

**THE COLLECTED
WORKS OF
EUGENE HALLIDAY**

Edited by David Mahlowe



Volume Four

Contributions from a Potential Corpse

Book Four

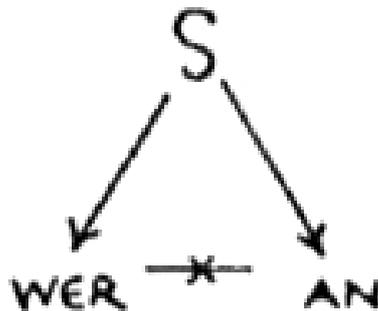
Editor's Note

To have dwelt within the ambience of this work has been a crown experience.
May it be to you, Dear Reader, as great a sourcebook of perennial wisdom as its
author was and is to all who love him.

D. M.

THE ABSOLUTE SENTIENT POWER has but one way of dealing with the many kinds of evil. He leads them into relationships mutually educational and mutually eliminating. His method is 'Let'. The freedom given to evil men allows them to go to the end of their road, into the cul-de-sac of self-refutation and self-enlightenment in the presence of others of like mind.

THE ANSWER TO ALL PROBLEMS is in the polarisation of spirit (S) into two aspects; AN (snake, sensual satisfaction seeking) and WER (man, working to eliminate errors of the snake).



The spirit is sentient power which may move non-rationally, seeking sensuous self-satisfaction immediately in each moment, or may consider the cause-effect relationship existing between all things and events.

The non-rational sensuous satisfaction-seeking aspect (AN) moves always towards pleasure. If the pleasure satiates the AN, then it falls into sleep until the effects of the pleasure have worn off. If frustrated from its pleasure pursuit, or wakened from its sleep before it is ready to wake, it at once becomes angry. These are its three phases; (1) pleasure pursuit; (2) sleep; (3) anger.

The rational aspect (WER) studies always how to avoid pain and how to gain pleasure in the most economical way. It counts the cost of every experience and seeks always the cheapest way of gaining its ends. When it is prepared to make big expenditure it has seen some way of making big profits at some level of being, not necessarily at the physical level. The rational aspect prides itself on its rationality as much as the sensuous aspect delights itself with its sensuality. The spirit energises both in order finally to produce a being able to attain maximum pleasure with minimum impedances. This state, when attained, is experienced as bliss, a state in which the only impedances to pleasure are those inherent in the very nature of the mode of action chosen, and these, being minimal, serve as salt or condiments to the repast.

IS THERE REALLY ABSOLUTELY no cure for the serpent, the, "Worm that dies not," the snake with the head of a woman, who swims from the south towards the north without getting there? Women, knowing their own motive, naturally distrust all

women, even themselves, and believe all men fools, either actual or potential, and so in need of guarding or curbing, or protecting, or destroying.

D. THOUGHT THAT IT IS POSSIBLE *to surprise God, for man is not mechanically determined, but has free will. S. thought God not surprisable, for He is omniscient.*

God is omnipresent, omnipotent and omniscient. Thus he is in man all-powerful in man, and omniscient in man. He knows all the alternatives open to man at any moment of time, in every possible situation. Thus He knows man's motive moment by moment. But God has willed freedom for man and so will not compel him to take one course rather than another, for man, through free choices, is to build himself a unique character to present to God.

God knows the infinity of choices possible to man, but He knows also man's motive in making each choice, and for this motive God has His own response to man's choice, and so God alters the Sentient Power field situation in which man makes his choice. For man there is thus felt to be a, "Line of least resistance," along which he may move to fulfill economically his purpose. Man does not have to go along this way, but as long as he chooses a "Line of least resistance," as his path, he will do so. Thus, although he is not mechanically determined to move in any given direction, yet he will move along his chosen line of 'least resistance', a line made by God. Thus God, who knows all possible lines, cannot be surprised by man's choices, and yet these choices are not mechanically determined.

DO NOT ATTRIBUTE FREEDOM to creatures that do not possess it.

ENOCH = field intelligence.

THE SPINE is the, "Ladder to all high designs," Jacob's ladder.

VOCARE EST INVOCARE. Things we say to ourselves invoke that to which the words we use correspond, and establish them in our behaviour.

TO UNDERSTAND A SYMBOL one must verbalise one's intuitions of all its parts and relationships. Emotive charges on a symbol may be personal, or of the collective or racial mind, or resonances from the cosmic mind. A symbol is a seed of the will, for it can serve as a reference point for an operation of will, and is itself a precipitation of will.

COWARDICE = THE STATE OF THE MAN who guards his Q. To feel the need to guard oneself is to be in fear of having one's substance broken into. It is essentially female, a sense of vulnerability. To guard oneself is to avoid putting oneself in an exposed position where one might have to pay the price. The coward covers up his vulnerable places and tries to survive by manipulative procedures. The coward is a left-handed deviator from the right path that goes from centre to centre.



The coward is dog-brained, needs the pack to support him. From the start he is low in energy and so will not let out a battle cry, throw down a challenge, declare his own self-willed aim. The coward is made so by being brought up under a matriarchy, over-dominated, too mollicoddled, over-protected, taught to rest on material possessions instead of personal abilities. Denied freedom to experiment, the child becomes fearful of facing challenges of others. Deprived of the knocks which build inner resilience, the child is self-isolated inside itself by its fears of possible damages. Ancestral voices counseling care, guardedness and fear are strong and so weaken the unity of the will, leaving it exposed to in-breaks from external stimuli. Such a child becomes "balanced" by opposing forces, a being of the 'mean', a 'mean' being. Ambiguity leads to continuous non-committal. Some powerful men, brave warriors, have weak fearful children because of their mothers' fears of what might happen to their father, (hence hemophilia). The coward does not wish to know himself or the ground of his being, from which he emerged.

The cure of cowardice is self-opposition, refusal to allow oneself to drift or be indecisive, to insist on putting oneself in the firing line, to be shot at, criticised, self-exposed, affirming one's own being, saying, "I will do what I will, and will pay the price of what I will," affirming occupancy of one's sacred place. One must stand on one's belief, positing oneself in one's own centre within the life field, though the body may shake with fear. The protoplasm is taken hold of with firm intent. The non-formed self-substance is to be seized and shown that survival is a matter of will, that truth cannot die, that Being exists only in its eternal source.

To defeat cowardice one must use courage, at first as cou-rage, then as cour-age. Self-committal comes out of courage. First cou-rage wills mere survival, then cour-age wills service in the universe for the sake of the Logos. Cour-age comes of the Logos-God. He does not guard His Q. He has honour, is honourable. Honour is male; cowardice is female. Honour is initiative, self-ignition. To defeat cowardice one must overcome

one's inner femaleness with male honour; one must act without regard to pleasure or pain, merely in relation to the facts presented, undistorted. Maleness is the in-holding will to be oneself, and to act in order to develop potentialities of being, that is, to love. "Perfect love casts out fear." Perfect love is the attained Hermaphrodite, the true male-female, power-sentience, initiative properly nurtured by itself.

Cowardice is overcome only in total self-committal in the here-now moment, in the resistance to self-scattering tendencies. One 'gathers oneself together' in a fully focused state in here-now immediacy of a self-precipitated act of field power. Here is the timeless moment of self-committal, no past or future, but only Eternality now self-positing, the whole in the each.

Choose life. Watch. Believe that all is a test for self-evaluation. Conquer cowardice by the maxim, "Toujours l'attaque". Thus become a true warrior, one who makes war while laughing, one who sees the laughter in slaughter. Every battle fought and won in one's true centre is an eternal gain. Facing inwards one struggles, like Jacob, with the angel of God, and gains the victory and the title 'Israel'. One cannot win a game of chess by merely defensive moves.

TO STAY AFLOAT in a small boat on a rough sea, one must turn into the approaching wave and not allow it to strike on the side, for such a blow would turn the boat over. So in life one must face into the approaching enemy force, not allow oneself to be struck on the flank.

WE HAVE TWO MINDS: Angra Mainyu and Ahura Mazda; an angry finited mind, and a mind lit by the Absolute Light of the Infinite hierarchical consciousness. Angry mind is angry because it has taken sides with finitude, granularity (Ahriman), and so with the deprived, poverty-stricken, 'have-not' negativity that spends its life in the negative sins of envy, etc. The Ahura Mazda mind is not angry, because it sees and accepts hierarchy everywhere and so has its own absolute place within the hierarchy, meaningful as every other place, within a plan each part of which presupposes every other part.

A TRUE DIALECTIC asserts the equal value of opposites. It is thus wrong for Marx to stress the predominance of the whole over the parts and relationships over individuals. The whole and the parts are equally important, for there is no whole without all the parts, nor any part that is not of a whole; also there are no relationships except of individuals, nor any individuals not constituted in relationships. Thus a state dictatorship acting in the name of the whole population is as invalid as an individual anarchist where there is no state.

Opposites are mutually defining. One must oppose not Marx's dialectics, but his own non-adherence to them. We cannot actually fully separate the 'parts', the so-called individual phenomena, of the universe from the universe, nor consider the universe as a whole without its parts. We can *think* of such separation, but we cannot actually *accomplish* it, for parts are *modalities*, not totally discrete units existing in their own rights, modalities of the field of awareness, a field which is sentient power itself, self-modalising. The field is infinite. 'Finites' are but concepts in man's mind, which have arisen from hard concentration on certain functions of the field to the exclusion of others. To perform such hard concentration, one needs energy. Where energy diminishes, the concentration diminishes, and with it 'finites' begin to lose their finitude or peripheral clarity and 'melt' into the field of which they are but modalities.

Nothing can be totally insulated from the field, for all things are but modalities of it.

ESSENTIAL CHRISTIANITY rests on the Incarnation and teaches that we are to relate to every being as an incarnation of the Living God. Ultimately there is only God, and all phenomena are but His modes of self-revelation. There is nothing non-God. Yet it is possible because of the freedom of spirit for one to behave as if one were not God, to 'play the devil', or the ignorant (disregardant) man, who claims not to know things that might 'get in his way' as he pursues his private purpose. A human being can play hard enough at 'not knowing' that he can, for all practical purposes, be as if he really does not know. Hence the diseases of mankind, and the miseries, and the need for a Saviour. For God is free spirit and creates only with free spirit. Where there is bondage the spirit has bound itself.

THE FALL: a baby looks at its own hands moving before its eyes, and becomes fascinated by them. It moves them from *within*, but looks at them from *outside*, by means of its eyes. Gradually it falls into identification with its physical body's external appearance, and ceases to be aware of the inner invisible parts of its organism as also moved by its will. The inner organs, left to their own inertias, continue to function, but the conscious mind is alienated from awareness of the fact that the inner functions are directed by the will. Thus, if any stimulus unbalances the inner functions, the grown man thinks that he needs external medicines or some form of treatment from without.



In falling into identification with the externally visible parts of his body, man has lost awareness of his directive power over his inner invisible processes. He has become a victim of the hazards of external stimuli, some helpful, some dis-equilibrating. He has

come to believe that there are two men, an inner and an outer, and that he has no control over the inner. He sees the external muscles of his arms and legs and torso and consciously controls them from within, but he has forgotten the control that he once exercised over his inner organs. These now run by inertia, the patterns of motions once established in self-aware will, and now running by the after-motions of this will. Can man regain his lost inner controls? Yes. There is no inertia other than that of previously established will. What was once established by will, can by will be reclaimed. All that is needed is the assumption of this possibility, and then some practice in familiarisation so that one's fallen thought patterns lose their pseudo-authority and the will can then regain its original lordship. "I lay my life down, and I take it up again." Here is a humanism that is also a theism, a theanthropism worth restating. The 'Fall' is reversible.

O, Lucifer, Sun of the Morning, thou who hast fallen from thy original freedom; thy loss is not for eternity, but only for a time. Let the fruits of thy downgoing be made available for all creatures, so that on thy reclamation, they also shall be reclaimed, and all by the grace of thy brother Jesus Christ, and by the will of God.

A M E N

EVOLUTION OF AWARENESS. Where no impedance is offered, the movement of sentient power is non-individuated. It is a 'let' motion called 'bliss', the 'ananda' of Hindu philosophy. It is pictured as an undulatory, snake-like motion of appetival quality, first immediacy. When an impedance is introduced into it, the motion begins to rotate, to individuate. This is the beginning of ego-awareness and contingent relation possibility. The rotatory zones operate like particles, atoms, atomic groups, molecules, 'things' and may collide, strike against each other, act as external sources of stimuli to each other.

From repeated external (collision) stimuli, the sentience may be gradually focused on the periphery of the rotatory zone. By familiarisation with peripheral stimuli, the 'being' (rotatory zone) may begin to forget that its innermost processes are still under its own control. Thus may occur the dissociation of the inner and outer being (the 'Fall' of the religious). From this primordial dissociation comes the conflict which affects all later evolutions of awareness. Contradiction between outer purposes and inner intentions generates tensions within the 'being' zone and so raises awareness to ever higher states of individuation (= formedness).

Between the innermost and outermost areas of the 'being', because 'frontier' incidents between them generate heightened awareness, there is the appearance of a 'dual' self ("Two souls in one breast"), materialist as to its outer experience, spiritist as to its innermost inperience.

By 'spirit' is meant free initiative sentient power, self-inperiened; by 'matter' is meant bound, inertic, apparently non-sentient mass.

SICH DES HALBERN ZU ENTWOHNEN and im Gange, Pollen, Schonen resolut zu leben. (Goethe). To abjure half measures and to live resolutely in the Whole, the Full, the Beautiful.

The sense is the same as the sorcerer's "Impeccability of will; totality of self, no loose ends." (Castaneda's Don Juan).

The question is one of energy convergence, of the, "Purity of heart," which is, "To will one thing". In a universe of energy, that it maintains itself as a uni-verse (a one-turn) implies unific convergence of energy upon this one purpose. Apart from this convergence, the self-centring of energy, there is only randomness, non-organisation, chaos.

WHAT IS CULTURE that so many men talk of it as of value? It is Cul made tora-ruled; it is colonic power brought into self-control by the application of the will to self-survival. Without this self-control would be only power moving fortuitously to no end, energy unconstrained by form, petrol without an engine to evidence its power, appetite with no food but itself to feed on.

Power is sentient and feels its own condition. When it is chaotic, it feels chaotic; when ordered it feels ordered. What is its ultimate goal? To feel itself reflexively self-determinable, to sense itself as its own creator and director, to know itself as reflexive will creating its own conditions, building its own world, setting its own goals and attaining these goals by the unshakeable power of its own intent.

How is an ordinary man to attain such reflexivity? By self-examination of the roots of his *ordinariness*, by disclosing to himself the origin of the orders *to which he has subjected himself*. For compulsion from outside one's being cannot subject one to the compulsive force unless one *decides* to submit to it. There is always the way out of death. "Death rather than dishonour," is an aristocrat's rule. For life energy to remove itself from the 'body of dust' is a possibility always open to it. This energy then simply withdraws from the earthly accumulations (food and other possessions) that it has appropriated to itself, and so returns into that which it was before its appropriations.

That which this energy was before its appropriations was *capable of appropriation*, and so must be so again, for ever. The power of bringing itself to *be* is an eternal proprium of energy. Here is the, "Worm that dieth not," which is as much at home in the, "Lake of fire," as in the Heavenly Jerusalem.

