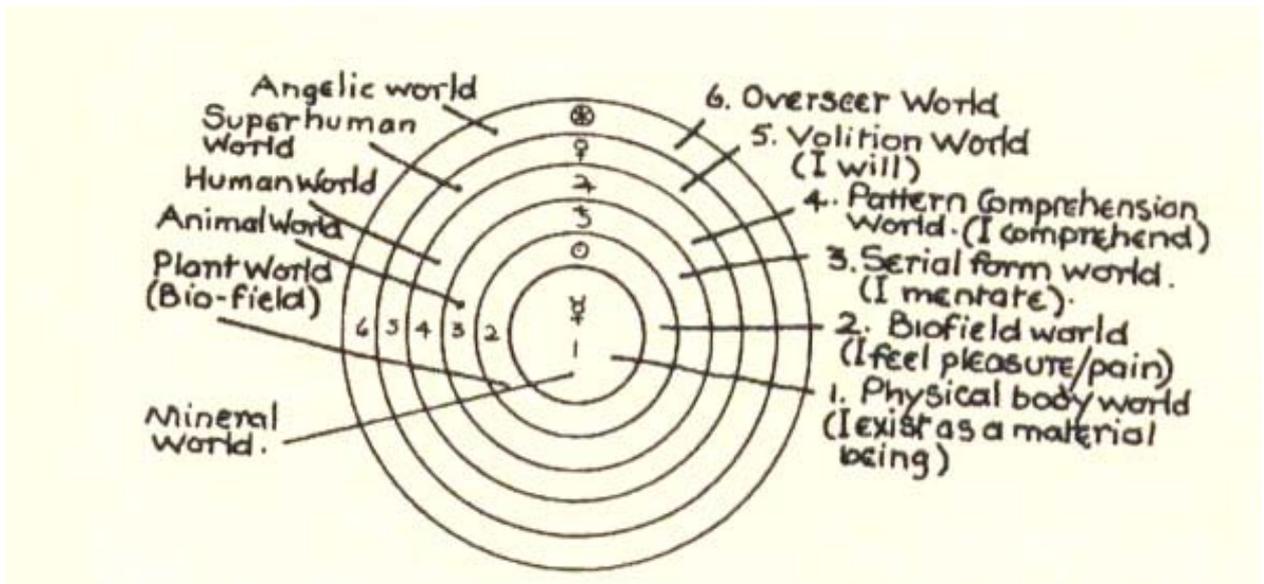
IF THERE WERE ANY UNIQUE OPTIMA, we engineers (and politicians also) would be out of work. A unique optimum in any field of action or theory would mean

an absolute superiority of this form over all others, and so a denial of individuality values on any egalitarian basis.

But although for mankind there may be no attainable unique optimum, there is still the position of God (Final Supreme Unity of Sentient Power) as *the* only unique optimum.

THE DENSE ATMOSPHERE of the Earth obscured the sun, but left the moon able to influence the water-bound life in protoplasm.

ALL 'SUPERIOR' SPHERES permeate 'inferior' spheres and direct their life-responses



Thus 6 permeates 5,4,3,2 and 1; 5 permeates 4,3,2 and 1; 4 permeates 3,2 and 1; 3 permeates 2 and 1; 2 permeates 1; 1 knows only itself, and so represents the greatest degree of existent isolation, encapsulation, and deprivation of higher powers.

By focusing consciousness at any level, one gains the information and power available at that level. Level 6 has catalytic power over all lower levels. Level 5 has volitional power over all lower levels. Level 4 has comprehensive power over all lower levels. Level 3 has serial mentation power over all lower levels. Level 2 has bio-magnetic power over level 1.

Level 1 (gross physical body) provides a relatively stable reference body for all higher levels. Level 2 has no more stability than that of like or dislike. Level 3 has no more stability than that attainable by serial mentation. Level 4 has the stability of

patterned comprehension. Level **5** has the stability of Here-now initiative. Level **6** has the stability of the overseer.

DIALECTIC OF (1) Eternity, (2) Time, and (3) the relation between Time and Eternity.

Eternity dialectic is that of love, stretched under tension. Between Saturn and Jupiter is a moment of rest. Jupiter is expansion, Saturn is contraction. The Eternal acts naturally (according to its nature) immediately and all at once. Conscious non-choice to accept eternity's gift to one's being. Unconscious choice has no clarity.

Time dialectic is serial, invented by the priest-king to control the loose energies of people by ideas of 'good' and 'evil', and the necessity for choice. This makes people rush towards the 'good' (for reward) and away from the 'evil' (from fear of pain). It is justified for the time being. 'Bad' choices make the ego squirm and thus makes records that serve as the foundation stone on which to build one's 'character' or 'face'. Each choice consciously accepted and affirmed builds structure into the 'face'. There is no escape. Every bad choice makes the ego squirm and this screws structure into the 'face'.

The relational dialectic between Eternity and Time. Time is the 'beloved Son' in whom the Eternal Father is 'well pleased'. The Father is massaged by the Son, the Son does the will of the Father. Here is, "The love that passes that of women".

ADAM ASKED FOR THE SPLIT, by requiring help and being dissatisfied with the animals offered him. Dissatisfied with his wholeness, he was opened and Eve removed. She, furious, never forgave him. If men knew this, they would be terrified of women; and are. Women let their men pay the price of the split, but are hardly aware that they are dragged along with him, and also pay.

THE UTTER IMPOTENCE of the creature in the presence of God is that of a wave identified only with itself in the presence of the ocean.

THE INTELLECT IS A CREATION of the will to clear knowledge, this of the will to *control* what is known, this of the will to *free* oneself from the known in order to be able to *create* new worlds. Intellect = will to know. Knowledge = key to control. Control = ability to free oneself. Freedom = the condition for new creations.

Intellect; knowledge; control; freedom; new creations.

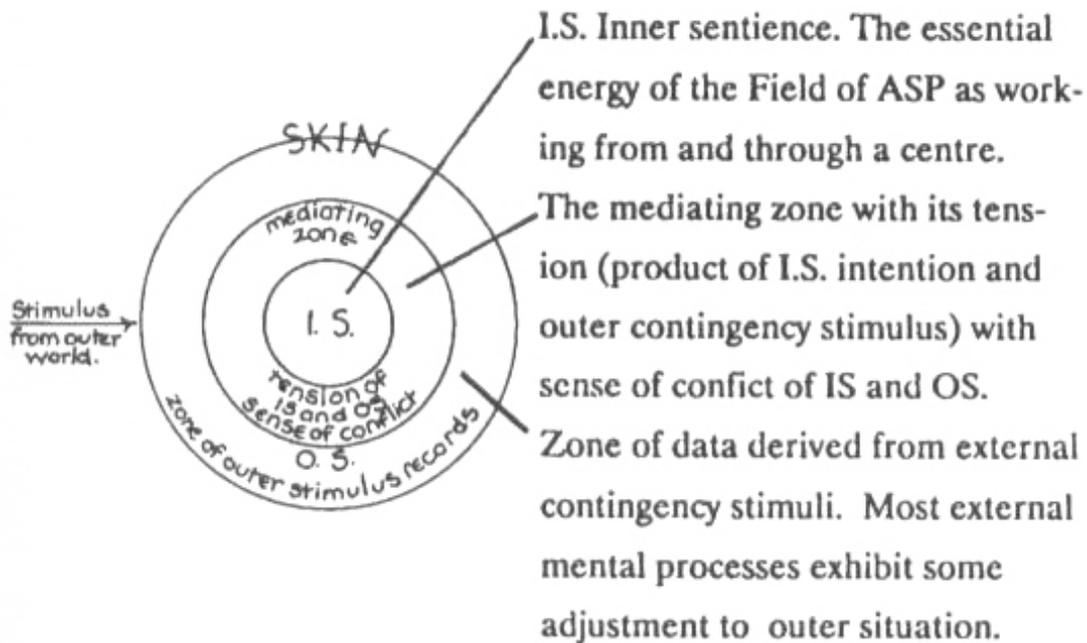
Is there any end to this process? When one has reached the truth that all is *Will*, that will wills Intellect = knowledge = control = freedom = new creativity; need one know more? Can we not simply engage in new creativity without further search for knowledge? Does not the will, in the mere act of creating a new thing, create a knowledge unit also new? Does it need to study this new thing? Or has it studied it already in the act of creating it? Does it need to re-study its own work in order to make this work the will's own by an act of reflexion in which the will makes itself recognitive of its own act, in order to know it to be such?

Does it 'matter' if the will, having newly created something, does not make this act of retro-cognitive reflexion upon its creation? If this retro-cognitive act of reflexion is not made by the will, is it as in the day of the Edomitish Kings? Must then everything vanish as fast as created, unheld, unsealed by the will to self-retro-cognition of its own acts? Does it not *matter*? No. It does *not*. *Matter* is then what it does *not*. But only a convinced materialist will complain.

To be *matter* is to be important (in-ported, carrying inwards towards a centre). What is not "material" to the purpose is exported (carried out). Matter is the inner term of impression of the infinite field of sentient power, the S.P. that wills to impress itself with its own forms of actualisation possibilities. Each impressed point then views other impressed points as 'beings' to whom it can make expressions in order to *impress* these points with the cleverness of its own expressions. The process is self-multiplying, self-encircling, from the whole view of the Absolute Sentient Power.