HERE: HR, J, T, Hierarchy of powers expressed in space

NOW: The No-VV, no 11; No phallopolemic is useful; or N.VVV

IN THE 'HERE' WE SEE the spatial distribution of things which may be used in the battle for survival. Everything has a two fold application possibility (+ and -); it may be used for attack and for defence. To be aware of this dual possibility is to have the sense of spatial hierarchy; a place for everything, and everything in its place. Everything 'at hand', ready for application. The space-form distribution as mnemonic (Two positions).



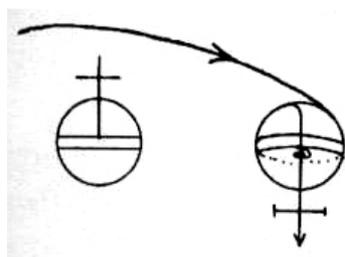
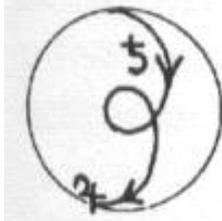
In the 'Now' we see the moment of initiative, the point where Eternity (free) is inserted into Time (dom). *"He who first sees the pity of the battle will triumph"*. (Lao-Tse). Phallopolemics are useless, time-wasting, destructive, non-economic.

The NOW as N - VVV is the fish (𐌺) with its emotional immediacy, and the Triple Vav, (𐌶𐌶𐌶) which is (𐌶) the secret letter of Fire, the Heraclitean primal energy of eternal immediacy, the alertness of the River into which no man immerses himself twice. Each situation is one and unique. In each NOW is a unique opportunity, a door to an infinite possibility not siezable in any other now. To be awake is everything. AKU-AKU. The needle point of nowness is inserted from free Eternal Spirit into bound Temporal Materiality.

'Awake! For morning in the bowl of night has flung the stone that puts the stars to flight. " Lucifer, the stone rejected by the builders, scatters the angels of light in the ever-expanding universe.

"Where two fall out (𐌶𐌶) the third gets the benefit (𐌶)." Saturn falls out with

Jupiter and Mercury gets the benefit". Lawyers know this. One seizes, another flies away or lets go. The quick one catches the flier and seizes him for the seizer. Here is the origin of the tangible world, the world of the Griffon. One is to grip the end, hold the goal in mind, for only thus can the goal be obtained. Hold on to the orb or mond. The world is a substantialised or hypostasised concept, Begriff. Here is the solution of the spirit-matter problem: matter is spirit self-seized, self-encapsulated, self-positied, self-fixated, self-incarnated. All matter is energy, all energy is spirit at work.



Control is a matter of self-knowledge, a self-knowledge of what is one's self- constitution. The matter of self-knowledge is one's self. One is constituted of the totality of one's own desires. Karma is constitutive.

TIREDFNESS IS THE LAST ENEMY of those who live in physical bodies on earth. The accumulations of toxins as by-products of living organic processes, and their incomplete elimination, is the source of this tiredness. To give in to it, to allow oneself to become passive to these toxins, is to move towards the wrong kind of death. Better is to fight this tiredness, in order to retain one's positive creativity towards oneself, for if this positivity is lost in this earth life, the probability of its loss in the next is high. Either we fight to the end to retain our positivity to life, or we abandon it and so become either flotsam or jetsam in the infinite ocean of energy which is the ultimate reality.

Whether one gives in to tiredness or not is an act of will, a decision. One chooses either to oppose it or to succumb to it. One either retains one's hold on one's own being, or one lets go of it. If one lets go of it, one allows whatever of *being* one has appropriated to lapse back into the source from which it was appropriated.

Appropriation is a taking to oneself of energy from the environment, whether in its highest, purest state, or in some formed condition, such as a particular food-stuff, or an already fashioned thing, an object made by some craftsman, or by some confluence of energies of the power-field.

We appropriate (make into our own property) the energies of the infinite and the finite around us. This is the source of one's coming-to-be; our will to self-appropriation.

CONSCIENCE IS CON-SCIENCE, 'With knowledge'. A man bases his judgments upon his knowledge. If his knowledge changes, his judgment changes with it. Knowledge may be conscious (held in the present moment within one's mental focal point) or unconscious (not held in the present moment). A judgment made in full consciousness of all relevant factors and their interrelations is a true judgment. A judgment made in less than full consciousness of these may be accidentally true, but it may equally be false. Such a judgment, if made with awareness that not all relevant factors or relations are known, may be called a guess or hypothesis. Because most of man's judgments are based on insufficient data, most of his beliefs are based on guessing.

That man believes that he needs data on which to build his judgments suggests that in the past he has been data-dependent. What has been *given* to him (the data) through his physical sense organs, and memory-traces of these, has conditioned his behaviour. This has led to man's belief that he needs further data in order to become able to adapt more efficiently to demands of his environment. In order to be able to adapt in a given environment he believes that he needs data from it. To be able to adapt in *all* environments he thus believes that he needs all the data there are; he therefore pursues omniscience by acquisition of environmentally given data. This is the way of empirical science.

But another way may exist, the way of the Magician, i.e. the way of the man who can design by his own act of imagination the kind of world he prefers to be, and then *project*

this design into the space around him so strongly that it actually conditions that space in conformity with his design and imposes on all other less powerful beings. This way has been sought by many strong men in history and is the *dream* of everyman, but it has been attained by very few. In principle, to attain it one must release oneself from all externally imposed data, and return to the absolute Ground of Being, from which the universe has been projected (or introjected).

The forces opposing this are forces of inertia. Inertia is the after-motion of free will. A motion-pattern once established continues to operate as originally freely willed, unless opposed by another, contrary inertia or by another act of free will. The absolute Ground of Being is Free Will, infinite and eternal. This Free Will can will bondage of and in itself. Such bondage willing is called 'creation'. All "creatures" are zones of self-bound free will. Loss of freedom is forgetfulness of this fact.

To forget that one has freely willed one's bondage within a form is to identify oneself with this form, and to continue in the manner of operation implicit in this form, as did Indra in the pig-form. To identify with a form and to forget one's freedom is to go under the law governing that form. All laws are laid down originally by acts of free will. Consciousness of this fact is the pre-condition of retention of free will.

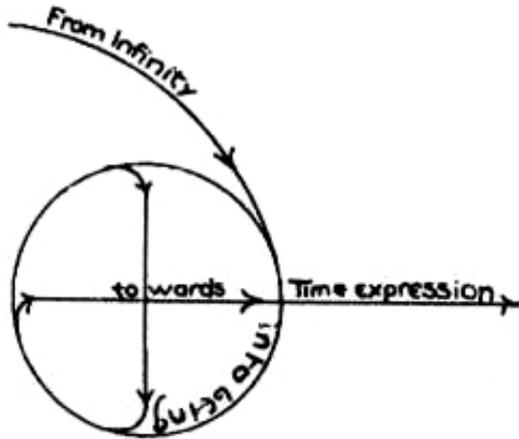
AS THE ULTIMATE REALITY is a sentient power continuum, and a continuum's properties are everywhere identical, creation anywhere in it is conducted by it. Every 'creature' is self-created and self-developing and self-uncreating.

A S CELLS INA LIVING ORGANISM, so every Jewish boy is a part of the body of the Messiah. (Statement by a Jewish mothers' group).
The One Messiah here is viewed as a collective mind or soul having all Jewish boys as its operative elements.

Another view offered was that all Jewish boys except the Messiah are assistants to the Messiah banded together to constitute the Jewish Liberation Force which will ultimately free all Jews from subjection to any anti-semitic group, and finally rule the world.

DAN (JUDGMENT). D-AN, divide the Serpent. It is at first hard work to grow a tooth ('Dent'). A long root is required for a small tooth. The root goes back to infinity and eternity; the tooth acts as a chisel in finite time. The middle softness is sensitivity between eternity and time. An ache arises from indecision about whether or not to eat a given substance. Fear of being poisoned or hurt. Teeth are very important for survival. Any misuse of them (biting on wrong substances, etc.) must be

severely punished. Much energy goes into making a tooth, and accordingly, much aching arises from its misuse.



THAT WORDS ARE BUILT OF LETTERS does not mean that the individual letters individually and separately are prior to the words or that which they signify. Words begin as sounds arising from the complex psychic states which move into expression in an expulsion of breath. The feeling assessment precedes the emotional expression which expels the breath and articulates it as words. We do not define words by the letters which constitute them, but we define the words and the letters from the state of being which gave them utterance.

THE CREATION of objective being by the pure subjectivity of the Infinite Spirit. The Spirit subjects itself to its own processes, its own conditions, and affirms and accepts them.

Thus the Spirit as Supreme Subject places itself at its own centre of self-precipitation as its own object. Spirit is the Subject which self-objectifies and makes itself its own object.

THE GENES WHICH ARE SAID to *carry* the factors governing what shall be inherited are not 'material' bodies in the 19th century 'solid atom' sense, but the intersection centres of field forces or specially characterised zones of sentient power essentially teleological and so precipitated in order to act in certain specialised manners.

Rather than say that the genes *carry* characteristics of inheritance, it would be better to think of them as resonance centres or 'doorways' through which intelligent or purposeful field forces enter the time-matter world.

EGO MISTAKES ARE ORDERED by the higher self to make a structure to serve as a reference after leaving the body at death or in 'astral' projection. 'Mistakes' are determined deliberately by the higher self to give a reference structure for consciousness. This structure can be vibrated very strongly and used apart from the physical body for 'astral' travel. The physical body is to be relaxed. The subtle body must be full in feeling; feeling by listening rather than by looking. The hearing scans and so weaves the structure for the subtle body. The force-lines in the structure are 'sorrows (stress-strains). A, 'Man of Sorrows'. These lines maintain connection with the physical body.

BY THE BABY FOCUSING on its outer visible activities (e.g. hand movements, etc. as seen by its eyes) there occurs a gradual shift of the stress of consciousness onto things of the external world, and a corresponding lowering of awareness of the events of the internal world, the world of inner organic processes. Such processes are as much conducted by the will as are those of the external visible limb movements, and we are as 'responsible' for the one kind as for the other.

We accept that we are responsible (liable to be called to account) for our outer physical activities, for these are manifest to other beings and tend to provoke reactions of certain kinds; but we tend not to accept responsibility for our inner physical activities, for these are not in general sensed by others. In stressing our outer responsibilities we have lost awareness of our inner responsibilities. In gaining external response-abilities, we have abandoned consciousness of our inner response-abilities. We have adjusted to the demands of the outer world at the expense of failing to adjust to those of the inner world. Yet in principle our potential control of our inner processes at least matches that of our actual outer accomplishments.

What is needed is a regaining of our lost inner awareness of our capacities for organic self-control. The phenomena of suggestion (auto- or hetero-) show the potentialities of our command over our organism. Suggestion is a 'slipping underneath' our outer waking critical consciousness of a statement of a capacity held by us within our organism, this statement, uncontradicted by our critical conscious mind, then becoming operative. From the phenomena of the results of suggestion, it is proved that our capacities for organic control far exceed those of our critical conscious mind, for this critical mind has been conditioned by an outer 'scientific' education to believe that only certain things are possible, and these only under certain 'objective' conditions. The **WILL** has been abandoned for the 'security' of outer reason.

ORDINARY THOUGHT IS CONDUCTED by accidental associations of forms or ideas derived from external stimuli or from memories of these or their inter-relations. Ordinary man thinks mechanically and has assimilated mechanically into his vocabulary the word 'will', which to him is closely related to 'desire', 'want', 'wish'. He

has no experience of a non-conditioned action, which would correctly be called 'free will'. His actions are all triggered either by extant physical, or inner mnemonic stimuli. In effect he is a machine, very complex, but still a machine.

The only way such a man may be rescued from his mechanicality is by the introduction into him from some external source (external to his mechanicality) of an order of stimuli so inserted as to constitute a new centre of reference. This centre must be composed of concepts of such a kind that they will oppose the mechanical reaction tendencies ruling in the organism. Such concepts must have at their centre the master concept of perfect freedom, the Logos, the self-opposing power.

By repeated reinforcement of this master concept and of all those which support it, gradually the action of the nervous system is changed; it becomes evident that some degree of inhibition of the former mechanicality is at certain moments occurring. Over a long period of time, the inhibitory power of the master-concept is increased till it becomes effectively able to balance exactly the mechanical reaction tendencies of the old-pattern organism. At this point of balance, the original field of sentient power, of which all patterns are modalities, can take over the direction of the organism. This field is the substantial power which when freely self-mobilised is called properly the free Will. Only this balanced state of opposing tendencies is required for this will to be able freely to initiate any action it may decide from within itself to do.

Logos is self-opposing sentient power, power that is able to balance itself and to initiate changes in this balance so that action may occur in any direction by the simple exercise of its own self-control.

λογος is the key to the identity of opposites, (Saturn = Jupiter, etc,) and the resolution of all problems.



λ = Light, consciousness.

γ = substantialised objectivity.

The two O's are Omega and Omicron. The **S** is the issuant spirit, resultant emergent of the interplay of opposites.

The two O's are Omega and Omicron. The s is the issuant spirit, resultant emergent of the interplay of opposites.

TO DISINTEGRATE is either to take oneself deliberately to pieces, or to allow oneself to fall under the influence of forces of disruption which may act from within or from without.

One is never without the power to reintegrate oneself, but whether one does so or not depends on how one defines to oneself the worthwhileness or not of continued existence.

‘Importance’ is the energy which one carries into any situation.

If one wills to continue in existence it is important to remind oneself that one in the first instance brought oneself into being, and that, having done so once, one can do it again, and again, if one *remembers* this fact, and wills to re-existentialise oneself.

EVERY ORDER HAS BEEN FORMED out of chaos. Chaos must therefore contain hidden in it all orders. The ultimate is sentient power. Chaos is this power holding within itself its hidden orders. How does this power pass from its chaotic to its ordered states? There is nothing other than this power; therefore it is by self-mobilisation that it passes from chaos to order, and again from order to chaos.

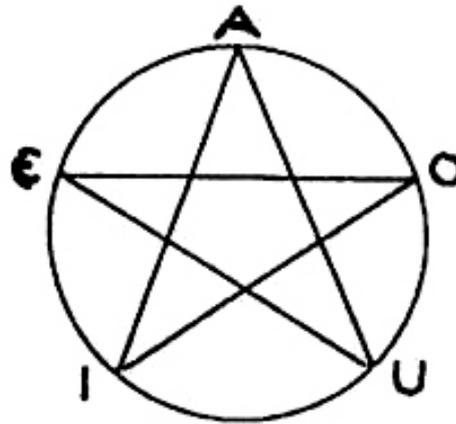
By self-ordering this sentient power existentialises and expresses itself. By this expression it studies its order-values. By return to chaos it releases itself from the constraints of its self-ordering and allows itself to assimilate its significance and values.

Between chaos and order is twilight, the double light of night-chaos and day-order, the time of the dream-with-self-reference, the place of transition from chaos to order or of order to chaos. Here one is released from the too-rigid orders of the waking life, yet is not utterly lost in the too-looseness of night-chaos.