FEAR GENERATES CLARITY. Clarity gives power over those who are still in unclarity. Power exercised finds out that the job of imposing 'oughts' on others is endless and profitless. This gives rise to tiredness, the desire to give up life. Here only the *will* can give persistence.

Fear stimulates analysis of the situation that inspires fear. From analysis arises knowledge of the form-contents of the situation. By seeing the possible ways of manipulation, clarity arises. From clarity comes 'authority' and the application by the unclear of questions which the person of clarity is required to answer. From this comes power to dictate to those who apply for advice. From this comes recognition of the endlessness of advising. From this comes tiredness with the whole process, and from this comes readiness to die.



THE TENSION GENERATED BY I.S. spontaneous expressions and "order" from the outer situation (source of outer moral imperatives) gives a sense of self-in-anxiety, the background condition of the consciousness of the ego-in- the-world.

WE SEE ONLY WHAT WE KNOW, says Goethe. The concept as a 'tuning device' for the organs of perception. What we see when we look at an object depends chiefly on our assumptions. A mind is furnished basically by the period of history in which it is born. We can paint only what our mind allows our eyes to see. A 19th Century mind could not see the split atom of the 20th Century.

THE FIRST DISCOVERY: *that there are things worth discovering.* (Sir George Thompson). Could a congenitally blind man say that there are things worth seeing? "To make gold, a little gold is needed."

TO FIND A PEARL TO BE SUCH, one must already know what is a pearl. To know that it is a pearl that we seek is to have a pearl somewhere already inside us.

PURE REASON NEEDS INFORMATION on which to work, for it merely compares what is given to it.

NATURE TO THE ELIZABETHANS was seen as *maxima in minimis* ; greatest in least. This is the Hermetic axiom, “As above, so below.”

I KNOW NOTHING but the modalities of God. All phenomena are such modalities. God is the Ultimate Causal Infinite Field of Sentient Power.

MOTION IS OF THREE KINDS: translation, rotation, and oscillation. Translation (\rightarrow) corresponds with Will, initiative, force. Rotation () corresponds with Form, the circumscribed Oscillation () corresponds with the balancing of \rightarrow and  . \rightarrow alone makes nothing.  alone exists but shows no change.  shows something changing. It is  . \rightarrow is the Father,  the Son, and  the Holy Ghost.

VOCARE EST INVOCARE. To voice is to cause that signified by the word to enter consciousness and to bring with it whatever of form or feeling-tone is associated with it. The word is all-powerful.

FEAR OF ALONENESS. Fear of not-knowingness. The fear of the isolated and nescient ego. These are the basics that keep men in subjection. In the desert at night, one meets both. In the ritual burials of initiation the candidate for initiation meets both in his anticipatory death. Here one finds how much of self-control and self-knowingness one actually possesses. The cure is to be able to stand alone, in full self-knowledge. This is to be man and God, the paradoxical finite-Infinity, temporal-eternity, incarnate-discarnate, matter-spirit, the non-dual polarisation of the incomprehensible ultimate.

SIGNALS. THREE PHASES of development. (1) the sense organ stimulus; (2) language, built with words; (3) the symbol. The sense-organ stimulus gives the gross, physically identified sentence a form to which a reaction is required or not.

Language substitutes words for sense-organ stimuli. Symbol allows transcendence of both present sense-organ stimulus and of the established referential value of words, with 'value' here meaning 'indicator-power'. Symbols enrich our conception of the real. They allow us to make an absolute beginning, a fresh start freed from all earlier starts. They extend infinitely man's potentialities of thought, aesthetic appreciation and action.

THE FOOD-TUBE IS VERY ANCIENT. It is the, "Worm that dieth not". Compared with it the brain is a recent evolute and the neo-cortex a mere babe. The brain's capacity for recording experiential data derives from the food-tube's memory capacity. The food-tube's memory has in it data from millions of years ago. Protoplasm is the perfect recording medium. Thus the food-tube is very intelligent (= very able to read the records of its past experiences, actions and results). Tuning in to one's food-tube information places innumerable data at one's disposal. Compared to this the brain's information is very incomplete.

PHEROMONES ARE SUBSTANCES emanated by the body in small amounts. They may act without a being's conscious awareness as chemical stimuli, as hormones act within the body. Pheromones are ECMs (external chemical messengers) which might influence body-processes of other beings. Carried on the air they may stimulate body-reactions of recipients without conscious awareness. Very sensitive persons may be able by means of these to "nose" out information usually missed by ordinary persons. A dog may gain 500 times more information than a human by nose sensitivity. Emotive states may emanate chemical correspondents and so convey information of one's inner condition or processes. Persons in a 'good mood' smell nicer than those in a bad mood. Each sense may be able to receive stimuli proper to itself ordinarily not used. All senses were originally one.

THE FRAGRANCE OF A FLOWER travels with the wind, but the odour of sanctity travels against the wind. (Indian proverb.) Olfactory mating stimuli may summon moths for many miles around.

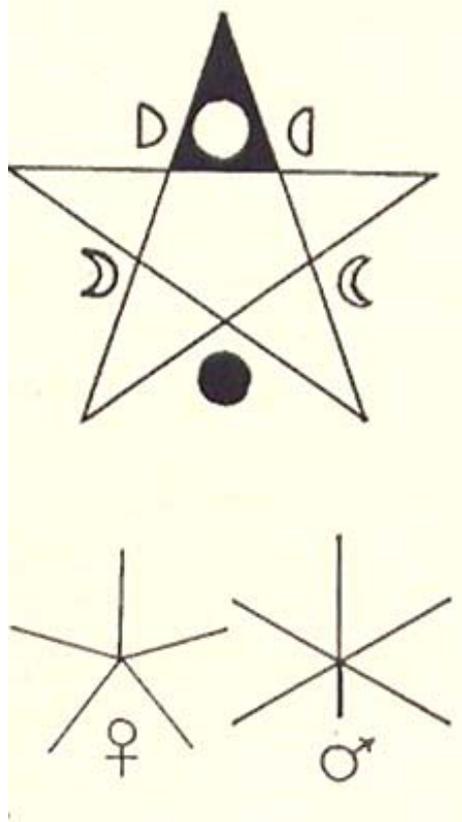
TANTRISTS USE DIFFERENT PERFUMES for the different parts of the the body in the body-language taught in the temples and used in the ceremonial sex-union (Maithuna).

Hands	Jasmine
Cheeks & Breasts	Patchouli
Hair	Spikenard
Vulva	Musk
Thighs	Sandalwood
Feet	Saffron

Each part of the body has its own meaning, function and symbology with the Cosmic Body of God. After the sacred Maithuna follows a reverie in which the stimulated organism may more easily give up its secrets. Dormant energies so aroused are dedicated to ritual meditation and yoga. Especially potent in this work is Maithuna with Dakini (the Red Goddess) the muse or inspiratrix. (The inhibitions against intercourse during menstruation, if broken, may release suppressed information of the ancestors ordinarily unattainable.) During post-Maithuna reveries one may consult one's inner oracle and receive replies of great value and illuminative effect.

The prime mentruum of magical energy is the red-substance of the female source, the Scarlet Woman, Dakini, (the Red Goddess), Kali, who if loved appropriately reveals beauty ordinarily hidden. At her period a woman's womb (the Holy Grail) is full of special energy (Kalas) which by Maithuna can become visionary experience. **U** and **T** secretions are alchemical substances which when combined initiate transformations.

MASCULINE CONSCIOUSNESS develops by testing itself on female realities. The rubric of woman's noble sovereignty and courage is seen in her lunar sacrifice. For five days the menstruum flows. Hence the pentacle is feminine as the Star of David is masculine (the 6th point determining the male) hence as sixth letter. The penis is a developed clitoris, a sign of projection and aggression in place of in-drawing and passivity. The rise of male over female and the overthrow of matriarchy is the outcome of increase of extension-tumescence and the sealing of the vulva.



The Pentagram symbol is used by magicians for contacting and controlling trans-mundane forces or entities.



*Live, Primrose
then, and thrive*

*With thy true
number five;*

*And women, whom
this flower doth
represent,*

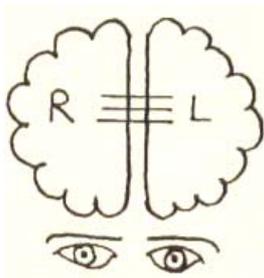
*With this mys-
terious number be
content.*

The Primrose by John Donne

Witchcraft is the menstrual cycle as subjectively experienced. By understanding their cycle women can develop their proper powers.

Weiberbunde (women's associations) have existed since menstruation first appeared, e.g. the Bacchanalia and Thesmophoria. Girls at first menstruation were initiated by older women. Dreams of first menstrual period were important. Menstrual blood was used in divination. A guardian spirit was gained.

Women are more suggestible than men, more open to possession by alien or unconscious forces, more sensitive to stimuli. The "Malleus Maleficarum" says: "All witchcraft comes from carnal lust, which in women is insatiable." (v. Prov XXX). Witchcraft is woman craft.



TWO HALVES of the brain, connected by nerve cable. Left half is good at verbal serial analysis etc. Right half is good at holistic comprehension. By practice one may use either side at will.