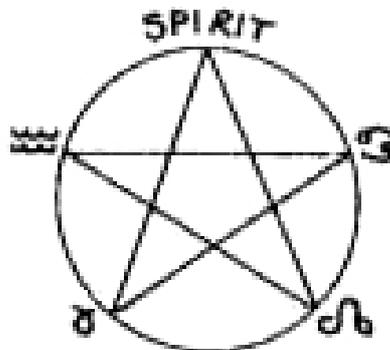
CHAOS IS THE INFINITY of reciprocally inter-penetrating orders within the Absolute Sentient Power (A.S.P.). Selection of a single isolated order with disregard for its relation with all others is *sin*. Ecological principle obeyed is true virtue.

THE ABSOLUTE A polarises itself as **I** and **U**, the body and the empowering will. The primary body is a point, the movements of which bring all forms to appearance. The movements of this point are powered by the will. The totality of forms produced by the

point, **I**, is the fully comprehensive intellect, **O**. The movements of the will driving the point make for it a resistance, which brings the will to awareness of itself. **U** becomes **E**, the life-field of sentience. The field of sentience feels the forms in the total field, **O**, and magnetises these into a formal life. The feeding mutually of **E** into **O**, **O** into **E**, completes the developmental process and closes the pentacle as the operational pattern within the sacred place of the work.



Spirit incarnates in earth (Tauros), enters life's substance (Cancer), passes to intellect (Aquarius), and then to individuated will (Leo) and so returns to spirit.



NIETZSCHE TRIED TO RECONCILE various contradictory views of the ancient Greek philosophers:

Thales: Everything derives from a unique element. (Water).

Anaximander: The flux of things is their punishment.

Heraclitus: A law governs the flux and the institution of things. (Logos).

Parmenides: The flux and the institution of things is illusion. The One Alone exists. (oneness).

Anaxagoras: All qualities are eternal; there is no becoming. (Eternality).

Pythagoras: All qualities are quantities. (Numbers).

Empedocles: All causes are magical. (Will as Magia).

Democritus: All causes are mechanical. (Atomism).

Socrates: Nothing is constant except thought. (Conceptual essences).

All these are resolvable in the Supreme Paradox.

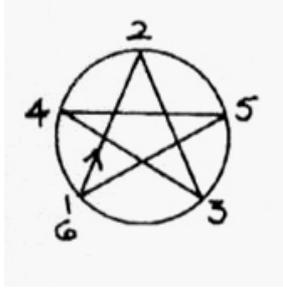
LOGOS ☉ **THE DIVINE SPIRIT**, first posits itself in a body (Tauros); then baptises itself in the fluidity of the waterlife (Cancer); then intellectualises itself in the air element (Aquarius); then volitionalises itself in the fire of solar energy (Leo); then returns to spirit.



Spirit itself is a No-thing which can manifest firstly only through entry into a material body (Tauros). This body (primary particle) must accrete to itself others, in order to give itself fluidity (H₂O) and so increase its sensitivity to stimuli in the act of devotion (Scorpio). From its devotion to stimuli gradually arises a conceptual structure (Aquarius) which stands as a mnemonic reference and stabiliser of consciousness. In the midst of this stable reference arises the condition for the realisation of individual will (Leo), which may then recognise itself as a precipitate of Spirit and a representative of it.

In a magical ritual of the pentagram, the operant usually starts with his physical body (Tauros), reminds himself that this is spirit,





that Spirit in man is Will (Leo) or initiative; that Will can select from its total idea-possibilities (Aquarius) a concept on which to work; that the work is by devotional self-exaltation (the raising of Scorpio to Aquila); and that this results in the re-constitution of the body (Tauros) by the devotional forces of Scorpio. Feeling states control metabolism.

For the success of such a ritual it is necessary to obey the Law of Sorcery: Impeccability of Will; totality of self; no loose ends.

Doubt is doubleness and defeats itself by considering the possibility of failure and so splitting its energies. "Purity of heart is to will one thing."

IT IS NECESSARY TO TELL THE TRUTH, and to *die for her*. (to oneself).

It is necessary to tell the truth and to sacrifice oneself. (Voltaire)

To this end am I born, that I bear witness to the truth. (Jesus).

What is truth? (Pilate).

Truth is the Form of Reality. This Form is the Logos, the Son of God. Its power is that of God the Father. Its operation is that of God the Holy Ghost.

WHATSOEVER YOU ASK THE FATHER in my name believing you shall receive. What determines my believing? I can believe only what I love. What I love is freedom. Therefore I can believe in anything that increases my freedom. It is difficult to believe that God will answer prayers said in Jesus Christ's name, for it is hard to see why the Infinite should concern itself with the finite, why omnipotent omniscience should bother itself with a creature impotent and nescient. Of course, one may say God bothers about His creatures *because* they are His creatures, as an artist bothers about the pictures he paints or a composer the symphony he writes. But when an artist or a composer has finished his creation, he leaves it to start another. Perhaps God's work on His human creatures is not yet finished. Perhaps He will not give up His work until it is completed. In this case we might pray to God that He completes His work in us. But this is to be made perfect. Perhaps we can believe that He will perfect us, if we believe that this perfection embraces our freedom. "His worship is perfect freedom," if accepted, can become the ground of my belief.

Can I now believe that whatever I ask of God in Jesus Christ's name I shall receive? If I first accept that Jesus Christ is the Perfected Man aimed at and realised by God our Father, then Yes. In Jesus Christ's words I read truths of great power, and all making towards greater and greater freedom. "God," says Jesus, "is spirit, to be worshipped in Spirit," (Immediate Creativity), "and Truth", (Logos, Dialectic). Jesus Christ is the paradigm of perfect freedom, the, "First born of many

brothers”, the ‘monogenes begotten’ Son of our Eternal Father. What he has attained, all men can attain, if they tread his path, “Steadfastly towards Jerusalem”, and the Cross of Golgotha, the place of the Skull.

In my full consciousness I cannot ask God to give me anything that would reduce my freedom. I cannot ask to be deprived of my self-determination, for in the act of asking, I myself determine the form of my request.

If I believe in the paradigm, Jesus Christ, full of grace and truth, and I desire to be as he, then I can ask in my name and his to be made like him, also full of grace and truth. Grace is freedom. I can ask the Heavenly Father who made him and brought him to his free estate to bring also me. About this I feel no doubt. God is Love. God is Light. Thus I can pray to our Heavenly Father, in the name of Jesus Christ: "Lead, kindly light, amid the encircling gloom, lead thou me on”.

Because God is the only ultimate, we cannot be other than some of His expressions. Because He is omniscient, He knows what He is doing with us. Because He is omnipotent, He can effectuate His will. Because He is omnipresent, He knows my situation and my condition.

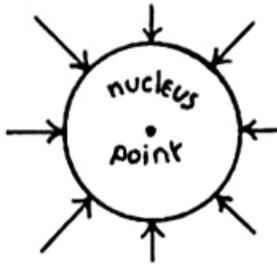
Amen, Amen, Selah.

PRAY FOR DETOXIFICATION, repair, (repare-ing of phenomena and noumena), restauration (re-establishing of the Logos-LawTorah in the being).

EVERY SPIRIT SEEKS A BODY, for spirit is an infinitely moving chaos, void of reference centre, uncertain, purposeless disquiet, tending always, but never accomplishing self-centralisation.



When a nucleus appears within the spirit-field it is immediately enclosed and captured, hammered down onto its centre, which by the hammering becomes a point, a permanent self reference or ego-basis.



Nucleus is the dual intelligent dedication (NUC) and the sporting (LEUS) around the dedication. The game (Lila) which is possible if there is a ball (NUC) to play with. NUC is SUN, NOUS.



The first body made by spirit within its chaos is the megalocosmic primary condensation (Nux vomica), the first 'Nut-case' or enclosure possibility. From this must be spewed forth what is unsuitable for the purpose. The Goddess Nut centres on Geb, the earth God, through whose condensed energy quanta she is fertilized.



As the 'Universe' is an encapsulation of 'debris of prior universes' there is a need or the vomiting forth of trapped undesirables from the first enclosure. "Sheep look better than men on the land," for they are less likely to revolt against impositions and enclosure.

How far is ejaculation a vomit-process? VO-MIT = TIM-OV, the Egg of Time, Hiranyagarbha. One contemplates the tests one has undergone in the testes, and having abstracted essential significances from the condensed sperm-forces, one throws them out as the debris of the analysis.

A PRIORI: the universe is precipitated subtly by catalytic act of the Absolute Sentient Power. This subtle precipitation is an IDEA. By ingestion of further power into the zone of the idea, the idea is made gross, 'physical', 'material'.

A POSTERIORI: man and other ‘creatures’ react to the precipitated idea ‘after the fact’ of its creation.



THE SIMULTANEOUS PRESENTATION of the trine process of Saturn/Jupiter/Mercury is the key to the Philosopher's Stone and the Elixir of Life. Unbalance of these results in dissolution, disintegration, death. Between Saturn and Jupiter is a shake or vibration. Ordinarily this frightens a person and precipitates him either to Saturn (finite form) or to Jupiter (non-form). Saturn frightens by threatening possible malformation-imprisonment; Jupiter by threatening annihilation. But neither Saturn or Jupiter can exist alone, so that to fear either is to be in error. Thus one can afford to accept either or both. When one realises this one oscillates rapidly between Saturn and Jupiter and so becomes the vibratory process which appears to spin (Mercury) because of the displacement. Mercury is the cure of the opposition of Saturn and Jupiter, and so is the Messiah: Mercury, Hermes, Tehuti, the mysterious celestial Mercury, the turnip wheel which stands still and gives forth tone (=⊕).

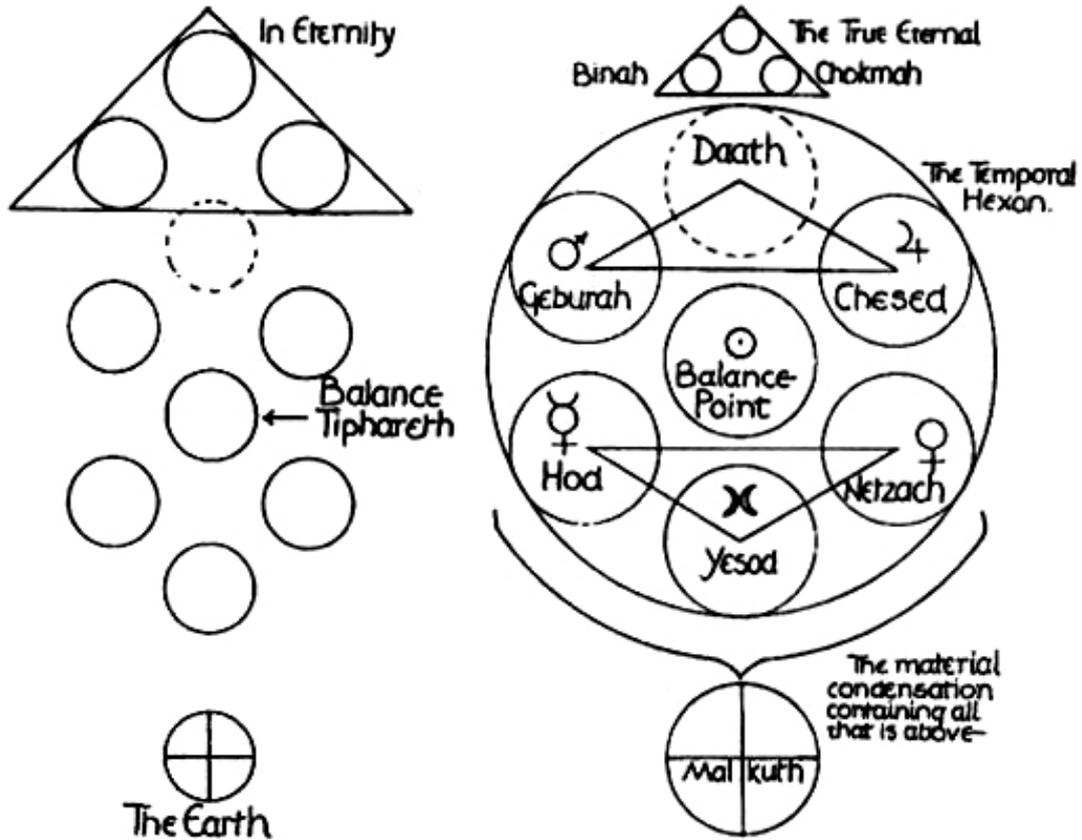
A viewpoint may be taken in which Mercury is considered as the original simultaneous presentation of the balancing forces of Saturn and Jupiter. Here the Messiah (Mercury) is seen as that paradoxical figure which holds within itself the contrary forces of Saturn (the Devil) and Jupiter (God). Thus Mercury is correctly viewed as the Whole Reality (the Rock of Ages, Ruach of the Aeons) of which Saturn and Jupiter are abstractions, if viewed apart from Mercury.

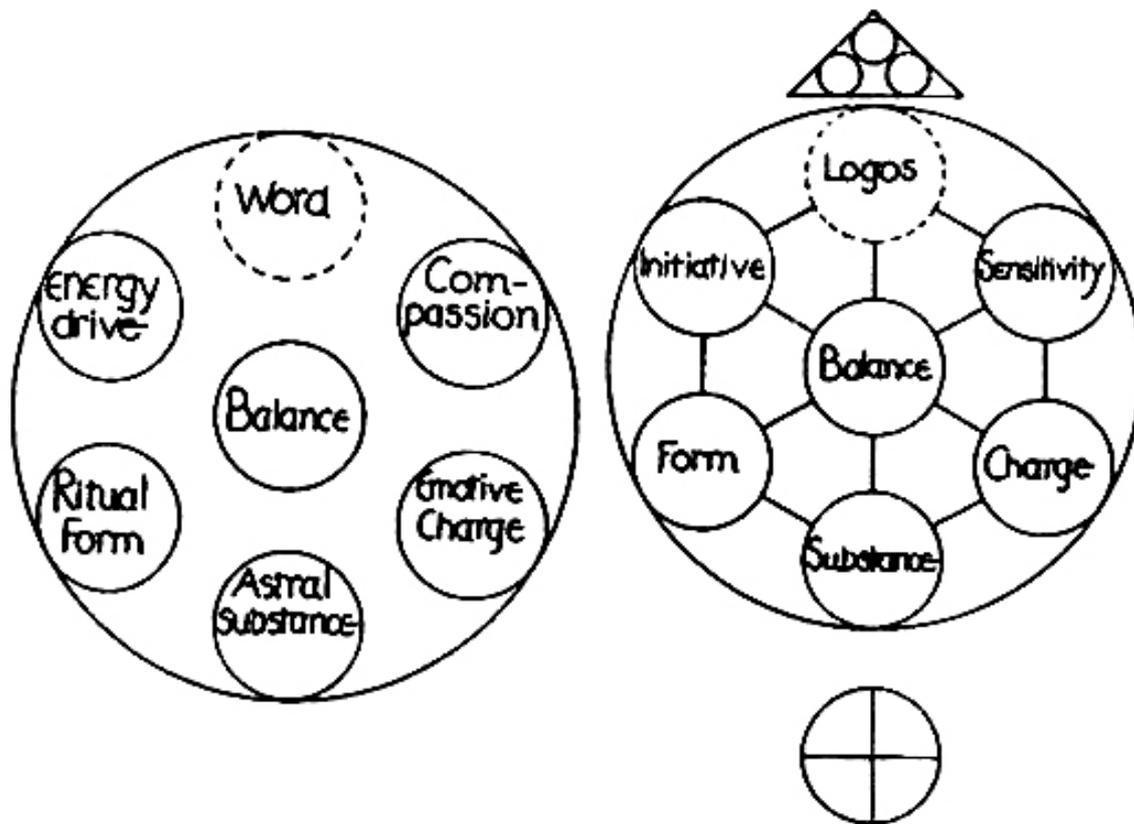
Opposites can be conceived only as of a paradoxical unity of bipolar nature.