MANKIND IS SO PROLIFIC *that space occupancy may be dictated by this fact and compel outer space exploration and put mankind everywhere on space stations throughout the world of the planets and stars. [But there are planes of being beyond the physical yet to be investigated, spheres of non-gross reality created by acts of volitional beings who have never yet themselves incarnated at gross material level].*

SACRIFICE is the Law of Being. Recognise this.

UNITY is the aim of sacrifice.

TRINITY is the key to Unity. (co-ordination, of cognition, affection and conation.)

OBEDIENCE to the rules laid down by the Mark Man, Jesus Christ, is the key to Trinity.

THE 'OUTER' WORLD of the empirical scientist is no more complex than the 'inner' world of the introvert meditationist. Both are to be explored. One is an introjection, the other an extrojection of the One. One is 'male'-type, the other is 'female'-type.

MAN COUNTS; *human* counts the hierarchical differences of things; *divine* sees the ultimate results of actions. Man is appetite negated by fear (reason). Human is aware of the relative powers of each thing in its inter-function with others. Divine sees the final results to the cosmic being of any action performed in time or eternity.

THE GEORGE CROSS gives M at centre with CHRW in the vertical and KLNO in the horizontal. Consciousness of hierarchy (CH) indicates the possibility of conflict or war (WR). Control of the stimulus (KL) gives reflexivity of intelligence (ON).

1. A	2. B	3. C	4. D	5. E
6. F	7. G	8. H	9. I	10. J
11. K	12. L	13. M	14. N	15. O
16. P	17. Q	18. R	19. S	20. T
21. U	22. V	23. W	24. X	25. Y

In the quadrant ABFG is the absolute Alpha-Alef (the ox that bears the burden it imposes upon itself). This is the burden of Being and fertilising the earth or gross material substance.

The Quadrant DEIJ gives the analytic division of the life principle by the positing of the individual affirmation.

The Quadrant STXY gives the self-crucifixion on the assent to the assent to the conflict of 'I's.

The Quadrant PQUV gives the positing of polarities for power development.

The opposition AG is that between the Infinite free spirit and finite.
The opposition BF is that between being and drive force.

The opposition DJ is that between analytic division and whole affirmation.

The opposition EI is that between life force infinite and the finite individuality.

The opposition PV is that between the posited unit and its developmental possibilities.

The opposition QU is that between polarity and unific drive.

The opposition SY is that between separation from and assent to.

The opposition TX is that between the crucified fixed forces and the dynamic conflicting forces.

The opposition AY is that between Absolute Self Acceptance and relative assent.

The opposition EU is that between the Infinite Life Field and the particularised drive.

The opposition GS is that between gross compaction and escaping issuance of essence.

The opposition IQ is that between individuality unity and polarity division.

The opposition CW is that between consciousness and volitional self-contradiction.

The opposition HR is that between hierarchical power and disruptive energy.

The opposition KO is that between control and allowance.

The opposition LN is that between stimulation to action and negation of action.

M is the centrality of substance required as reference point for the stabilisation of the Life force-field and the individuated drive power and for the absolute and relative acceptance-assent, and for consciousness of developmental opposition and control of situation.

1. A	2. B	3. C	4. D	5. E
6. F	7. G	8. H	9. I	10. J
11. K	12. L	13. M	14. N	15. O
16. P	17. Q	18. R	19. S	20. T
21. U	22. V	23. W	24. X	25. Y

A+B=C.

VERTICAL (spirit power). C - S or

K, loose or bind.

H - hierarchy based on loose or bind.

M - substantialisation of H grounded, revealing spirit-form.

R - vibration-discrimination

W - VV () phallopoleemics. (W=male as 0= female)

HORIZONTAL - matter bound

K - lock, inhibit, impede.

L - bind and stimulate, conjoin, link.

M - continuum of substance, hiding spirit, silence.

N - negation by relative motion, continuity of motion.

0 - void, nothingness, epoche, "no-mind".

N, in establishing the relative, hides the absolute. Relative intelligence, Nous.

O. Comprehension occurs when epoche is perfected and the naive view of an external objective world is absolutely abandoned. Difficulty exists when one does two things: believes in oneself as an objective observer, and believes in an external objective world perceived by the observer. 0, sinister side extreme, is the very centre of hiddenness, occult power, pure voidity at the centre of being; void because motion cannot attain "dead" centre. N surrounds the 0: relative motion intelligence (N) touches 0, the void, and so is nearest to the void substance (No-mind).

N mediates between the 0 (void) and M (substance). Fear of 0 leads to externalisation in M. Identification with M isolates the being.

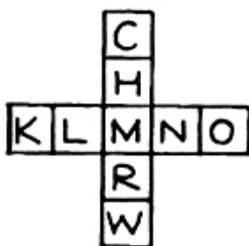
L stimulates and binds or links. L binds to M (substance) and so exposes one to material stimuli. L stands between M and K.

K is the Keeper, the limiter of one's being (outermost dexter), the demarker from other beings.

M (substantial being) has inside (sinister) N (relative intelligence, Nous) and inside the NO, pure voidity (0). M inhibits, is silent and substantial. Substance (a) hides, and (b) reveals, acts as a cover for form but also as a revealer or manifester of form.

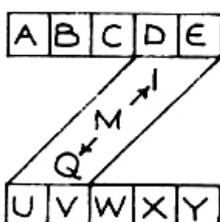
L stands between M and K. As on the dexter side it conveys stimuli from K (outer skin) to M (inner substance).

L and N are thus mediators: N between M and 0 (substance and void) and L between K (skin surface stimuli) and M (recipient substance).



The cross thus shows the relation between the spiritual (vertical) and the material (horizontal). The closure (C) allows the setting up of the hierarchy (H) in the substance (M), which gives rulership (R) over the conative-drive. The KL is the closed linkage of matter and its negating power (NO).

To move inwards in meditation is to encounter a force which tends to throw out the searching ego-consciousness. This force is felt as the periphery of the void (0) where the relative motion (N) meets it. Relative motion (N), intelligence (Nous) cannot penetrate the non-relativity of the Void (0).



The, "Whoreson Z," the 'unnecessary letter'. Absolute being looses and binds and divides the field. IMQ: I am polarised. The substance (M) polarises towards ego (I) and towards sexual relationships demanding non-ego. Drive to develop through phallopolemic conflict affirmation.

THROUGH PAIN AND DISSATISFACTION God reclaims Himself into His freedom. For man freedom is attainable only at the point of total self-refutation of his ego-drives, at which point he falls into the realisation that either he will suffer eternally this self-refutation and self-frustration, or he will take the only way out; the giving up of self-hood to the purpose of God.

THE PAIN EXPERIENCED BY GOD is the refusal of the energy which He compresses by His creative intent. This pain awakens the energy to self-awareness, and so constitutes it as an Eye and Ego. God affirms this creational pain because it is the only means of creating the observing Ego-Eye without which no manifestation of spiritual activity could be observed.

‘Observation’ is the serving of an object by consciousness and will. Without such serving, no object could exist to be observed. The purpose of such service is the enjoyment of the play of patterned energies.

Each energy-pattern has its own correspondent ideational state and emotive-charge configuration, which constitutes its characteristic enjoyment pattern.

When viewed as occasions for investigation, even so-called painful situations may be examined with enjoyment.

GOD (7): THE ORIGINAL CREATOR of all beings, whose process is one of involution in the reverse order of the number of the stages from 6 to 1.

6. DEDICATION: to the attainment of reflexive self-consciousness and to whatever furthers this attainment, whether or not it requires the overthrow of the totality of past knowledge, the transcendence of mercy, the cessation of man's counting processes, the abandonment of packcooperation and the renunciation of snakeseparative sensuality.

5. TOTAL KNOWLEDGE: result of mercyrelease from limitations of man, dog and snake, which limitations result from closure of senses, common sense and reason upon themselves.

4. MERCY: release from all counting processes of man, all wrongly based cooperation of dogs, all sensual slavery of snakes.

3. MAN: Counting and keeping of records of behaviour patterns of fellow men, dogs and snakes in order to gain ascendance wherever possible.

2. DOG: Cooperation of pack to bring down prey too large for individual dog alone. Yet still not freed from selfishness, for when the prey has been brought down, each dog fights the other for the best meat.

1. SNAKE: Separative self-sensuality. Pure selfishness. Blind to everything that does not further sensual pleasure or reduce pain.

SACRIFICE MEANS that the continuum of A.S.P., the only 'Real', has nothing to eat but itself, that in the process of this self-eating it is possible for it to constitute itself as a unity of being, that this unity is a thought-felt-willed Trinity (space-time-power), the trine relation of form evaluation-power, which must become reflexively self-conscious in order to attain to Self-Being and to maintain it.

'Unity' is not homogenous sameness, as of a hypothetically perfect modeling clay, but an affirmation of the crucifying of all things on each other for the capturing of the infinite undulatory power of ultimate sentience.

Trinity is Form-function-power, without which nothing can come into or maintain itself in being. Form without functional power would be a dead abstraction. Function without form-power is inconceivable. Power held in potentiality, in formless non-function, would be nothing.

Obedience to the Trinity Law, that Form-function-power are to be made coincident, is the key to efficient creativity.