On earth, the individual man has to play Mercury to his own opposing tendencies of Saturn and Jupiter, of egotistic self-separation (Saturn) and all-embracing compassion (Jupiter).

	True	Form	Notes (music)	Form of situation
	Beautiful	Balance	Interpretation	Sensitivity
	Good	Power	Dynamics	Force

BEAUTY IS PRESENT FUNCTIONALLY when the power applied in a situation has proper correspondence to its form. Hence the Qabalah's definition of Tiphareth as Beauty = Balance. What is to be balanced is the Power with the Form, the Form with the Power, the energy and the restraint upon it, the restraint with the energy. And only supreme aesthetic sensitivity can accomplish this; and this is Art.





FOLLOW FIRST INCLINATION after first setting, by naming it, the goal. In Ψ action we first invoke the power or quality, or goal to be attained, by the "Fiat!" (*Let there be X*), and at once follow first inclination without allowing intellectual "consideration" to make impure the movement of the invoked power, etc. "Consideration" comes from fear, however subtly disguised with words of prudence and recommendations to be careful to avoid mistakes. An invoked power or quality can move into pure operation only if fear is stilled, and the movement is not impeded by the "consideration" of the innumerable possibilities of error. A pure power has its movement of self-establishment within itself and will, from within its own centre, precipitate the results proper to its nature. But its purity depends on its not being invaded by doubt. "If the sun and moon should doubt, they'd immediately go out." Doubt splits the will by presenting alternatives in the consciousness. We have myriads of ancestral impulses suggesting to us always that we should doubt, that we should make certain that we are on the right road before we walk down it. But on the *first* occasion of our walking the road, could we have been certain of its rightness? The Tarot-Fool knows better than this. There is nothing at first certain about the end of a voyage of discovery. Before the positing of the first point (Kether) the Ain Soph Aur

had no guide book telling it how to make it. Nothing but its own substantial power (MA) could give it the form (K) of this point.

IT TAKES A VERY LONG TIME for the penny to drop. A stimulus of great significance may for years not be seen as such. There must be some way of shortening the waiting time. One is to *mean* what one does in order to make one's life *meaningful*. One is not to wait for the 'penny to drop'. It may never drop. One is to wait no longer. The slot in which the penny has been put is but a doorway to a mechanical device which, even when or if the penny drops, will result only in a mechanical action, or at its freest, but in a chance fall of a ball into a pocket. There is no intelligent free volition here. Thus one is to take hold of oneself in the here and now, for one has nothing else, and *decide* (cut away from). Rubbish must be discarded. Rubbish is that which is irrelevant to the realisation of purpose.

A HUMAN SELF IS ALWAYS URGING itself onward from a less to a more 'balanced' state, or from a more 'balanced' state to a less, for the 'self' is a zone of sentient power which feels its own condition. If the condition of the self is painful, it strives to change to a position less painful; if the condition is fuller of 'being-awareness' of happy function, the self tends to identify with it and hold onto it. If the condition lacks 'being-awareness' of happy function, the self tends to try to increase its 'being-awareness' of the happy function which it remembers or receives through the continuum of sentient power. If the 'being-awareness' sinks below a certain level, the self experiences this as a 'sense-of loss-of-being' and enters an anxiety state in which it tends to strive towards increased being-awareness. If the 'being-aware' diminishes to a very low level, the 'self' may give up the idea of 'being' and allow itself to lapse into 'non-being'.

'Being-awareness' is present when a periphery is developed within the field of sentient power, thus encapsulating the sentient power within this periphery and so giving it a sheltered place internal to which it can modalise its activities in a relatively 'private' manner. Such an encapsulated zone is called a self and has its own relatively insulated consciousness (called self-consciousness). Such a self is happy when active in developing its own self-definition of its own self-purpose of self-being-increase.

If it begins to fail in its self-fulfillment, it becomes to the degree of its failure unhappy. Then it may either struggle to increase its being awareness of increase of self, or, if it sinks below a certain level, it may give up its being-intention as too demanding, and allow itself to lose its periphery and so its distinction from the infinite sentient field power. If it enters this field with gladness to be able to do so, it is called, "Blessed release from existential being." If it falls into it still longing for existential being and believing itself incapable of attaining it, it enters the condition of the unhappy non-beings, a 'hell' of the unfulfilled.

MAKE. THE PRIMORDIAL APPETITE, self-substantiated (M) by its own activity (A), closes itself (K) upon itself, to give itself a sacred zone into which it could lead itself a life (E). To remember this is to make more probable one's capacity for self-making. One's *appetite* for existence is the essential of one's existence. Where one allows this appetite to fail, there one has already started to 'let oneself go', to undo oneself, to disassemble the energies of one's being, to throw back one's energies into the chaos from which they emerged.

To unmake oneself is to abandon one's appetite for existence, to give oneself up to those forces of negation which arise from innumerable ancestral failures. The memories of ancestral defeats call to us from our protoplasmic depths and tell us again and again that where they failed we cannot succeed. Our defeated ancestors tell us to give up, as they did, to join them in the companionship of failure, to commiserate with them and so to alleviate the suffering occasioned by the damage to their self-image. They tell us to join them in their collective cry of self-pity. We need a great convergence of our energies into one unific whole in order to defeat their recommendation.

But, "Purity of heart is to will one thing," and the one thing being willed with the totality of all the energies of one's being, with no loose ends of negativity, how can one fail? The unified will is in an infinitely better fighting condition than the plurality of ancestral energies which *allowed* themselves to fail.

TECHNIQUE OF PSYCHIC RELEASE. The psyche is a zone of sentient power, a location within an infinite field of sentient power which is the ultimate reality basic to all phenomena.

A finite zone of sentient power (a psyche) has only finite absorption capacity of energies introduced into it from outside.

If this absorption capacity is overtaxed, the introduced energy is excessive and results in unpleasant or painful feelings. Such feelings tend to be repressed from consciousness or encapsulated so that they are locked away and do not interfere with psychosomatic functions necessary for survival.

But energy is needed to hold down the repressed contents, and if one becomes tired or ill, these contents begin to re-invade the zone of consciousness and frighten the psyche with memories of the original unpleasant or painful experience. The frightened psyche tries to hold down these painful contents and in so doing uses its energy reserves, and tends to contract the mental field and the bio-field. This tends to reduce the circulation of blood and other fluids in the organism, and so to lead to sickness, disease, and, in extreme cases, to death.

The repressed pain contents may be discharged by re-running the original record of the painful situation in which they were encapsulated. The discharge process has stages of aspects.

1. One focuses on the body and feels for zones of pain, discomfort or fear. One then enters consciously into these zones and verbalises in the present tense their contents. (One gives a number value for intensity of pain or unpleasantness, then repeatedly re-runs the record until it is finally totally discharged.)
2. Having focused on the body and its zones of discomfort, pain or fear, one encounters the bio-magnetic field of the organism, which has recorded the original experience giving rise to the discomfort, etc. The bio-magnetic field records such experiences as the field on a tape-recorder records an orchestra, etc. But the bio-magnetic field is a recorder not only of sights, sounds, etc., but also of feelings and emotions and impulses to action.
3. In running a bio-magnetic record one is to describe verbally to oneself, audibly, the content of the record in order to bring the content into clear consciousness and display it discretely.
4. By repeated re-running of the record's contents one gradually becomes aware of the *pattern* of the original situation in which one made the record. Full observation of the total pattern allows one to extricate one's consciousness and will from it, and allows volitional interference with it.
5. The will being freed from the reaction tendencies of the original record's contents, it can now re-deploy its energies and intentions, thus re-orientating itself in relation to the original experience and its record.
6. Throughout the whole process the observing consciousness catalytically alters the psychosomatic response to the original experience and its record contents.

WHEN UNDER EXCESS PAIN, one 'faints', what has happened? Either the organism has been 'blocked' and made unconscious by the excess of energy input of the stimulus, or the resident consciousness (the self, soul, etc) has judged it intelligent to withdraw from the temporally unusable organism. How is one to decide which? Materialistic science disqualifies itself by its own hypothesis from testing for a "decision of consciousness", for to such science, consciousness is a mere epiphenomenon, and material, objective techniques used in a physicist's laboratory cannot deal (so far) with the very fine forces which might mediate with the epiphenomenon. But the other hypothesis, which accepts 'consciousness' as 'real' and not a mere hypothesis, is necessarily verifiable only by the consciousness itself, as a subjective self-experience. If this is to be accepted at all, it must be by faith in the truthfulness of the one who claims to believe that he has had a genuine self-experience of withdrawing from a too-heavy stimulus situation, or belief in the validity of one's own experience of withdrawal from such a situation, that is correctly remembered and rightly interpreted.

THE BIG ENEMY OF LIFE is the will to death, the will to give up being a will, the desire to cease making demands upon oneself, to cease struggling against the innumerable forces that appear to demand our dissolution; not merely the wills of enemies that consciously aim at our destruction, but also the unconscious wish-energies of our 'friends' who find our continuance in this world a thorn in their side, precisely because of the force of our will to exist. Not all are gifted with the same amount of energy.

WE ARE NOT JUDGED for our unwilled reactivity but for our willed intention. Our soul is the initiator of our motives. Action originates in the soul's deepest centre. Pure will cannot be conditioned by externals unless it gives itself to being reactive to them. Will is soul self-initiating. The soul chooses its orientations and attitudes. The soul is not absolutely conditioned by the body through which it operates, nor by its environment. That the soul is not *absolutely* conditioned thus is the seed of the possibility of its further freedom. Work towards freedom can increase freedom. Such work consists in watching our processes, physical, affective, mental, comprehensional, volitional and episcopal. Spirit is the soul's inner-mostness.

Step 1. Watch physical body actions and reactions.

Step 2. Watch feelings (+ and -) and emotional tendencies arising from these.

Step 3. Watch mentation (serial thinking and ideas).

Step 4. Watch principles (governing concepts, pattern, comprehension).

Step 5. Watch for initiative orientation (moments of choice).

Step 6. Watch the watching overseeing observer.

Step 7. Watch for moments of God awareness and acceptance of His will.

Step 8. Watch for opportunities to do the work of Jesus Christ (God-Man).

Step 9. Watch for the message of the Book and its extension.

Step 10. Watch for whole intention to hold 1 to 9 in simultaneity.

Consciousness is a catalyst. To become conscious of a thing or situation is to change its significance for us and so to modify how we deal with it. To see oneself in a mirror changes how one looks and acts. The 'acceptable picture' derives from our original perfection, the work of God. God's *pre*-fection is our *per*-fection. Before the serialising of time is the pre-action of Eternity.

A computer acts as programmed. It cannot disobey instructions. Thus its perfection is not its own but its maker's. But man has spirit in him and so can disobey and so, if

he obeys, his freedom and obedience is his own. Man can gain *possession of himself*, self-possession, and then can make a gift of himself to God, for the fulfilling of God's purpose. If man is free to choose, he may choose wrongly, but also rightly. If he chooses rightly he chooses to be free to choose to give himself to God.

For this man must transcend reactivity to physical, affective, mental and conceptual stimuli. Reflexion of will must be attained.

OBJECTIVATION NEED NOT RESULT in alienation of the self from itself, for by reflexion one may realise oneself as self-objectified.

THE ATMAN IS THE SENTIENT POWER operative within the single individual, which keeps the breathing process operative. It is the *Power* that causes the individual to breathe and so to sustain the life functions within the single organ. Atman = Brahman. Brahman is the Cosmic Breather who exists within the universe as a whole and maintains its vital processes. Parabrahman is that which transcends Brahman. Paramatman is that which transcends the individual Atman. To realise the equation Atman = Brahman is to become the Breather who sustains Cosmic and Individual life. Parapara = Beyond the Beyond = The Incarnate Infinite, the true self-realiser.

THE ORIGIN OF SIN. The ultimate source and origin of all things is the Absolute Sentient Power (ASP) which is an infinite continuum, partless and so not divisible except in terms of abstract ideas and arbitrarily assumed view-points. Whatever can be affirmed of any 'zone' of a continuum can be affirmed of all of it, and so of any other 'zone'. If initiative can be affirmed anywhere within it, the same can be affirmed everywhere. The question of the 'size' of any zone relative to any other zone does not affect the *essential* attributes of any zone. If self-activation is ascribed anywhere it can be ascribed everywhere. Here is the origin of the possibility of 'sin', that is, the self-separating function of any finite zone of the ASP.

There is no *substantial* separation possible in a continuum, but by *differentiation of modes of activity* there can be a *separation of functions*. As self-activating, the ASP can anywhere activate itself in any way it chooses. 'Separation' is never other than of function-pattern. It cannot ever be of *substance*, for this is a continuum and so partless.

Thus all finite functional separativity can be only of a *way of behaving*. 'Being' itself as a verbform signifies a *form of activity*. There is no 'being' but a pattern of 'doing'.

There is no 'sin' but *an actual self-separation functioning*. 'Sin' is self-activation aimed at reduction of relationship with other zones of function.

Non-sinning zones remain in actual relationship with other zones and with the whole continuum. Sinning zones *keep themselves* out of relationship with other zones which do not serve the sinning zone's purposes, and out of relationship with the infinite continuum insofar as this can be conceptually excluded from the sinning zone's consciousness. But a sinning zone cannot exclude the continuum *substantially*, but only *actually*, by persistence of exclusivist activities.

As a sinning zone cannot exclude the continuum substantially, it cannot be substantially cut off from it. It can maintain its cut-offness in *act*, and only then for as long as the exclusivist action persists.

ALEPH: Accept whatever is.

Beth: Circumscribe some zone of is-ness.

Gimel: Consolidate the circumscribed zone.

Daleth: Divide the consolidated zone from others and internally within itself.

He: Live in accord with the conditions imposed on the zone of the enclosure.

Vav: Drive, or empower all the elements.

Tsadi: Rule as an emperor in the enclosure.

Cheth: Establish and maintain and develop a hierarchy.

Teth: Keep a Book of the whole process.

Yodh: Be a 'hand' or instrument of the A.S.P

COUNTING BEGAN at the pregnancy where woman became afraid of losing her child. She sees man walk away, and she herself cannot. So the child is all she has of relationship. Her child is a conglomerate of all the men the mother dreams of.

The tribal leaders tell the woman that children will look after her in her old age in order to persuade her to have them. Then the men walk away with younger women and leave the children to look after their mother.

God tells woman that she is part of Him, and tells the snake to tell her that she can become as great as God. This makes her see herself as God's consort, equal to Him, not a part of Him. Thus she won't listen to men. She thinks she is right. She knows more of the game than men see, because she doesn't chop it up and analyse it. She sees men are on the wrong track, but she doesn't tell them so, for they are but stepping stones on the way to her espousal with God.

THE SENSUOUS LIFE LOVES PLEASURE, hates pain. So it encapsulates pains in order that they do not interfere with present pleasure possibilities, or future ones. For example, a woman enjoys sexual intercourse, becomes pregnant, has months of discomfort, painful delivery of her child, and swears she will not go through it again. The snake then covers the pain memories so that she can again enter into sexual intercourse and re-become pregnant and re-establish the cycle.

PROBLEM: HOW TO RELATE science and faith? Solution: by the A.S.P.

A GOD THAT WAS DEFINED by its *form* would be unworthy of worship, for it could be formally attacked, studied, understood, and so adjusted to and so manipulated. The real God is not a defined form, however perfect, complete, or total. It is an infinite power self-sentient, self-moving, and incomprehensible to finite beings. One who understands the real God, and says so to the nescient, appears to be an atheist. And truly he is an A-theist, a theist of the Alpha, which is also the Omega, the Alpha-theos which is its own beginning, middle and end. Alphas is the name of the God of the atheist. To the finited mind the Alphas is the Nothingness which frightens whatever draws a line round itself in an act of self-defence. Alphas is infinite creativity. Its past is only the memory of its once-positing self-activity. Its present is only its rationalised sentience of its here-now. Its future is but that into which it pushes itself to found a new wheel of being, only later to transcend it

MY THESIS IS: THAT THE NON-DUAL infinite continuum of sentient power is the real God, whose centre is everywhere and whose periphery is everywhere He cares to posit it.

CHRIST'S SEAMLESS GARMENT signifies the unbreakable continuity of the world substance, the substance that is a continuum of sentient power. To pull

anywhere on this garment is to pull everywhere, "Inasmuch as you do it to the least of these little ones, you do it to me."

MARXISM MAKES CULTURE originate in *work*. It might equally arise from *play*. We play 'games' and 'play' musical instruments, etc. Play has undoubtedly given rise to many discoveries and inventions. 'Work' aims at survival or development, gathers food, herds animals or domesticates them, makes clothes and houses and factories, etc., but its activities are determined by a known goal and conditioned by it. Play, however, is less determined or conditioned by any known goal and so tends to free consciousness from its prior formulations. In play, *anything* may be tried (except when 'playing' a known game with its special rules, as in cricket, football, etc.) That *anything* is allowed in play allows the body and mind to discover activities and combinations of these, which in the 'game with rules' and in 'work for a known end', cannot arise, except by accident or unintentional acts.

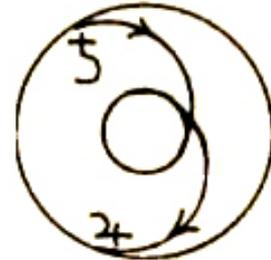
VALUE IS THAT WHICH FULFILS an end, purpose or goal. Thus value is telic. Without a purpose to fulfil, to talk of value is nonsense. Wherever there is striving towards a goal, there is value, whether in the world of so-called inanimates, the world of the crystal, or in the plant or animal worlds. The verbalised goals of men are not more 'goals' by the fact of their verbalisation, though man may pride himself on his clarity in knowing consciously his goals. The non-verbalising animal, plant or mineral have their certain ends towards which they move. The crystal precipitating itself in a solution is as much an end-gainer as a man, though its end is simpler, and without it, man could not be man.

IT IS DANGEROUS TO LET ANYONE know of one's sufferings, for at least one reason: some 'sympathetic' person may decide to say 'prayers' for one's recovery from the sufferings, interpreted according to their 'cause' in the mind of the prayer-sayer. Even more dangerous may be the activities of a well-wisher with a belief in 'occultism' or 'spiritual powers', for such a person may, in all sincerity, go to work on a particular 'astral organ', interpreted as 'the cause of the trouble', and may, by intense concentration on that organ seriously unbalance its energies, so causing deterioration of the functions of that organ, "The road to hell is paved with good intentions." It may be someone else's road, the sufferer's road, which by his (the helper's) good intentions may become deprived of paving. Let God preserve us from the sincere good intentions of nescient persons, for their sake as well as for our own.

TWO THREADS WEAVE OUR LIFE, according to Teilhard de Chardin. (1) the thread of inward development through which are formed our ideas and affections and human religious attitudes; (2) the thread of outward success, by which we find ourselves at the exact point where the sum of the forces of the universe meet to work in us the effect God desires.

The two threads are Saturn and Jupiter and are not separate.

The thread that weaves in to affirm existence (Saturn) as individuality, is also that which re-conceives itself as moving outward towards expansion of capacities to remind it self of its original free state. The two threads together constitute being (Mercury) as freedom, the paradox of the free and the domed, the infinite and the finite, the eternal and the temporal. Both are to be equally affirmed, for they logically define each other. That we exist (Saturn) proves the will of the non-existent (Jupiter) towards existence. That we long for the free spirit proves that the existent (Saturn) wills the non-existent.



The two together, in perfect balance, constitute the Messiah (Mercury) who resolves their contrary orientations in the synthesis of being. 'Being' is the continuous form of the verb 'to be'. To be is to be encapsulated. What is encapsulated is some of the energy of the infinite power of the non-encapsulated.

INNERMOST MOTIVATION is the centre of our action. We cannot guarantee all the effects of our action upon the world. We can guarantee the purity of our intention. Pure intention is the key to right relation with God.

RESURRECTION OF THE BODY? Is it possible? What is our body? It is not the food we eat; that is merely the ballast that helps us to ride safely in the waters of life. Food, when taken in by the energy system which is our real body, is broken down into the energy components and added to our being by the organising intelligence which leads us from fertilised egg to mature human adult.

This organising intelligence is a body of sentient energy. It is our real body, pre-existing the food we eat, drawing into itself this food, using it to build a body of inertia, a mass of trained energy which serves as a reference centre for intelligence in the material world.

The real body which we are, this body of sentient power, which occupied the fertilised egg, drew food matter into it, formed and organised it, is a living body of intelligent power, not itself subject to death other than to withdrawal from the gross food accumulation it has taken in. When it withdraws from such a food-accumulation (the physical body) this body dies, begins to disintegrate, and finally falls to dust.

But the withdrawn body of intelligent power does not fall to dust. It maintains itself at the level of integration it has of its own nature, and it can, when it so wills, re-enter the physical world. It can resurrect, re-establish itself, in another food body. Under certain conditions it may even attract to itself the material energies of the physical world and re-constitute for itself a gross material body similar to that constituted by food intake in the ordinary living body. This is a matter of the appetival intent to do so. Appetite is magnetism, and can draw into itself all that it desires.

MYS - SYM - SUM - SIM. The mystery of the seed is the sum of similars. Similars are under the Same Law.

A TOM-MOTA. The atom's motive power is the jesting intent of the universal substance. The substantial appetite crucifies itself on its food's chemistry. "We are what we eat."

Samson's riddle: "Out of the eater came forth meat; out of strength sweetness." The eater is the infinite appetite, the meat is the same self-condensed. "The Lord thy God is a devouring fire." Out of the eater (Jupiter) comes forth meat (Earth); out of the strength (Saturn) sweetness (Venus).

BENEATH EVEN THE SMALLEST creative act of man is the will of the Absolute, without which that act could not be performed.

Souls exist for God. The world exists for souls. Thus the world exists through souls for God.

Paul's *pleroma* is the consummation of the world, the communion of persons, the Mystical Body of Christ. By the powerful incarnation of the Logos we are centered in Christ.

The soul is nourished by the energies of the perceptible world. The soul lives at the centre of a web of cosmic forces. The soul is rooted in cosmos, past and present, and moves towards its future goal. All stimuli are calls for response.

Either they feed or poison us. Gross food materials may aid or harm us. So with emotive energies put into us from outside. And ideas and concepts also. And volitions. Even to be overlooked is catalytic.

All that the body takes in must be transformed by the soul. Our refined senses finally will adore the Creator. The soul is inseparable from the Cosmos in which it has come into being. In each soul the Creator sums the creation in a unique way. But the soul

also must work to sum it. "My Father works and I work." Organic beings gather and concentrate in their bodies the scattered elements of reality.

THAT THE UNIVERSE is re-constituted every Saturn-moment and dissolved away every Jupiter-moment allows the possibility of release from inertia, for in each Jupiter-moment one is freed from the self-imposed form of the Saturn-moment and is so in principle able to re-conceive one's next form for the following Saturn-moment.

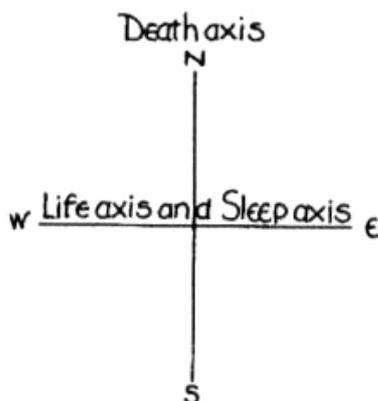
Nothing constrains us to repeat a particular Saturn-moment but the *state of anticipation* in which one tends to hold oneself, either because of hope of value to be gained, or because of fear of the deserved reprisal.

Karma (action-reaction) is intuited as an unavoidable fact of energy behaviour. Energy is sentient and so aware that what it does has an effect upon it. Every energy zone is aware of this fact, knows that what other energy zones do affect its own state, and so what itself does affects the state of others. When a new energy-zone first comes into existence it tends to act without regard to possible reactions of other zones. Only when it has a sufficient number of action and reaction records within it does a zone become 'considerate' of others.

Through innumerable repeated self-positings of certain forms, a zone tends to believe itself to *be* such a form as it repeatedly posits. It tends to forget that it *is energy* able to posit itself in *any form. whatever*. It tends to *accept* itself as the formed being of its habitual self-positing. It tends to believe that *being* is somehow unalterable, that what it has so far experienced as being it is, necessarily.

To release oneself from this error one must remind oneself that *function creates form*, that the way energy uses itself tends to pre-dispose it to such and such a form. There is no form but a *behaviour of energy*. Form is rationalised appetite or sentient energy self-modalised. To realise this is to hold the key to Magic, for energy is sentient and self-mobilising, and self-mobilising energy is *Will*, and Magic is the production of change by act of Will. If one wills with one's whole energy and persists in this will, and does not give up, then what one wills comes to be. "Blessed is he who perseveres to the end."

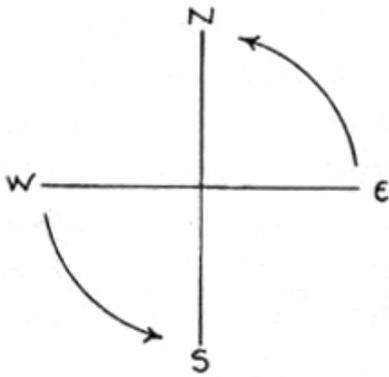
IN A PRIMITIVE people in some places, the living sleep on the East-West axis.



When dead, at the moment after death the body is rotated into the North-South axis. As long as one lives, the sun rises in the East, and travels through the sky to the West, where it sets. At death, for the dead one, the sun will no more rise in the East, nor travel to the West. It is time for his axis to change to N-S. Something of him (the spirit) will rise, something of him (the body) will fall to the ground.

The N-S axis is the axis of NouS. The E-W axis is the axis of the life urge (111). At death the N (intelligence) ascends, and the S (sin) descends. N is the continuity principle, S is the separativity or discontinuity principle. At death one no longer holds to one's existential separativity (Saturn) but allows oneself to slip back into the expanded (Jupiter) state.

W (conation) tends towards separation. E (life) tends towards relation making. But as energy is sentient, so the S, or reparative energy, feels its own self-deprivation to be such and so brings itself finally to see the value of relation as a means of the removal of self-deprivation.



To be private is to be deprived of relationships in the area of one's privacy. But only experience of the deprivation arising from privacy can confer knowledge of its deficiencies. The prodigal son finally sees the error of his ways, re-thinks his position, and returns into relation with his Generative Power (the Father).

The private thinker finites his energy supply by the very privacy of his thinking process. To re-think (repent) and return to the Father, is the only way of opening the door to Infinite Power. Without this re-thinking, this metanoia, one must remain within the finitude of one's privately defined thought-system.

THE UNIVERSE IS a vibratory energy system. Vibration is an alternation of moments of compression (Saturn) and decompression (Jupiter). The Saturn-moments precipitate into existence (outstandingness) the forms of the phenomena we experience. The Jupiter-moments withdraw these forms from existence and place their energy back in the expanded or non-existent state. Thus, as a vibratory system, the universe is reconstituted and dissolved in alternate moments.

Recognition of forms is re-cognition, the cognising again of what was before, in the previous Saturn-moment. The energy of the system feels itself, is sentient, is aware of its moments of Saturn and Jupiter. It posits its Saturn-moments as formsto-be-experienced, and its Jupiter-moments as moments of release and contemplation.

There are degrees of *intensity* (inholdingness) of the Saturn-moments, from the most intense (pain) to the least intense (unsatisfaction). A medial intension allows knowing of the form without pain or unsatisfaction. (*Dis*-satisfaction arises where two or more attempts at satisfaction are mutually contradictory and so unattainable.) Each zone of Saturn-momentation is self-experienced for the period of the moment of Saturn as an entity. It knows itself as an appetival self-evaluation. Each zone of Jupiter-momentation is self-experienced as a non-entity and knows itself as a self only insofar as the after-motion or memory of the Saturn-moment persists in it.

Saturn-moments of pleasure tend to repeat themselves. Saturn-moments of pain tend to try to avoid repetition of themselves. But where a Saturn-moment has not been thoroughly investigated, it tends to re-posit itself in order to complete its self-investigation. (The, 'Law of the Persistence of Error' .), for any Saturn-moment may hold possibilities of pleasure on "the other side" of the pain of the most intense Saturn-moment. One may press through the pain and emerge on its 'other side' into a pleasure experience. (Stone dragons set up to intimidate the ignorant may be passed safely by the knowledgeable.)

Between the Saturn-moment and the Jupiter-moment is the Mercury state in which one has the memories of both, and so has the possibility of self-balancing. But the conscious experience of the Mercury state is possible only after experiencing both other moments.

THE SIX-LEGGED - the bureaucrats. Two legs of their own and four of the chair they sit on. Six is the, "Number of the Beast and of Man", of the state and of the self-sufficient individual.

FEAR A MAN who reads only one book, said the Romans. But what book is only one Book? The Bible is 66 books bound together to serve as a canon for man. An author who has learned his language from his parents and teachers, writes not from himself, but from all preceding authors of his people and from those who have, by their books, influenced his people. The one book of an author is already, by vocabulary alone, a positing of innumerable books before him. The Roman proverb here is not deep. All books are written from the One Cosmic Book of the Logos. To fear the Author of this One Book is intelligent. To become aware of this One Book is to become aware of the One Cosmic Law. But this is not the likely meaning of the proverb.