THERE IS AN INNER FEELING at any given moment either of passivity to the world's events, or of an active assumption of a self-directive. The feelings are quite different. The passive is accompanied with a down-drift quality, the active with a 'forwards and upwards' quality. Either one *does* nothing about the events that carry one along, and feels like a piece of flotsam or jetsam, or one "takes oneself in hand" and swims in a self-determined direction, drives oneself towards a self-defined goal. If one allows passivity one is on the way, however quickly or slowly, to dissolution. If one 'takes up' oneself and determines one's direction, one moves towards self-integration and 'immortality'. But at each moment one must choose which, mortality or immortality, disintegration or integration of oneself. Passivity is accompanied by a degree of awareness of dis-ease, the sense of being at the mercy of external or internal forces making towards disorganisation and, finally, death. Activity is accompanied by a sense of 'gathering oneself together', of 'putting

oneself on the road' to somewhere worthwhile. Activity is the key to everlasting life. Passivity is the way of falling into annihilation and forgetfulness of self.

ETHICALLY JESUS TAUGHT NOTHING that had not been taught before. Hillel had given before Him the doctrine, "Do not to others what you would not like them to do to you". Before Hillel had said the like, Indian Sages had said the same in Bhakti Yoga. Lao Tse had said the same thing in China.

What was the *new* thing about Jesus? Demonstration on the cross, deliberate laying down of His life for His friends. Not the word only, but the *deed*.

Others before Jesus had been killed for speaking the truth. But these had not deliberately *sought* death as a means of fixating in men's minds the love they taught. But Jesus said, "I, if I be lifted up, shall draw all men to me".

Here was His uniqueness: designing the form, time and place of His own self-sacrificial death, for the atonement of man and man, man and God. God's own atonement is never at hazard.

MYTH IS MUTHOS, a word of the thumetic nature, as opposed to the word of Logos. Logos gives a purely rational structure to Being itself in the eternal. Mythos gives a dynamic, not yet rationalised impulse to transcend whatever limitation may be present. The opening to creative new activity is given by the Myth. The hero in the myth is one's own self breaking all the established rules of the past for the generation of a non-predictable future.

IS THE ENLIGHTENED MAN SUBJECT to the law of causation? An old man asked this question of Hyakujo, who replied, "The enlightened plan is the one with the law of causation."

'Subject' means both the doer of the act and the sufferer of its consequences. Every question answered posits another question, for the final answer, if of finite import, is not absolutely final. The ultimate of ultimate answers is infinite and so silent. Harpocrates makes a gesture with his thumb which some scholars say might be a thumb-sucking gesture, or might be a gesture of silence.

THE INTOLERABILITY of the awareness of the impossibility of the movement of the eternally infinitely extended Sentient Power is the occasion of the generation of the intensity of self-observation of the S.P., such that it finds a solution in the serial shift of intention/attention from zone to zone of the infinite SP which results in the sequential appearance of Time. By this means noumena becomes phenomena and the Divine Lila begins.

RITUAL, CEREMONY, PROCEDURE? With some such formal control factor the human race may battle more or less successfully to hold itself in being. Without such formal aids, humanity would fall apart, disintegrate, and disperse its energies into the paracosmic void which is its original source. Any ritual properly understood is better than no ritual. Some are better than others. One is best for the best.

THEOSIS OR BECOMING GOD by adoption or identification. But that in man which may realise oneness with God can be only God; a man would be deluded. One can become only what one essentially is from one's origin. One's form of appearance may be changed, but not one's original essence.

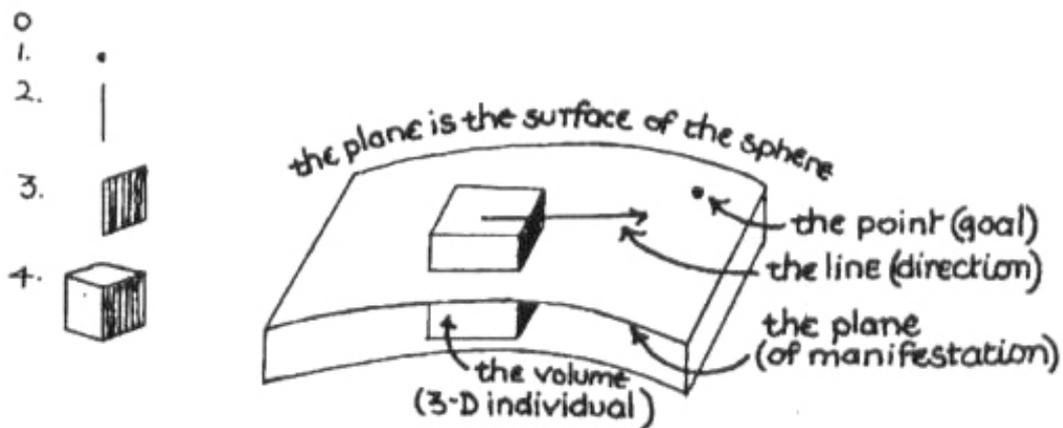
IF ALL PRIESTS DIED, would religion vanish? As long as even one human being reminded himself of religion, it would not die, and through that one person it would regenerate itself and spread.

LORD JESUS CHRIST HAVE MERCY *on me a sinner*. The Jesus prayer. To be repeated, not *thought* about, until it establishes itself in one's heart beat. The egotist does not like to think of himself as a sinner; he is afraid of the punishment that might follow his confession; and he dislikes the idea that another being might actually be his superior.

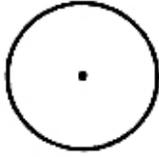
ALL FORMS ARE FILED in the hexonic field. Filed Field. The Field of Absolute Sentient Power (A.S.P.) contains all conceivable forms filed and needing taking out of the file in order to give them expression in action. Here in the Filed Field we see Plato's 'noumenal world', and the forms taken out of the file are the, "Moving image of eternity".

ENERGY IS FIELD MOTION working gross matter. When not at gross level this field motion cannot properly be called energy. For motions above gross level another term is needed. On phonetic principles we might use an *witch* for the 'g' and say *enerhy*. Enerhy would then be defined as causation motion at other than gross material levels, producing effects other than by gross material applications of energy. Forces like magnetism and effects attributed to magnetic fields might be placed under the heading of enerhy phenomena.

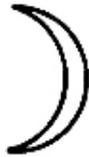
Enerhy would not be subject to the same laws ruling gross material level energies, and might escape the inverse square law and the time propagation law. Also energy might be proved to be determined by underlying enerhy motions, for all gross material phenomena other than those produced by contingent stimuli of gross bodies colliding with each other might be what they are merely because of enerhy modulations. Perhaps all field-force phenomena should be classed as enerhy expressions and only gross collision effects be classed as energy phenomena.



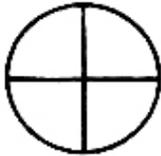
The 3-D existential individual is a precipitate of the Absolute Sentient Power embodying itself as its own (owed-to-itself) vehicle, which moves on a 2-D plane (the surface of a sphere) along a line (life direction) towards a point (the goal).



The Solar life is a life of free will which is not tied to the phasic pleasure-seeking energy of the lunar life, and will not subordinate itself or become enslaved by that life.



The Lunar life is a life of slavery to phasic flux of psychic feeling-energy, alternating between fullness-pleasure and emptiness-misery.



The Physical body is a relatively fixed reference zone which holds in being the lunar flux.



Chaos is the totality of unorganised sentient energy, ever seeking pleasure, and failing to hold onto its Edomites.

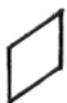


THE FOUR "PLANES" OF BEING (or four 'levels') are:

- The point plane (where each point is orientated to itself). Ahrimanic granularity.



The line level (where orientation is towards some goal as posited outside oneself).

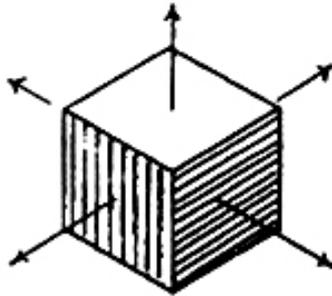


The plane level (where one moves about in any direction in 2-D space, seeking experience).



The volume level (where one gains 3-D existence and so great stability from the six directions).

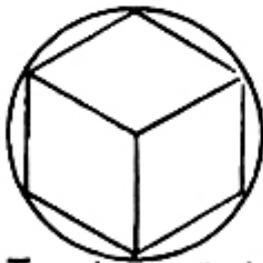
The six directions are up, down, back, forward, right, left.



UP points to Heaven and higher powers or higher levels in the hierarchy.

DOWN points to the Earth and lower powers or lower planes of being in the hierarchy.

BACK points to the past, the accumulation of ancestral inertias still with us and influencing our behaviour from behind.



The cube inscribed in a circle by using 6 points.

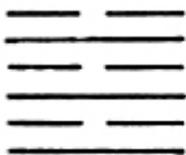
FORWARD points to the future, the totality of our intentions and purposes to become realised by application of present energies.

RIGHT refers to virtues, talents, innate powers, potentialities of action.

LEFT points to vices, deficiencies, innate weaknesses, potentialities of breakdown.