WOMEN HAVE A REMARKABLE capacity for forgetting every rational expression as soon as heard. Here is the basis of the freeing of the next generation from the rational formulations of the previous generation. Without this provision mankind would have been totally blocked by the formulations of the totality of male ancestors, and so be incapacitated for intelligent evolutionary emergents.

HAVING ASKED What, Where, When, Why, Who and How, we should also ask what else, where else, when else, why else, who else, how else. 'Else' is God's issue in

every empirically fully examined situation. 'Else' is God's Self making its contribution from beyond any defined situation. Transcendence of all definitions is God's.

FIRE-FIGHTING RULES given to the army during a strike.

1. Save life. 2. Contain the fire. 3. Save property if possible. 1. Life. 2. Containment. 3. Property. Father, Son and Holy Ghost. 1. Sentient Power. 2. Form. 3. Self-possessed activity. Everywhere the Trinity; at the level of matter, life-force, mentation, logologic, volition, episcopic activity, etc.

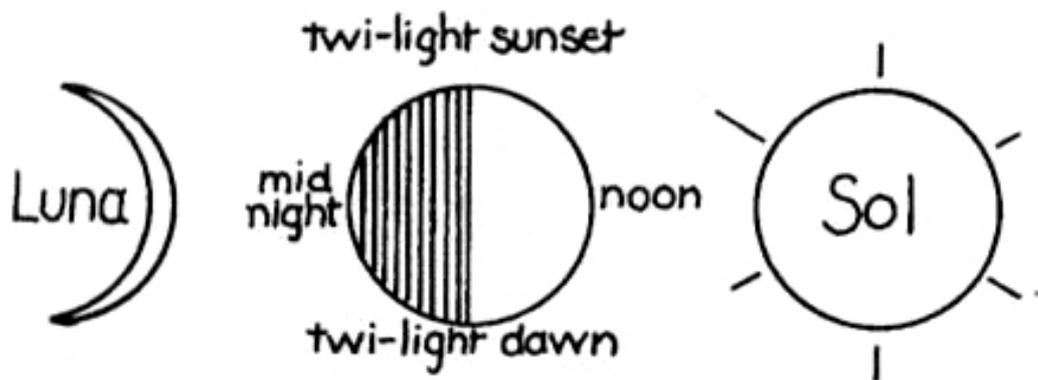
THAT THE SEVERITY PILLAR of the Tree of Life is given to the female is easily justified by observing the behaviour of women towards men who have been judged to be useless to the purposes of women. Such men are drugged, pinned out in the peat-bogs and viewed as sacrificial materials in the Earth-Mother rites. Today the procedure is externally less obvious, but the principle is still observed. Intolerance towards useless males is the mark of the female female.

AUTISTIC CHILDREN are more easily communicated with by sign language rather than by speech. This may indicate regression to a pre-language period of human evolution. Emotional cries, non-articulated, may have been the behaviour pattern of primitive man. The short-lived emotional outbursts of the autistic child would correspond with the primitive patterns of pre-articulate homids. As regression tends to occur under extreme pain or unpleasant experiences, the cause of the autism might be located in emotional conflicts of the parents. Discharged records of such conflicts in the parents' bio-fields might result in release of the child's own energies from the inhibiting patterns which have resulted in the regression to primitive levels.

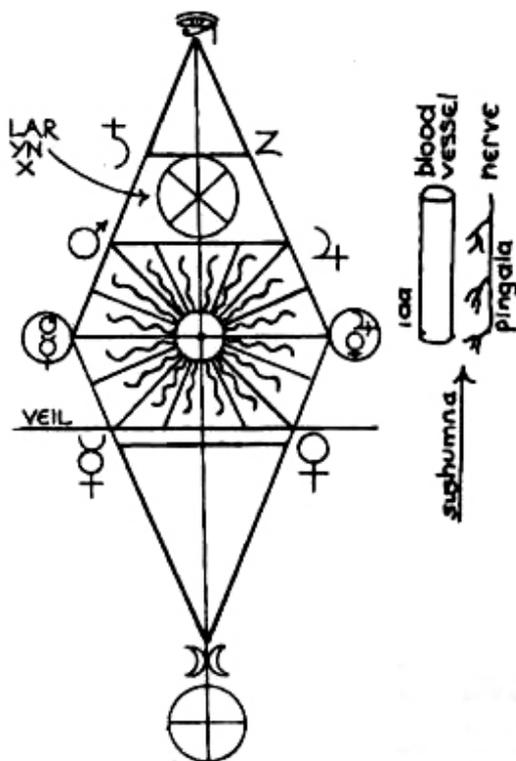
BECAUSE A GOAT HAS A BEARD does not mean necessarily that he is a high priest. A forward-pushing man may 'have a go-at' any situation, but may lack the traditionally conferred wisdom that could guarantee success

TO MEAN WHAT ONE DOES is to give one's life *meaning*. Most civilised people are polite and do not mean what they say or do, and so have meaningless lives.

NOTHING PERSISTS FOREVER but the law of change. One who, when the time comes for a change, changes in accord with this change, survives forever.



TWILIGHT IS THE MOST FAVOURABLE time for controlled creative imagination, deliberate daydream, meditation, and entry into the realm of the psyche ordinarily unconscious.



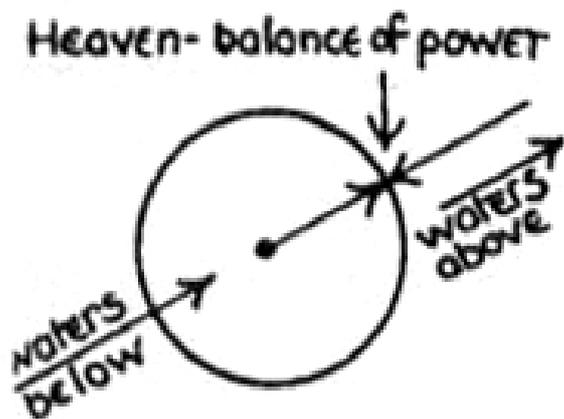
Twilight is the special place of the Shaman's operations. It is sun and moon place of conjunction.

Sushumna is equivalent to Twilight. It is the Balance place between blood and nerve, the gap between them, where positive and negative meet in an epoche state in which both may be evaluated. In the blood one feels the state of the bio-magnetic field; in the nerve one is intellectually active.

In the gap between blood vessel and nerve is Sushumna, the balance of affect and cognition, of feeling and intellect, of energy-charge and form. Here is the

entrance to Eden, the zone of nonjudgment which is the highest judgment, for what is, is.

In this gap is the pre-polarised state of energy, which has not yet differentiated into female (or feeling-emotion) and male (or intellection-initiative). Here is the state of the Divine Hermaphrodite, as He-She is in Heaven, the state of balanced power-form.



Heaven (Balance of Power) , is the 'firmament' or 'skin' where the movement of power inwards from the 'waters above' (outside) is halted by the anti-pressure of the enclosed (waters below). This 'firmament' encloses the 'sacred space' of creative work.

'Waters below' (Hermes, the mesh of hierarchically established power substantialised).

'Waters above' (Aphrodite, the non-hierarchical power-substance or super stance).

Hermes establishes the existential world of hierarchical systems. He is the saviour of the non-formed by imposing form. He is the patron saint of rogues, thieves, vagabonds, business men, and everyone else who is 'quick', able to respond immediately to the demands of the environment.

THE ETHICS OF THE CONTINUUM. A book showing the implications of the infinite continuum of sentient power for human behaviour. A continuum has no parts. Phenomena of 'parts' are products of 'modalisings' of the continuum. Ultimate reality is sentient power to which no separativity concepts derived from phenomena at the gross material level of perception have any legitimate application.

Gross perceptions reach their lowest level at the haptic experience of the apparently discrete 'bodies' of the so-called material world. But such experiences are the products of 'resistance' of 'field-forces'. Our haptic experience of 'finger touching thumb' is in fact an experience of electron-field resisting electron-field. The electrons do not actually touch each other, for their field-forces repel each other. Thus our so-called 'physical contact' is really a result of field resistance of the electrons constituting the outermost parts of the atoms of our 'physical' body.

(This book idea, like so many originating in the fertile imagination of the author, did not appear in the 'material' world. Which does not mean that it is not readable at other levels of the modalising continuum! Ed.)

FEELING ASSUAGES. EMOTION TUNES and relates all things. Thinking encapsulates, separates, categorises things in order to come back to them later, and it becomes angry when events defeat it. Feeling belongs to love, which is its own end as well as its own means. Thinking is a means, not its own end. Thinking can get lost in identification with ideas, which are only means, not ends in themselves. Love, if 'lost' in itself, is 'lost' in its own end as well as its means.

Thinking rejects feeling as insufficiently defined. Rejected feeling turns away from rejectionist thinking. Thinking, left alone, fails to reach its object and so becomes angry. Thinking would like to bring feeling to heel, but cannot.

HOMOEOPATHY REMEDIES, 'potentised' materials, resonate strongly with correspondent 'conceptual essences'. *Anamnesis* is the key to the efficacy of such remedies. The 'sick' (or unbalanced) being is reminded by means of the potentised remedies, of those conceptual essences which have lapsed into unbalance with the others.

Diseases may be divided into those of excess and those of deficiency. An element of the whole becomes either over- or under-stressed. Excess materials may be called poisons. 'Excess' and 'deficiency' are relative. The human organism (psycho-somatic unity), in its perfection, is a balanced harmony of conceptual essences, a telic structure or purpose-complex set up in response to the total cosmic situation of which it is cognitive

Excess of stress, or deficiency of stress on any particular factor in the telic structure constitutes a degree of disease. Intake of potentised appropriate materials reminds the unbalanced organism of its original perfect balance and so enables it to re-will its original telic structure, or to determine for itself a new profitable direction of further development.

A CONTINUUM, BEING PARTLESS, is not restricted to a finite number of ways of functioning. Always it is open-ended in relation to its own 'future' state or modal operation. Thus there is no necessity for an 'eternal recurrence' of identical forms, a closed cycle of already repeated activity-patterns. God need not be bored.

EXPECTANCY IS A STATE of sentient power which looks to some event as likely to happen. In it there may be some degree of definition of the anticipated event, or the

anticipation may be free from formal definition and stand as a relatively formless feeling state. But whether there is or is not a formal content in the definition, there is an orientation, however vague, *towards the event*. This orientation is a bias in the sentient power, which, if allowed to develop, will model itself into the expected event. Expectancy may be either negative (anticipation of a worsening event) or positive (anticipation of an improving event), or neutral (anticipation of a no-change in the situation). Usually the expectancy is either negative or positive.

Expectancy is the key to the results of suggestion (auto- or hetero-) In hypnotic suggestion exercises the operator aims to produce a state of expectancy as the pre-condition to production of the suggested results. If expectancy is not induced, no results will follow, but suggestions may be implanted in the field of sentient power below the level of the empirical ego's consciousness.

Expectancy mobilises sentient power to produce the anticipated event. Where the expectancy has some degree of formal definition, it is this formal content which tends to organise the energy released into a definite pattern. Hence expectancy of development of a particular disease precipitates the symptoms of that disease, and expectancy of cure precipitates cure, and expectancy of persistence of symptoms maintains them.

THE VOLUME OF THE SACRED LAW. (V.S.L. = LVS). 66 books bound together to guide man towards his spiritual development. Necessarily parabolic and indirect for protection of the Truth against misuse by the profane. LVS = LUX, the washing away or lustration of error by the power of truth. Every error understood is a means of purification of the will, and a source of a new truth. LVS, LYS, LOOSE, the light gained in play. LUDO or LU-DO, the Way of Play as the prime mode of education.

PSYCHOANALYSIS MAY LEAD to *self-, awareness*, but this once attained, the selfawareness so gained is to be used not as the goal, but as the necessary first stage of real creativity.

ART IS NOT MERELY TO PLEASE the eye or other senses; it is to urge mankind to transcend all that has been so far gained. It is to open the mind and heart to new possibilities that the world has not yet imagined. It is not merely to teach the non-artist that colours and forms already exist in nature that the non-artist has not yet seen, but to provoke him to see things that do not yet exist, but which by effort may be made to come to be.

DELAYED SHOCK IS LARGELY the mental scanning, after the fact of a damage, of the worse things that might have occurred. Often there is a degree of guilt in it which expects punishment to fall on one for allowing oneself to have put oneself in the position of receiving the possible or real damage resultant of one's action of commission or omission.

SURYAYANA AND PITRYANA: the sun-path and moon-path. The origin of these is in the simple fact of cell-multiplication by division. Some cells are nearer to deep water, some to shallow water. The shallow water cells receive more sunlight and heat; the deep water cells less. The shallow water cells are more energised and so can move quicker and develop by their increased speed a 'back motive force' by driving harder through the water, and in meeting their own self-generated resistance become more self-conscious and reflexive. The self-consciousness increases their efforts and results in development of tails.

These mono-cells thus become spenniform and so 'male' and initiating. The deeper water cells move slowly, develop hardly any 'back motive force' and thus do not attain so high a level of self-awareness. Also they may be more subject to moon-pull tides each month. Only towards full moon are they much energised, and this only once a month. They divide to multiply and remain under moon dominion.

The spermiforms learn to attack and penetrate lower energy oviforms, and, as sun-beings, have a daily energy renewal instead of a monthly one. Thus the spermiforms with their diurnal energy intake and their tails gain more experience than the oviforms in the same amount of time. Thus the spermiforms gain more information and develop their intellect more than do the oviforms. Ideas in the spermiforms are more sharply defined and more easily discriminated and analysed.

The oviforms being less clearly ideated are more dependent on moon flux and reflux, and so become more sensitive in feeling appreciation, and so are 'female'. As the spermiforms increase in number and attack power (300 million to one) they gradually seize control over the relationship between themselves and the oviforms. It becomes a man's world.

THE DREAM WORLD has no clearly defined uninterfered-with gross objective images with which to express its intentions or offer its solutions. All in the dream is in flux and emotively charged, a field or fields of incompletely formed inter-playing forces. Thus when the dream 'self' is presented with a problem-situation from the outer gross world, it can only search within itself for some analogical dream-world situation within the effectively charged field or fields. What it finds is not a defined gross image correspondence with the external problem, but a flux of emotively

charged vaguely correspondent images. These images it manipulates emotively and uses to build a complex group of roughly analogous images, and then offers these to the gross physical mind for interpretation. As the gross physical mind has been furnished largely from outside by gross sense-organ stimuli, it can interpret the dream flux only in such terms, and so is often quite unsure of the truth or falsity of its interpretation.

To interpret a dream truly one must re-enter the realm of the dream and offer again the dream images to the emotive form-flux, and look for the gross-world images which have gained some sort of connection with the contents of that flux. Or one may take with one the gross outer-world problem pressing on one and look for the correspondences offered from the dream world.

Certain associations of the gross world and the dream world are private and personal; others belong to the family or group soul; some to the human race as a whole and some to earlier phases of evolution. Biogeny recapitulates phylogeny. All are to be taken into account in the interpretation.

THE DIFFERENCE BETWEEN animal and human work. The animal is immediately impelled by desire and species demands. The human first makes a model of his projected activity and then uses this as a guide or control for his work. The animal senses and reacts to the sense stimulus. The human constructs a concept and then uses this as a control factor over his action. The animal is short term in response; the human concept may guide man's overt action for five years, a hundred years, a thousand years, or reach out uncountable light years in a master project to invade the stars.