The Ashlar (Law of Spirit) is the Law of the Hexon, the man of six simultaneous orientations. The Perfect Ashlar is the human individual holding himself permanently and consciously in self-reflexive awareness of his six fold nature and six-fold orientation.



He is the perfectly balanced Hexagram of the I Ching; the perfectly appropriated six-petalled flower of the Hexonic Field.

THE SEVEN DEADLY SINS ARE: Pride ☉; Covetousness ♃; Envy ♆; Anger ♂; Gluttony ♃; Lust ♀; Sloth ☾. The seven planets up to Saturn refer to the human *individual* conditions. Beyond Saturn the extra planets refer to cosmic conditions which transcend the individual.

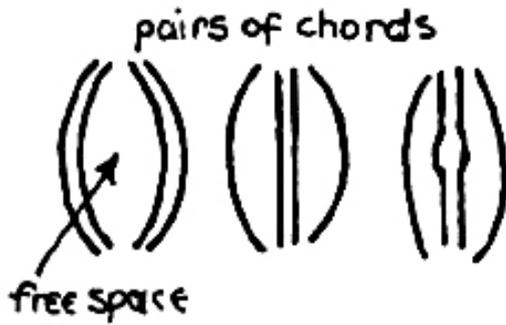
TO BE ABLE TO DO EVERYTHING one 'wants' may be pleasant; but to be able to change one's 'wants' at will is an attainment so high that few succeed in gaining it. 'Want' means 'lack', 'Deficiency'. To be determined by 'want' is slavery. *Will* is the king of one's being, and repudiates absolutely any slavery.

THREE LOGICS:

1. of form-relations derived from external sense experience.
 2. of form-relations which may hold between ideas in the inner mental world, unrestricted by external material limitations.
 3. of logologic, the logic of logic itself, the logic of the Logos, which brings all phenomena into existence by its own self-activation and relates them also together as a whole pattern to which all phenomena are modalities of a continuum of sentient power.
1. is concerned with the 3-D waking world objects and phenomena encountered in the body-level experience of the 'material world'.
 2. is concerned with a field of emotionally formed flux.
 3. is concerned with the identity of all things as modalities of the continuum of A.S.P. in mutual interpenetration and mutual significance-conferring. Here 'matter' and 'spirit' are not two opposed realities. The waves of the sea are discriminable; the water of the sea relates all waves together.
-

REALITY is whatever may be discriminated and related to whatever else may be discriminated. The 'real' must be simultaneously capable of discrimination and relationship.

THE ORIGINAL VOID, represented by '0' but its circumscribing contour merely



a convenience for the eye and the intellect, is like the vocal cords in the human larynx in the motion of free, unimpeded breathing. But if an intent to speak appears, the '0' form is modified as the vocal cords begin to come together. When the cords touch, an "I" form is made. If the breath is pushed through these touching cords, a sound results; the beginning of spoken language has

appeared, and with it a movement towards individuation. If the cords are pressed together and only a small part opened to let the air push through, the pitch of the sound rises and becomes easier to stabilise. The '0' and 'I' forms are like the letters '0' and 'I' as pronounced in the word 'coil', the 'I' being as in 'bit'. These two letters, used to form a word, give 'OI', the sound of lamentation of Jews. Read Hebraica this gives 'IO', the name of God (Yaweh) short form of Jehovah. The 'OI' signifies 'reduction of power', the 'IO', 'enlargement of power'.

Individuation in man is closely linked to the action of the vocal cords and to their correspondent in the speech centre of the brain. The more well-formed and understood the vocabulary, the more well-formed the individuality. Language is the means of communication by which man has been enabled to exchange ideas and the fruits of experience with brother man, and so to enrich the minds of both. Hence the mysterious nature of the 'words of power' so beloved by priests, kings and magicians in the ancient world.

To speak, the vocal cords must be approximated in order to provide a resistance for the passing-through air to overcome, and in overcoming them to produce a vibration in the cords and in the air, the vibrational rate per second giving the pitch of the note uttered, and the material, condition, and mode of approximation of the cords, with the air flowing through them giving the tone its particular characteristics or timbre, a matter of the constituent harmonics of the note.

Every note has in it every other note, as every idea in the mind of man presupposes every other idea, for all are modalities of the one continuum of sentient power.

SUFFERING ENLARGES A MAN'S SELF to himself. Endless pleasure cannot challenge a man to self-examination. Through pain man is brought to self-awareness, becomes a consciously observing 'I' and 'eye' (the 'ain' in Pain meaning an eye, as in the Hebrew Ayin, which signifies also the Great Unmanifest, and so Negative Witness, who sees all, but is itself seen by none, as it is in itself). "The eye sees not itself but by reflection."

ST. AUGUSTINE HAD A DOCTRINE of the *will* the world has never yet put into operation: *Love, and do what you will*. St. Paul has a doctrine not fit for milk-fed babes, a doctrine of strong meat. Whatever one in full consciousness of its implications and results wills to do is good for one, physically, psychologically and spiritually. But such a free-willed act is not born of reaction to any stimulus from outside the centre of the will itself, externally presented, or arising from memory. The centre of one's being is pure will. Around this centre rotates a mental process which reveals and veils the will. This veil is to be seen through or removed so that we may see our own will face to face, in its naked power and initiative. For this we need courage to slash away the curtain of socially imposed inhibitory behaviour patterns. The central will has nothing in it of the non-reflexive energy of the new child or of woman. To regain our lost contact with it we must work very hard. In the process we shall gain *reflexive* intelligence, and shall not abuse the power we have so hardly gained. This regained will is for creative use, not for destructive abuse.

TO COMMIT ONESELF TO SPIRIT is to commit oneself to real self-awareness of the infinite creative source of all being. To be so committed is to be able to cooperate freely with all other like committed beings. (Co-operation with non-free beings demands some compromise.) Spirit requires each being to develop its talents and to show at some level a profit. Talents are parts of one's being. To develop them is to develop parts of one's self. Full development of one's talents is full development of one's whole being.

light


reft


The Light Eye is the Will
The Reft Eye is the Mind.

FIRST A MOUNTAIN; then not; then again a mountain. One sees a mountain in the



One reaches and climbs the mountain, and may get lost. But if one keeps climbing, one finally reaches the top and sees that it is a mountain from which one may view the whole world.

So it is with the problem of Reality. Viewed from a distance it can be seen as a problem.

Involved in it one may be unable to see the problem. But once transcended it is seen again as a problem, but now solved.

SOKUTAKU NO KI.

Soku = the sound made by a mother hen tapping with her beak at an egg to help hatch out the chick within.

Taku = the sound made by the chick tapping the eggshell from within.

No Ki = timing.

"Where is the hammer that can strike my bell?" asks Jacob Boehme. And will it strike? And if so, when? And by whose hand?

EXCESSIVE SENSE STIMULATION defeats itself by blocking its own nerve pathways with its own excess of energy.

AFTER LIFE-LONG STRAINING at stool, Ikkyu laid his faeces at Buddha's altar.

PRODUCE A THOUGHT unsupported by anything. Zero

SUNYATA (Sanskrit), the void that disgorges phenomena and swallows them again.

THE MONOCELLS in shallow water, energised by diurnal input of solar energy, were enabled to swim faster and generate a bow-wave which opposed their forward movement and tested their strength and created more self-consciousness. The water's opposition to the mono-cell's movement gradually modeled the form of the monocell until it became elongated into a spermlike form, a spermid. Such a form offered minimal resistance to the water and allowed higher speeds and, as a result, quicker reflexes to external stimuli developed.

The spermid set the behaviour type for what later, in the human races, became defined as 'male' behaviour, characterised by initiative, quick reaction to external stimuli, intellection and aggression. Shaped in the water's slip-stream, the type of broad-shouldered male emerged, similar to the shape of the earth's field as modeled by the 'solar wind'. Re-energised daily by solar-energy, the spermid became a sun-worshipper, the origin of all solar cultists. Viewing himself as a 'male', the spermid conceived himself as worshipping the sun as female, the nourishing and empowering deity. Hence the German for 'sun' is female, *die Sonne*. Similarly with the Japanese sun-goddess. Going forth as a driving, aggressive being seeking food, the spermid became the type of the predator dependent for survival on aggressive pursuit of less mobile beings.

In deeper water, deprived of solar energy, the monocells remained more or less oviform. Such oovids has less diurnal increase of energy intake and became moon-worshippers, energised once a month by that orb. Their shape gave no tendency to quick movements and encouraged a more passive attitude towards the outer world. For most of the month they were under-energised and dependent on food drifting towards them on the tides. They became the type of female organisms, not developing aggressive initiative or quicker reflexes, and, deprived of the extra stimulus of having to overcome great resistance, they developed very little "back motive force", and so lacked reflexive self-consciousness, living more in a dream-state moved only by the flow of the water and the moon's cyclic changes.

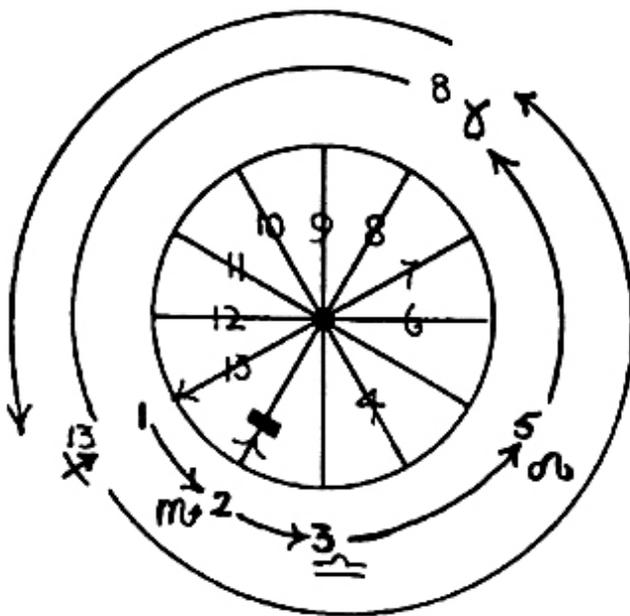
After storms, the sea's movements having during the storm mixed together the spermids and oovids, the spermids acted as predators and attacked the oovids as prey, for food. Oovids who survived such attacks and healed had acquired something of the spermid's energies and so began to modify their behaviour to make profit out of the predators' attacks. The uterus as sperm-eater here found its first beginnings. The Tacit Conspiracy was born. (*The Tacit Conspiracy is the title of one of the author's works which deals with the male female problem. Ed.*)

THE FATHER (WILL) POSITS the Son (Logos) in the Intellect continuously.



The Holy Ghost is the interaction between the two, and operates in the human individual as the empowered (Father) Truth (Son) incarnate. The Father (Will) throws Himself into the Son(intellect), who arcs it back like a mirror into the Will, which then re arcs it back into the Intellect.

FIBONACCI APPLICATION of the widdershins cycle. **0** is Absolute centre of the Wunder-auge. **I** is the object precipitated by the subjective concentration of the **0**.



The objectively conscious **I** then has the problem presented by the **0** to itself, for the **0** is the subject that by positing an object has generated a duality of **0** and **I**. The Object **I** is merely the intention to objectivity of the **0**, a something where nothing is. The duality of **0** and **I** creates a problem: shall the **0** confess to itself that the Object it observes is only itself, or shall it view the object as worthy of devotion? If the first, then the objective **I** lapses back into the Absolute Subject. If the second, it passes on to the second manifest phase in Scorpio (devotion) in which the

duality is retained and the Object becomes an object of affection and attachment. At this point, the inaccessibility of the object of the objective consciousness (the **2** of the **I**, the Scorpio of the Sagittarius) might result in a decision to return to the **0**, for the strain of 'unrequited love' is very great to bear. Thus the **0** sends forth a shaft of energy along the Scorpio axis to stop any return attempt. This is the, "Fiery Sword," that stops the return of Adam and Eve into Paradise (the **0**).

Condemned to investigate the object of affection, the **I** passes on into the realm of perception **3** (Libra), in which a trine relation is brought into being. The '**I**' is now the objective self devoting (Scorpio) itself to perceptual investigation (Libra) of the

content of the object of affection. But this investigation is merely an idea, and as the permutations of ideas are in principle infinite, for every new perception of a relation creates a new perceptive possibility, the investigation would remain endless and come to no conclusion.

Thus at some point the abstract ideational investigation of **3** (Libra) must be given up; a leap must be made to **5** (Leo) in which the *will* (Sol) must gather itself onto its own centre in an initiative act of will. In this act is the first stage of *reflexive* self-will in the objective being; the being becomes here a self-initiator from its own objectified finitude. Here a free decision of will is possible, either to regress into the abstract world of inner percepts, or to leap forward across the uncommittedness of feeling (Cancer), and the endless ratiocination of Gemini onto the incarnation point of Taurus. Here the initiative free-willed being has left the abstract world of percepts and precipitated himself into physical incarnation. From here he can leap across Ram (non-individuated free energy), Pisces (emotional expression, Aquarius (memory) and Capricorn (non-individuated material) into Sagittarius **13**, where he becomes a true centaur, or reflexively initiated existential finitely referenced authority in his own field of self-experience, a true centre and instructor for any who wish to learn that in which he is an expert.

Sagittarius **13** is the returned Sagittarius **1**, who having done the widdershins course of self-discovery has attained immortality in his own cycle of experience. He will not lapse into the Wunderauge and lose what has been gained. He will, "Go no more out," from the realm of his immortality, but will remain within his willed Eternal Recurrence as a permanent reference centre and teacher of those who will to learn what he has to teach.

Each time Sagittarius **13** goes round the widdershins cycle, he gains more and more implications of his original thesis and so becomes more and more enriched in the spiral of his existence.

ULTIMATE REALITY IS A CONTINUUM of Absolute Sentient Power (ASP), infinite partless. Whatever is anywhere in it is everywhere. Any property found in it anywhere is findable everywhere. This being so, why should one zone seek another, eat another, digest and assimilate another, eliminate what is not suited to one's purpose in another?

The ASP in its infinity contains all conceivable forms, events and relationships of these. But the ASP can suppress the expression of any form, event or relationship, or reinforce or superstress it, in any zone of its infinity. Thus, though all things, events and relationships are in principle everywhere, in actual expression any of them may be given suppressive or superstressive attention, so that one zone may appear (phenomenalise itself) in a way quite different from others.

The differences in each zone are differences of attention, intention, will or desire. From the infinity of possibilities in the ASP, in any zone some may be suppressed,

some super-stressed. But by repeated suppression of certain of its properties, a zone may in effect be viewed ultimately as deficient in these properties, and under certain circumstances may be made aware of these properties by their presentation in another zone. For example, a zone of slow, dull movements may become aware of a quick, bright movement in another zone and be stimulated to appropriate it, or try to. The dull zone may suddenly call upon its hidden properties, and call upon them effectively enough to become able to act as a predator upon the 'bright' zone. Any sudden flash of silver on the belly of a small fish may thus provoke another fish to pursue and eat that fish in order to attain to inner consciousness of that 'flash'.

Perhaps all predator action is but a way of attaining to inner remembering of suppressed parts of one's own being. The predator may pray for enlightenment by preying on those who manifest it. This may be the cause of the appropriation of great works of art by military conquerors; their own destructiveness suggests suppression in such conquerors of their own potential creativity.

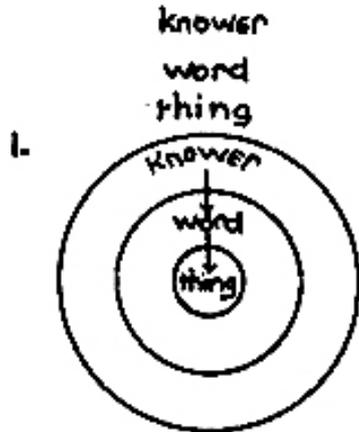
MANIS PRINCIPLE (P); woman is sentience (S). Individuation is formal separation of zones of sentience (S) by applied principle (P). This PSI () is the Key. Expect no principle from a lonely woman, or a starved woman, or a dissatisfied woman. To individuate a woman is to insert principle into her, and this can be done only by the man who understands principle to be sensuality self-curbed. SPIRIT. Sensuality posits individuation as a means of increase of stimulation and then becomes crucified on it. Sensuousness posits error and crucifies itself upon it, to its own enlightenment. This is the Prodigal Son. Sensuality with no form would be unaware of itself. With form it restrains and sharpens itself and attains higher levels of more and more refined delights. Hence sensuality is ready to learn principles, if principles will increase sensuous delights. But a principle that offers no increase of delight is rejected. "I come that you might have life, and have it more abundantly", says Jesus.



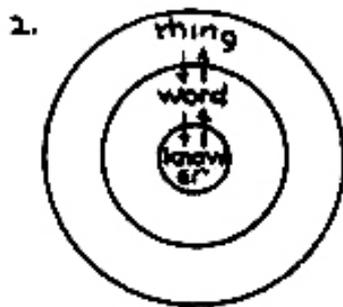
Here the 'P' is also 'R' and so the word spells RUS, as in 'papyrus', which is the Ruch of Islam and the Ruach of the Hebrews, and the Roc of Sinbad. To have life more abundantly one must understand the relationship between S and P (Sensuality and Principle) in order to be able to allow them to come to their proper inter-function. "The snake will one day coil affectionately around the eagle's neck." (Nietzsche). Sensuality (S) will never give in to Principle (P) until P shows itself intelligently aware of the real nature of the polarity S/P and the final non-difference of the two.

SATORI IS THE WAY of self-activation s opposed to reactivity to an external stimulus or memory of such. The "Self" is pure SP, the infinite paralogical spirit of eternity.

THE 'KNOWER' uses a word to name a thing.



1. In the case of the infinite Knower (God) the Word and thing signified by the word are inside Him, and the thing (rupa) is brought into being by the formative sound or word (nama), in the moment of utterance.



2. In the case of the finite knower (or body-identified Observer) as e.g. Man, the Knower believes that the word he uses originates in his finite mind (often identified with his brain), and so *is inside* his being, but believes that the thing signified is *outside* his mind and has somehow imposed itself on him, via his sense organs. Thus he believes that he can act on the so-called "external" thing only by some external means, as e.g. by using his physical organism, nerves, muscles, bones, etc., to mediate his 'will'. In

general the stimulus to action in this view is assumed to come from 'outside' the mind, from things in an 'external' world of real things, the nearest to the mind of these things being the Knower's own body.