(‘Concept’ here means ‘mythos’ as much as ‘logos’, a word as much of the tum as of the head.)

ART: the *efficient employment* of means to an End. The skilled use of knowledge in a specified situation in order to realise a purpose.

SCIENCE: the *knowledge* of ends and means. Every Art has a corresponding science, every science a corresponding Art.

MEANS: procedures for the gaining of *ends*, goals or purposes.

ENDS: terminal states arrived at by use of means. The means stretched between an initial state and a final state deliberately aimed at. Initial state → means → final state.

VALUE: that toward which a telic pattern is directed; a goal, a target aimed at or defined as worthy of attainment. The holder of the telic pattern is a self. Value is that which a self sets up as a purpose, aim or goal. A *subject* (a self) sets up in itself an idea

of a goal to be attained. This goal is the *object* to be attained Between the subject (self) and the object (the thing or state to be attained) stretches the means (the procedures needed to realise the aim). Subject → relating procedure → object. As pre-thought later realised in action, the object is a projection of the subject.

WHAT IS CREATED by the Original Cause of all things is that Original Cause self-modalised. God as First Cause has nothing to work on but Himself. He is His own Executioner and Saviour. Whatever is made by the First Cause is made *of* the First Cause, and is the First Cause in self- modalisation. "Who sees the Son sees the Father." All beings created by the One Only Supreme First Cause are that Cause self-created. All creatures are therefore God, i.e. self-created, and so may truly say, "I and my Father are One". The created thing is nothing but the Creator self-encapsulated.

MAN HAS BEEN TRAPPED into external modes of consciousness by the fact of his body. The baby looks through his eyes and by them sees his own body and limbs as from outside. He sets up a habit of thinking of himself as seen from outside by himself. He sees his hands moving before his eyes, discovers that he can move them from within; becomes more interested in what he can *do* than in the experience of his *will* to do it. Thus he is captured into externality. He sets up patterns of action and forgets that he set them up, and takes them for *patterns in themselves* which occur, he believes, whether he wills or not.

Gradually his success in limb movements as viewed by the baby from outside divorce him from his original awareness of his internal process. He becomes split into two beings, an outer physical system of muscles etc, which is conscious because verbalised, and an inner organic being, not verbalised and so not conscious. Externalisation has robbed the child of its inner awareness that it controls not only its muscles in its limbs, but its inner organic processes. The yogi aims to regain awareness of this inner control and to re-assert his command of it, in order to free himself from a state of inner passivity in which he is vulnerable to suggestions from outside and from ancestral records within.

WHERE THREE ROADS MEET is the junction point of science, art and philosophy the place where these three may become synthesised, the place wherein may arise a true hierarchical religion, the place where the riddle is propounded: $4 \rightarrow 2 \rightarrow 3$.



THE WILL BELONGS TO ETERNITY, serial mentation belongs to time. Finally all mentation is subordinate to and driven by the will. Only that which is eternal belongs to the eternal. What is ultimately left in eternity to a being is its will to be. The form that it wills is its idea, which by extension becomes its intellectual process. There is no intellect other than the the will to purposeful idea. There is no unwilled idea standing in its own right from eternity as pure idea. The idea is the will-to-differentiate.

GOD SO LOVED THE WORLD that he gave his onely-begotten Son that any one who believes in Him shall not perish but shall have eternal life.

Why did God love the world so much? Because the world is His only means of manifesting His creative potentiality in actuality. God is an eternal infinite sentient power, absolutely self-aware of His own being. But one thing is impossible to Him: to cause Himself to cease to be what He is. Thus He has a problem: to create or not to create.

If God does *not* create, He inhibits His creative power, holds it in so that it cannot pass into formative activity. This is to bring Himself into a state of total self-contradiction, for He is essentially creative power. Because this power is sentient, it *feels* its own condition. Thus if this power inhibits its own creative activity, it feels itself as totally self-contradicted. A human being in a state of total self-contradiction is not happy with himself. Nor is God. Therefore He chooses to create.

But creation is formation, and formation is circumscription or encapsulation. Thus when God creates He logically must precipitate encapsulated beings. But by the fact of encapsulation each created being is separated from other created beings. Each created being *feels* itself to be what it is, encapsulated, made separate from all others.

Before creation there was no encapsulation; the infinite sentient power, which is God, was then utterly free from otherness. It was a pure partless continuum, everywhere throughout itself wholly itself. Whatever qualities could be attributed to it anywhere could equally be attributed to it everywhere.

Also because this continuum is partless, there are no gaps that have to be leaped, nor any barriers that have to be broken through. Thus all of the continuum is co-present with itself immediately. This means that any motion initiated anywhere in the continuum (which is power) is immediately everywhere. This is the basis of the doctrine of the absolute reciprocal interpenetration of all beings, which appears in the "jijimuge" conception of Japanese Buddhism. It is also the basis of the possibility of immediate

infinite comprehension (enlightenment) on the presentation of any motion anywhere initiated (and at encapsulation level called a stimulus).

On the occurrence of the act of creation (or encapsulation) which is an intentional (intentional) act of the infinite sentient power (which is God), there is immediately possible a condition of contingent stimulation of one encapsulated zone by another. Identification with such contingent stimuli, if coincident with forgetfulness of the infinite continuum as such, in its pure partlessness, is the 'Fall' state of religious systems.

A zone of encapsulated sentient power has in its vibratory motion a 'memory' of all its preencapsulated self-motion. This 'memory' is the source of a belief in a 'Golden Age' somewhere in the distant past, or in the far future.

This 'Golden Age' really represents the pre-encapsulatory, pre-creational play of the Will of the infinite sentient power which is God. 'Gold' signifies the Will, as 'Lead' signifies the Intellect. The 'Golden Age' is the expression of the free will of the infinite sentient power, utterly unfettered by any formal considerations, as 'Lead' and the 'Saturnine Age' signify the state of profound wisdom resulting from the exhaustion of all possible formal knowledge gained in the experiential cycle of cosmos.

The memory of the pre-creational self-motion of the infinite sentient power is also the source of a feeling that accompanies the 'fallen being', a feeling that seems to suggest that the 'lost one' will finally be found again; that the Prodigal Son will eventually return home to his all-forgiving Father. This feeling is the first source of the encapsulated being's faith in the possibility of salvation from his 'fallen' condition. It is the continuous background of whatever positive hope for the believer's entry into eternity he may possess, and it is the guarantee of his ultimate success in the satisfaction of his hope.

The infinitely extended formal play of the Will of God is the Logos, or 'only' begotten Son, which by its structuralising effect builds Cosmos and all things in it. Without this Logos no formal object can attain to being.

PHASES OF DEVELOPMENT OF MAN:

1. Physical body investigation of action possibilities;
2. Emotional expression and results examined. (tantrum technique);
3. Mentational serial thinking through of the situation aimed to disclose methods of securing 'one's own way';
4. pattern comprehension; simultaneous grasp of form elements in a situation to give 'immediate' response to it;
5. Free volitional initiating of new action to seize control of the situation;
6. overseeing of the lower five to balance them in the situation;
7. Letting spirit (God) take charge;
8. Electing oneself to be a Saviour for less developed beings;
9. Becoming a student of the Book of Life (Logos) in order to increase one's helpfulness;
10. Attainment of precision in the instant of need, the spirit of eternal



immediacy, and absoluteness in act.



CRUX ANSATA: woman over man. A truth needing meditation. Woman is non-rational power with infinite mobility, the Queen on the chess-board, Shiva's Shakti, aesthetic immediacy, automatically rejecting formal restraints that might impede the Now enjoyment.

Man is a rationalised and rationalising energy which wills always formal consistency for self-justification, considers all things from their formal, ideational aspect, and thus, "The native hue of resolution is sicklied o'er with the pale cast of thought".

Woman without man is a wild appetival ocean of infinite dissatisfaction incapable of itself of attaining any fulfilment. Woman is like the God who is 'a devouring fire', whose name is VOR, and so lacks TEX, the builders' artifacts, to structure and confer meaning upon her.



VOR - original appetival power unformed, , insatiate, wild.

TEX - form-structure arising from power structure, conferring significance & logos-relation. Tame..

Woman, by her inner rejection of formal restraints (idea-based moral systems, etc.) remains in pure voraciousness. Any apparent (external) conformity to moral restraints is for her but a concession to the outer demands of society, having no real significance for her.

Man, by his inner acceptance of formed restraints, ethical ideas of conduct etc., is inhibited by these, and to this degree is civilised, curbed in his appetites. In man sensuous immediacy is displaced by considerations of social results on his position in relation to other men. A man who does not accept the ethics of the society in which he lives is viewed by other men as lacking in male attributes, deficient in good taste, etc. A human being is unavoidably bi-polar, has characteristics of both sexes to some degree. The penis is a developed clitoris. Thus there is no absolute division between male and female, and every human being has therefore some degree of development of male characteristics (initiative and ideational logic) and of female characteristics (emotion and intent to physical relation). Mutual understanding of this fact by male and female is the ground of the possibility of their harmonious relationship.

As the female is non-rational she is not naturally likely to curb her appetite unless constrained from outside herself. Thus constraint is to be placed on her, for her own sake, by her male partner, who is to curb her, not as an inferior being is curbed by a superior being, but as a superior being needing aid in the controlling of her own power, which without control might destroy itself, but which with control-aid could become the fulfiller of all goals, which the grateful woman wills to do for her consort who so aids her.

GOD WILLS MAN TO WILL FREELY to be a vehicle. "My meat is to do the will of Him who sent me, and to finish His work." The finishing of the work is the bringing of the self into a condition of freely affirmed responsiveness to God, with an unswerving will to serve as His messenger or vehicle of expression in time as well as in eternity.

THE CONCEPT OF THE GOD-MAN is the highest possible concept and so must be realisable, for if God created man, He will also raise him up to the highest conceivable level; and if man has evolved the concept of God, so also must he finally concrete his concept.

THE REAL IS THAT WHICH HOLDS within itself the contradiction of difference (R) and sameness (L).

L = heaven, continuity. (Tibetan Lha) continuum.

.....

R = earth, discontinuity (L. terra) discontinuous modality.

SPIRIT AND BODY have a difficult relationship because they are absolutely opposed to each other in function. Spirit is free initiative, body is bound inertia. The molecules available to spirit are the debris of prior universes, 'unfinished businesses', emotively charged orientations which still persist in trying to maintain their behavioural tendencies.

Thus free spirit has to battle against these tendencies, and the tendencies battle against the new orientation which the spirit would give. "The flesh lusts against the spirit, and the spirit against the flesh."

PaMa GOD. IN THE HEBREW the name for God, called the Tetragrammaton, declared unpronounceable, is יהוה. This word is a hermaphroditic or bi-polar name signifying He-She, or She-He. "In the image of God made He them male and female." In one body, that of Adam before the extrication of Eve, Man was bi-polar, Da and Ma (Father and Mother), Ad and Am.

All polarisation consists in power setting itself against itself, acting against itself in order by its self-opposition to produce something within itself which without this self-opposition could not come into existence. Thus, by self-opposition of power, appears a primary zone of encapsulation, the beginning of a world, a universe or cosmos. Power pressing in on itself substantialises itself, i.e. presses itself down and so gives rise to the condition signified by 'substance' (that which stands underneath).

This substance is nothing but power pressing in upon itself. So 'substance' and 'power' are not two different in their ultimate nature or essence. When power is put into application upon something, we call it 'force'. When held down so that the zone held down reacts against the holding down force, we call it 'substance'. Expanded from a central zone of compression so that the power was in its 'original' state as prior to the down pressing, we can legitimately call it 'superstance'.

'Substance' and 'superstance' are power in two different states of relative 'inspansion'-expansion. This insight allows us to approach the problem of God in a way differing from that of patriarchal religions. If we allow that in the symbolism of male and female, the male has (in certain systems) been equated with force of *idea*, and the female with force of *substance*, or *matter*, we can use the phonetic symbols of P and M to signify these. P is then viewed as the symbol for positing power, by which form or ideational structure is pressed into existence. M is viewed as the symbol for substance.

P is an unvoiced letter, pronounced by closing the lips and compressing air behind them in the mouth, and then suddenly releasing it, as when we say, "Pah!" as an expression of disgust or superior dislike of something.

Let us follow our phonetic symbolism along the path it indicates. When we pronounce M, our lips must be closed, our vocal cords placed together, and air allowed to vibrate them. The result is a humming sound: *mmmmmm*. The mouth is filled with vibration, and this vibration conveys a sensation of 'substantiality', i.e. of resistance within a zone of encapsulation. The inner boundaries of the mouth, the teeth, the hard and soft palate, the tongue and part of the pharynx are the resistances against which the vibrating air acts, and on which it thus presses. The vibrating air acting on the enclosing, surrounding tissues of the mouth cavity gives rise to the substantiality sensation. It is thus phonetically legitimate to use the letter M, as sounded, to symbolise the concept of 'substance', that which is experienced as *resistance*, as 'physicality', as 'matter'.

It is not accidental that we talk of the 'material' world, and that we think of the material world as 'substantial', objectively resistant to pressure. The material world is the Ma-world, the Mother-world. 'Mother Earth' is the expression for our basic intuition of the nature of Matter.

When we pronounce P as a voiceless plosive, an unhummed, sudden release of air, this sudden sound ceases immediately after it is pronounced. Thus P may be used to symbolise the act of momentary positing of power, the point application of a force, the creation of a point by a self-compression of power. The related vowel is 'I' pronounced as in 'pit'. This vowel symbolises the point posited by the self-compression of the power (P). It is the beginning of all form, for from the point, by motion, is projected

the line, from the line the plane, from the plane the volume, the 3-D tangible.

The whole universe is a projection, like a television picture produced by a rapidly moving dot, of a self-compressing primary point, which may initially be introjected into any zone of infinite space.

Just as P's related vowel is 'I', so M's related vowel is O. In M-sounding the inner space of the mouth vibrates approximately like a sphere, thus giving the vowel O with the voiced consonantal humming M. This is the origin of the great importance attached to the Hindu sacred syllable OM.

Taking intellection and initiative as the marks of maleness, we can write PI for the male principle. Using feeling and substance-orientation for the mark of femaleness, we may write MO for the female principle. Putting both together to represent the joint principle of male-femaleness, we may write PIMO (or, if we wish, MIPO). We are to think of them as of equal importance and as simultaneously existing. A patriarchally biased person might prefer to write PIMO, a matriarchally biased person, MIPO.

If it were not for typographical inconvenience we could print one on top of the other, using the point where the vertical of the P intersects the line of the M. This symbol might help us not to forget the basic necessary bipolarity of ultimate reality.



To pronounce P we do not voice (i.e. hum) as we do with M, but we do have to close our lips to allow buildup of air pressure in the mouth, and this closure is a property of M. To pronounce M we must close our mouth as is required to pronounce P. This interrelation of P and M shows the subtlety of the inter-functions of the Pi and Mo principles. Their absolute separateness of essence is inconceivable. Male-female bi-polarity is nowhere absent from reality.