Factually, when one seeks to find the limit of the mind, one finds that it extends at least as far as the farthest thing of which one is conscious. If one looks at a star, This star is *in* consciousness at the moment of looking at it. If 'science' says that actually we 'see' no farther than our retina, this is not how we actually experience it. In our consciousness we are convinced that there is a world outside our retina, which is responsible for the image that our retina gives to us.

A hallucinated person may 'see' an open field and try to run through it, and be stopped by colliding with an actual physical wall which he did not see. We might call this field a product of 'retinal back-stimulation', able to overcome the 'front stimulation of the retina' by the 'outside' world. But the 'inside' and 'outside' worlds projected onto the retina are both 'inside' the mind that perceives them.

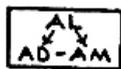
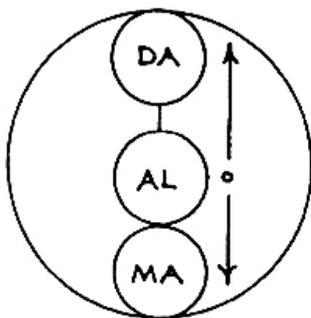
THREE PHASES of sentient power (1) externally awakened state; (2) inner dreaming state; (3) deep dreamless state. (3) contains many occult facts. (2) mediates between (3) and (1).

By practice one may make oneself conscious of one's dreams and investigate their 'meanings', detect unconscious orientations and warnings. To teach oneself to waken from a dream and make a written note of its content is a way of becoming able to study the dream process and contents.

Dream-state is an intermediate state (Bardo) in which *meditation* is profitable. Meditation is mediation between (3) and (1). In (3) is Total Knowledge, non-serialised. By mediation of this into (1) one gains information otherwise hidden from the waking consciousness. (3) is the Hexonic Field, the Spiritual World, Total Cosmic Knowledge. (1) is the world of external material things.

Sound (alternation of compression/decompression of power) is the structuralising principle of basic reality. (v. Chladny figures and the Hindu theory of Cosmic Sound or Shabdabrahman.) From this fact derives the efficacy of mantra (sound-forms, nama-rupa), and the theory of the Almighty Word (Logos). Basic phonetic studies reveal the formative values of vowels and consonants and allow the building of particular sound structures for particular purposes. To control one must verbalise one's intent.

The '3 Ms' (Mandala, Mantra, Mudra) are reciprocally interrelated. "Mandala" is the 3-D being micro- and macro-cosmic, the human body and the great universe in which man exists. 'Mantra' means the sound structure (words) used to define the Mandala's being-parts and functions. 'Mudra' means the actions the Mandala is enabled to perform under the direction of the Mantra. The 3 Ms are modalities of the Self.



↓ from
↗ intention
• to dot
— to line

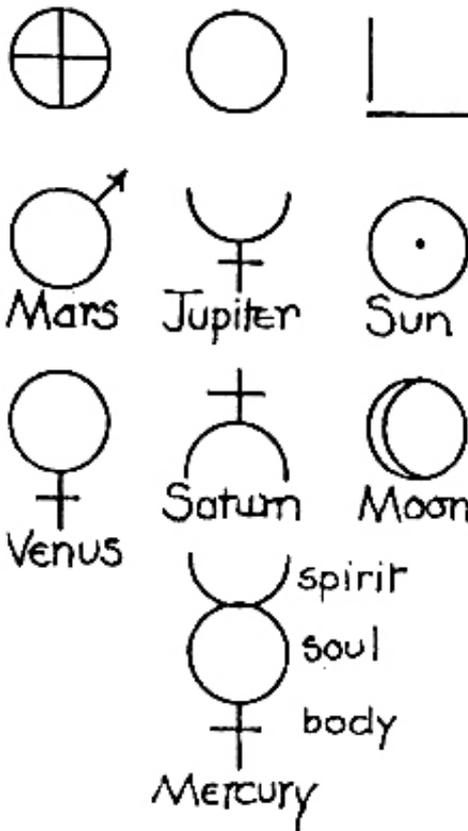
□ to plane

▣ To volume
3D being
of Kosmos

PRIMAL POWER (AL) polarises downward to power and upward to form; downward to appetite, upward to discrimination; downward to substance, upward to intelligence; downward to conation, upward to cognition.

Between cognition and conation, occurs affection, the feeling evaluation of the relation between the two, whether the formal restraints (cognition) placed upon free conation or appetite are worthy of application in terms of self-survival or not

The primal intention is an act of the infinite extended sentient power which is *the* god, the articulative presence of which is the Logos, the Kosmos Builder, text-*Thoth-Hermes-Mercury-Messiah*.



The Cube laid out with its six faces is Cosmic Man, Adam-Qadmon, stretched out in the Kosmic Space in Manifestation.

The Cross in the Circle is the whole secret in its simplest representation. It is the Sacred Place, **O**, of all expression, the guarded zone of self-discovery. What ever is in it is also without it, whatever is without it is also within it. The vertical is the 'I' in its active phase as initiator of all that it enacts. The horizontal is the I in its passive phase as sufferer of all phenomena. The four quarters are the Four Elements (Earth, Water, Air, and Fire), the physical body, the feeling life, the intellectual life and the activating initiative force.

TRUE SELF-CONFIDENCE is the confidence of the Will in itself. Ordinary so-called self-confidence is reliance on one's habit-patterns. The true free will posits itself in being and knows that it does so.

THE 'MANUAL OF POWER' which symbolises the Great Law of Life: "Love and freely hold". Venus, Jupiter and Saturn. If one loves one respects the freedom of the beloved and so holds the beloved, for all beings love their own freedom and that which allows it. This is the Manual seen in portraits of Jesus Christ, the personification of divine loving Kindness.



The two fingers held down symbolise the inertia of the physical body as a material thing subject to the laws that govern the material world (Mercury); and the world of the biological being which lives its life (Sol) in terms of pleasure and pain, and so is enslaved by the stimuli which come to it in such terms. A stimulus is an energy input. The easily assimilated energy input is an occasion of

pleasure. The input assimilated only with difficulty is an occasion of pain.

TO SPEAK IS TO FALL. HOW SO? To speak is to posit some system of symbols which represent something other than themselves. For example, the word 'cat' represents a certain kind of animal, but the word 'cat' is not itself that animal. Thus, in this sense, 'to speak' is to require the listener to interpret a sound as representative of something other than itself. This involves a descent into a triplicity: the speaker, the sound symbol, and the thing symbolised. Usually the speaker ignores his own presence and admits only a dualism of 'thing symbolised' and 'term-used-to-refer-to-the-thing'.

That faculty which acts as if it were a distinguishing mode between the thing and the term which symbolises the thing is the intellect or rational faculty. It juggles with symbols and assumes that corresponding things can be juggled with in the same way. But it holds that the things symbolised by the terms really exist outside itself, and that the terms used to refer to the things exist inside itself as 'ideas', the existence of which is believed to be "subjective", i.e. within the Knower himself and not outside.

But with God, "To speak," is not, "To fall," for His word is a creative fiat which brings-to-be the thing spoken in the moment of speaking it. But this is to 'fall' or cover His will with a form.

ACCEPTING A CONTINUUM of Absolute Sentient Power (ASP) as the basis of all phenomena, what are the laws of phenomena-association which tie together the different forms of possible experience?

Sentience is a property of power. Whatever form power assumes is experienced by the sentience of that power as a felt-form. This feeling is the basis of all our knowing. 'Sentire' means both 'to feel' and 'to know'. Each form of power has its own feeling and knowing of itself.

Forms which are similar in some way resonate with each other and 'awaken' each other; triangle echoes triangle, square square. Triangle feels and knows 'triangle', square 'square'.

As all similars co-resonate, what determines selection of form? Purpose. What is 'purpose'? It is what is set before one as a goal to be realised. Men purpose or project images of goals to be attained in order to select from the infinity of possibles (chaos) one for realisation in a particularised world. Sentient power must therefore be able to purpose, to set goals for itself. How is a goal set?

In the ASP are an infinity of 'possibles' all in a state of equal actualisation in very fine form. Sentient Power looks at its own content and has the power to alter the strain/stress pattern within it. This alteration of strain/stress is the setting up of a disequilibrium, which then demands adjustments in the ASP. These demanded adjustments are the 'goals' set up for attainment. Alteration of strain/stress and adjustments demanded for restatement of equilibrium are all functions of the ASP. By these the ASP actualises and experiences its own possibilities and educates itself (leads itself out into self-expression) for its own delight. It loves to set and solve problems for itself. This set-and solve process is its life.

Man is an organism precipitated by ASP for set-and-solve processes at self-conscious level. (Animal problems are set by the environment and solved by instinct or experience.) The human being in pure thought can set-and-solve problems that have not been imposed on him from without. Pure logic, pure mathematics, pure geometry are results of this capacity.

MAGICAL PROCEDURE.

1. Decide on the form to be precipitated or introduced.
2. Form the chosen form in all its details.
- 3 Emotively charge the form and all its parts.
4. Introduce the chosen charged form into the zone selected for modelling.
5. Establish the introduced charged form by volitional holding.
6. Observe results of the whole process.

THE CHINESE WISE MAN was a sage and a king combined, giving equal value to sagestillness and king-action, for China had a severe survival problem, a cycle of famine and fulness, which made practical considerations as important as metaphysical concepts. In a terrain supplying abundant food and shelter without effort, there would be no need for 'practicality' and one could occupy one's time in metaphysical considerations without interruption; one could become a 'sage'. But where food is scarce one must be practical and command the food supplies in order to survive; thus becoming a 'king'.

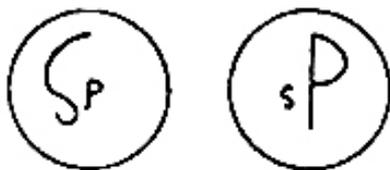
THERAPY IS RAPE BY THEOS. Woman is all sensuality, man is all principle, and seeks to impose principle on woman. But nothing is gained by direct imposition. Theos rapes indirectly. Every woman wishes to give in to the efficient rapist who knows what he is doing. Woman alone is loose, too loose. With the knowing man she is tightened up and filled with principle. This individuates her. But she de-individualises in order to be re-principled.

There are three phases of polar relation; (1) the primitive, in which the male is resisted by the female without her knowing why she resists. (2) The civilised, in which the female resists because of principles inserted into her, which make her impenetrable, or nearly so. (3) The parapolis phase, in which relation is conducted beyond civilisation, principles willingly and intelligently desecrated and reaffirmed, moment by moment. The sage provokes the female to self-discovery and higher and higher levels until therapy is attained and uplifted to its original non-dual polarisation.

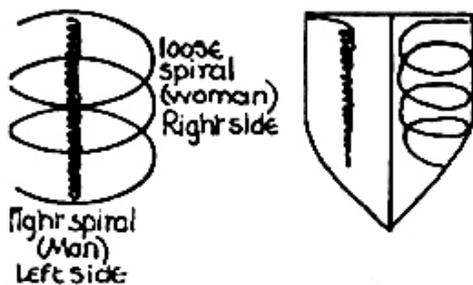


The name given to a sensuous zone tightens it up by identifying it. By naming it sensuality is made controllable. Name = Principle. The Logos creates by naming and so introducing responsibility.

Sentient power, (SP) is ultimate reality, infinite continuum. Each 'being' is a SP function. If the superstress is on the S component, the being is 'female', if on the P component it is 'male'. The 'female' is sentience, basis of sensuality. The 'male' is principle, the origin of form. The interplay of form and sentience constitutes the life-process. Excess of either is deficiency of the other.



Excess sensuality "dissolves" the being. Excess form makes the being rigid. The Real is both sensuality and principle (L and R).



The 'loose' spiral is the first 'step down' from the non-defined infinite, and is the first motion of this infinite, and so has not yet lost awareness of infinity.

Thus it does not fear as the tight spiral does. With each pain the tight spiral tends to tighten up more until the pain becomes so intense that a decision is made to find another mode of being.

IN MAGIC nothing can be changed unless it agrees to be changed, or calls for change. The magician listens for a call from a zone of SP and then cooperates with this call.

ORACLES TELL US only of the *present orientation of one's will*, and the probable results of this orientation *if we do not change it*.

NAUTA: THE SAILOR with the girl in every port.

TA

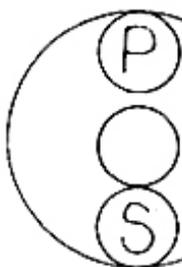
TA: the crucifixion of form . The realm of fixed principles derived from pain consideration.

U

U: The original power which by encapsulation becomes a self and seeks development of its potentialities.

NA

NA: the sensuous seeker of self-satisfaction.



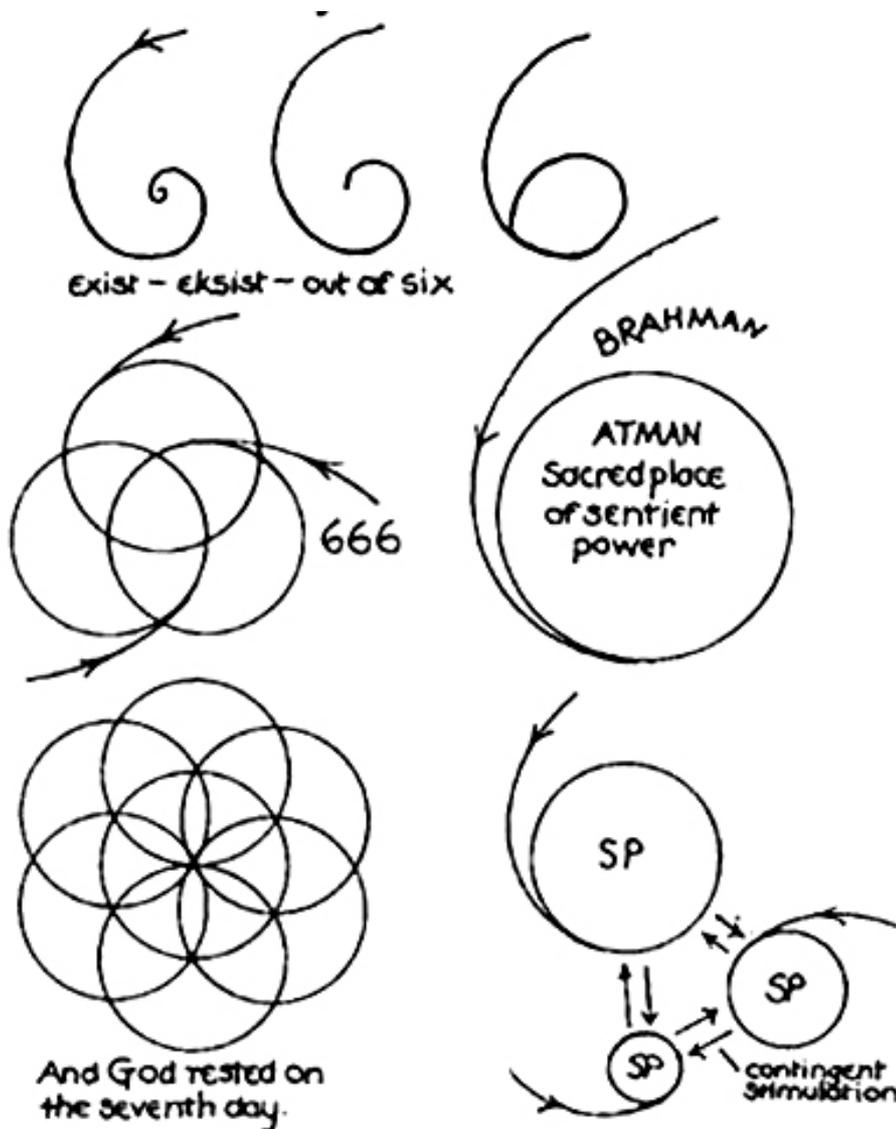
P: Principle: the law disclosed by meditation on action/reaction.

O: The Self which polarises upwards to principle, downwards to pleasure.

S: Sensuousness. Sentience directed towards pleasure.

ONE'S DUTY IS TO HELP other creatures towards that self-realisation proper to them, each one uniquely. And to help one is to help all, for all are modalities of the infinite continuum of sentient power.

THE SACRED PLACE of Sentient Power is the zone of personalized Self PSU (). This zone is traversed by motions from all other zones



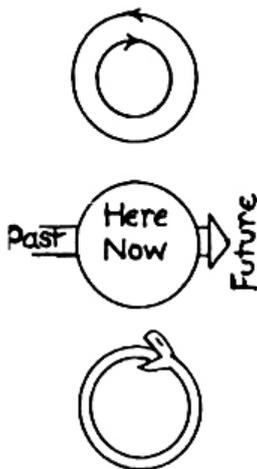
‘Atman is Brahman’. The Atman (self of man) is Brahman within the individual human organism. Atman is Eternity embodied in Time.
The Sacred Place is the zone through which sounds the voice of the Absolute, the Brahman,

MAGICAL PROCEDURE.

1. Fix the form.
- 2.. Identify in absolute self-unity with that form.
3. Feel into the absolute unity of the Sentient Power to gather together the energies that need to be called to operate on the form that is to be broken into to be reformed.
4. Know that the forms are not two, that all are the Absolute.
5. Wilfully interfere with the internal energies of the form, and shift them into a new order of being.

To be able to break the inertic workings of even one cell is a very high order of work, of the highest order of being

CREATURES' 'SELVES' are not separate organisms in any real sense, for they are but modalities of the Sentient Power Continuum. Thus, a man who is aware of this may talk to any creature as to himself in that creature's position.



HERE-NOW IS THE INFINITE Sphere of Being. Through it runs the Time-process (Akarana Zarvan).

At any observation point within the Here-Now Sphere, Time runs as past the viewfinder of a camera. Viewed as a finite observation point the viewfinder is still (for it is that past which Time passes).

To realise the stillness of this Here-Now, past which Time passes, is to attain the infinite viewpoint of the Supreme Here-Now.

The whole Cosmos is such a viewfinder through which Time passes.

But Time is but whole Cosmos serialised by passing it past the viewfinder point taken by an observer who posits himself there.

THE END OF BOOK THREE