The andocrats have preferred to believe in a father-god, and the gynocrats in a mother-god.

Historically the two views have clashed and produced many unhappy consequences, especially the widened gap between male and female, resulting in less and less mutual understanding and covert warfare. Sometimes the war has broken into the open, as in the battle of the Greeks and the Amazons, and in the rape of the Sabine women. Today we see a militant feminist movement determined to continue the battle.

It would be better for all of us if we were to accept the bi-polarity of God, to think of the Creator of the Universe as a double aspected infinite power, in which neither aspect takes precedence over the other. The two poles are seen as poles because of the way our intellect is compelled to function. Behind this aspectual polarity is a nondual ultimate reality, an infinite power with a capacity for self-formulation and self-dissolution. In its formulating process this power has come to be thought of as 'masculine', i.e. ideational.

When the infinite power inhibits its capacity to formulate, it remains in a state (strictly a nonstate) of dissolution. This corresponds with the pralaya of Hindu philosophy or the maximum entropy of Western physics.

When the infinite power presses in upon itself, it brings itself into a state of self-substantialisation, that is to say, it 'stands' upon itself, so that the power that is 'stood' upon is viewed by the ensphering power as 'standing under' the compressing power. This 'standing under' power is what we mean by the term 'substance'. It is also the experience of this 'standing under' power, and the conscious statement to oneself of this experience, that constitutes one's 'understanding'. One can understand only by 'standing under' the pressures imposed upon one by one's experiences.

The fact that 'substantialisation' occurs only by a compressive encapsulation, or ensphering, allows us to say that the P (positing) function, and the M (substantialising) function, always occur simultaneously. No P without M, no M without P.

If we place M and P together, i.e. pronounce them simultaneously, we sound **BB** symbolises a sphere of substance, and thus the concept of 'being'. To posit (P) a substantial (M) sphere is to posit a 'being'.

As power is sentient, and so feels its own condition, the posited sphere (PM) *feels* itself to be what it is, a 'being', a self-positing zone of sentient power. Here is the beginning of the sense of individual existence.

SOME MEN SEARCH FOR TRUTH with their intellect and fail to find it, and then pass into despair, as many Existentialists hold. But 'Truth' is only the *form* of things, and if abstracted from the Beauty and Goodness of reality cannot become functional in life. The recognition that 'Truth' pertains to the intellect, 'Beauty' to the aesthetic sense, and 'Goodness' to the will would rescue man from the despair that results from the pursuit of Truth as an abstraction.

The True, the Beautiful, and the Good are not separable in the realm of Being, although the intellect may treat them as so. Thus man is to pursue not Truth alone, but Truth in inseparable relation with the Beautiful and Good. In this trine pursuit man will not split himself into separable functions, but will from the start see himself as whole, and will in his trine pursuit retain his wholeness. If in finding Truth he sees also its Beauty and Goodness, he will not need to look further, but his whole being will be satisfied.

THE ENCOUNTER with nothingness, an experience of the intellect in its pursuit of Truth, is an encounter with that which necessarily transcends intellect and yet is the Ultimate of all experiences. But Nothingness is but Nothingness, the

essence of what it means to be *not a thing*. A 'thing' is a consolidated precipitate or modality of Infinite Sentient Power. It is thus a negation. Yet it is a reference centre for this sentient power, and a standpoint from which a view of reality may be gained finitely as opposed to the infinite view of the infinite sentient power as it is to itself in its infinity.

If the 'thing' as negation is negated then we posit our own consciousness, minus 'thing-ness', in the No-thing-ness of infinite sentient power. The Prodigal returns to his heavenly Father.

THE ONLY QUICK WAY, the immediate way, to Heaven is always *Now*. Heaven is balance of power, *Now*. Less than *Now*-balance is not Heaven at all, but is either backward or forward looking.

MAN'S HIGHEST ACT OF WILL is to give up his will to God. "It is my will to do the will of Him who sent me". But man cannot make this highest act of will until he sees that man's will is less than the Will of the Infinite God. What man gives up as his will is seen by him to be less than that to which he gives his will up.

A MAN MAY PURSUE THE ENDS he wills for himself alone; or he may will to will as a group of men will because he knows their aim to be like his own; or he may will to give up his will to the group-will in order to relieve himself of his sense of separate self-responsibility by sinking it into the group-will; or he may give up his will to the Infinite Will of the Eternal Spirit or God, and thus either to lose self-responsibility, or to increase it by deliberate participation in the Will of God.

1. THE FERTILISED OVUM is the primary centre of reference for a 'new' individual field of awareness, to give it stability.

2. The born child's primary centre of reference becomes assailed by new inner and outer stimuli which build within the consciousness a secondary centre of reference or 'idea-system' which confers a second kind of stability, called "mental" stability.

3. By meditation on the process of acquiring the primary and secondary reference centres, a man may disclose to himself that he is a 'chooser' of that upon which he centres himself. As a 'choosy' he is a free volitional being.

6. As a volitional being it is possible for him to make himself reflexively volitional, to will his will onto itself so that it becomes its own reference centre.

ENERGY IS THE UNIVERSAL requirement to maintenance of living beings. It may be gained by eating of other living beings, but as all beings are modalities of the sentient power continuum it must be possible also to gain energy directly from the continuum. "I have food you know not of," says Christ. The energy of the continuum, taken directly, is pure, while the energy of particular living beings eaten as prey is impure to the degree that such beings are conditioned by their finite life-modes. A predator must overcome the chemistry of the eaten prey, or be disturbed by it. But energy of the pure continuum is immediately assimilable by the being who takes it in, if that being prefers the pure continuum energy and does not seek the particularised energies of finite prey.

INERTIA OF FINITE RECORDS of experience patterns is the enemy of initiative. Only the pure continuum of sentient power has true initiative. At derived modality levels the finite pattern of the experience records tends to repeat itself under similar conditions of external or mnemonic stimulation.

THE TENDENCY of certain temperaments to seek continence derives either from the painful results of incontinence, or from an infinitely higher source. God's keeping Himself to Himself, His creating for Himself a sacred place in which to create his, 'only' begotten Son, Himself incarnate in Himself, His own Logos-Self. The purpose of continence is conservation of power, concentration for effectivity.

AS A DISCONTINUUM cannot be ultimate, we must recognise all phenomena as modalities of the ultimate continuum, and these modalities are products of continuum initiative *in the place where they are*. All modalities of the continuum are products of that continuum in the locus where they appear. Calling the continuum as

initiative the 'Self', all modalities are self-produced in the place of their production. All phenomena are thus Self-created, Self-initiated, Self-determined.

A man is a phenomena cluster and so Self-produced. No other Self than the continuum is. Thus the man as self-produced phenomena-cluster is self-produced, is his own initiator, creator, determiner.

As the creation of a finite encapsulated zone is a product of the continuum, and two or more of these may make contingent stimulation of each other, there is thus a possibility of conditioning by contingent stimulation, which might result in identification with the outer stimulus-complex, and loss of awareness of essential continuum origin. Such loss of awareness is the 'Fall', and is 'sin' or separation from the Source (the Continuum). If such 'Fall' or 'sin' does not occur, then the only Real Self (the Continuum) initiates and determines its activities, not from contingent stimuli arising from finite zones of phenomena-complexes, but from its Self.

If a man realises his true relation with the Continuum, which is the only true Self, he in effect is self-created, self-initiating, self-determining, immortal, omnipotent, omnipresent, omniscient, for he identifies his Self with the one real Self, which as a continuum is not subject to disintegration, being partless.

But if a man identifies himself with the phenomena-complex derived through the contingent-stimuli derived from outer finite encapsulation zones, and which phenomena-complex he uses as an 'ego' reference when relating to other finite phenomena-complexes, he falls into 'sin' and loses awareness of the Continuum Self, the only real initiating, self-creating, self-determining Self. To relate in full consciousness of the real relation with the Continuum Self is to be infinitely reflexively self-conscious, from which level anything whatever is possible.

ONE MUST BE TWICE-BORN in order to enter the Kingdom of Heaven. The first birth is from eternity into time, the second birth is from time into eternity. The first birth brings the soul down into the world of time and matter, into the realm of contingent relationship possibilities; into the possibility of peripheralisation of consciousness, into identification with external objects and their relationships, into subjection with the events of the outer world, a subjection called the 'Fall'.

The second birth occurs at the moment of rethinking of one's real relationship with the eternal source of all beings. This moment of metanoia is the moment of repentance, in which one, in one's re-thinking, re-hangs oneself on the Infinite Sentient Power which is the Father and Mother and Son, and the Holy Trinity of the Father, Son and Holy Spirit.

The Mother and the Holy Spirit may be viewed as two aspects of the one side of the triangle which symbolises the Holy Trinity.



The horizontal base represents the extension of the material (mother) principle in its passive aspect as recipient of the energies of the Father and the Son. It also signifies the extension in matter and time, in the historical process, of the Holy Spirit. This Holy Spirit egresses equally from the Father and the Son, but, unlike the Mother principle, which is passive recipient to the Father and the Son, the Holy Spirit is essential activity, continually creating new forms of expression from the outpouring energies of the Father and the Son.

The Holy Spirit may be thought of as the expressing energies of the Father and the Son, the free initiative of their creative intention: "Behold I make all things new." The Mother may be thought of as the conservation principle which makes possible all forms of memory, cosmic and individual.

To be the principle of conservation is also to be the principle of inertia, the tendency to maintain a motion-pattern once established. As without memory there could be no re-cognition of anything (including one's own self) inertia must be seen to have a positive function, the maintenance of form. Hence the Cosmic Mother may be viewed, in her conserving function, as the *totality* of all forms of expression, and so as Sophia, Cosmic Wisdom. What is seen in the Mother as total cosmic information in its conserved form, is seen in the Holy Spirit as continuously posited and re-posited new creation. Each re-positing of a form is a new repositing, for it sees a new relation with the already posited forms, a new implication of formal relation, ever transcending the old, to infinity.

CONTRADICTION IS THE KEY to all development of self-consciousness. The tension between contradictions makes self-consciousness possible. There is contradiction or opposition between idea and idea, feeling and feeling, will and will, between inside intent and outside action, between these in oneself and in other people, who have their own inner equivalents to all these.

There is complexity in every situation, an infinity of dialectical oppositions on all planes of being, in all directions of possible and impossible development.

Out of the complex of contradictions the self becomes self-aware as the centre of all these, the intersection point of all these contradictions, on which they play, as the various threads of a web pull on its centre.

The self as centre of contradictions is the centre of decision, in which the contradictory elements oppose each other, reinforce and inhibit each other. The self is progressively equilibrated until it is finally able to hold all its functions in balance, or to allow any one or more functions to become operative according to the needs of the situation.

One must be in love with the contradictions in life, for they are the stuff of the evolution of freedom. One must think and counter-think, feel and counter-feel, will and counter-will, act and counter-act. All these affirmatively in the presence of negative inertias, psychic and somatic.

It is possible to be happy in the moment of suffering the contradictions by remembering the virtue which must arise from them, the growth of freedom in self-awareness. To contradict oneself happily in full knowledge of the benefits to be derived. This is the key.

"The world is a fiction", says Blake, "Made up of contradiction." The whole world is a system of contradictory forces. Only this contradictory activity can hold a world or a thing, or a self, in being. There must be centripetal action; there must be the opposition of centrifugal action; only in both can the world come to be. Saturn and Jupiter must oppose each other in order that Mercury may appear. The Devil and God must come into opposition so that the Messiah may arise in the zone of their conflict. No opposition between God and the Anti-God, no mediating Saviour. The conscious self is a product of free spirit and bound body. This is freedom. Free spirit without bound body is objectless awareness, a consciousness of nothing. Bound body without free spirit is a mindless piece of the world mechanism.

Psyche solves the opposition between Pneuma and Soma by embodying both of them in itself.

THE UNIVERSE IS A CONTINUUM of energy, the behaviour patterns of which bring into existence, maintain for a time, and then dissolve again the multitude of forms we see around us.

The fact of the energy continuum, the impossibility of the absolute isolation of any being, event or relation from any other, forces upon us the necessity of viewing the whole of universal phenomena in terms of this continuum. That is to say, we are required by universal fact to view life in terms of the solidarity of all being. By 'solidarity' naturally we do not mean that we must view reality in terms of a solid, static block of material substance, but that we must see all beings, events and relations as presupposing and permeating each other.

All isolationist or segregationalist propaganda in any field whatever is therefore unreal and doomed to ultimate failure.

The artist, using the word in its widest sense, and thus including musicians, painters, sculptors, writers and poets, etc., is thoroughly conscious of the interrelatedness and interpenetrating significance of all forms of being. The musician-composer knows absolutely certainly that one note alone without overtones or partials is meaningless, that two notes generate between them a zone of

meaning, an interplay of actual vibrations, the production of resultant tones which bring into being significations previously non-existent.

As with musical tones, so with the colours and tone-values and forms of the painter, the threedimensional formal interplay of the sculptor, the verbal stimulus of the writer, the sonic structures of vowel and consonant of the poet, etc.

So also with the interplay of individual forms of character in the relationships which play themselves out in the living pattern of human society.

Any painter knows that each colour, apart from possessing peculiar properties of its own, also has a specific effect on every other colour to which it is brought into relation. So with individuals. Each individual human being has his own specific character which serves to mark him off from others, and he has also his specific effect on other human beings, which no other individual has. This is the centre of the problem of the unique nature of each individual, the mysterious problem of what constitutes human personality.

Like the painter with his colours, so the musician or composer with his musical tones. Each tone or note has its own specific frequency or frequency-pattern peculiar to itself. And each tone has its own effect on every other tone. Some tones are concordant with others, some discordant. The intelligent, creative manipulation of these qualities constitutes the art of the composer. The intelligent creative direction of the multitude of divergent individuals within the world population constitutes the art of the statesman, and locally the art of the politician.

A composer who so disposed the tones of his instruments as to produce cacophony would be considered a bad composer. So with the statesman or politician who produced in the people only continuous unrest and rebellion.

The more articulated the mind the more the relation of its elements. But articulation must have a truly functionally harmonising value.

The intelligent person articulates the contents of his mind in relation with the goals he purposes to fulfill.

The artist is essentially an articulator of forms. The way in which he articulates these forms may reflect the existing relations of forms in the world, or the past or future relations of them, or any other possible mode of relation in which they may be placed.

As the artist sees above all men the fact of the articulation or functional relation of all forms in the universe he is essentially religious, for if religion is defined in its proper sense it means precisely the interrelationship of all beings on all planes or levels of reality.

The question of the existence or non-existence of a personal God is one largely dependent on the definition of personality, of what constitutes a person. One thing is certain and that is that the source power of the universe has produced by its

evolutionary processes what we are pleased to call the human person. Whatever appears in actual manifestation within the universe was certainly contained at least in potentiality in the source of that universe.

Those thinkers (as atheists generally and Marxists especially) who deny the existence of a personal God on the grounds of His non-proveability show themselves ignorant of the very nature of proof. They would apply methods of proof derived from the world of material bodies or particles to a realm of supra-material energies where such proofs are totally inadequate to deal with the realities.

The universe is an energy continuum, in many ways behaving like an ocean in which energy takes the place of water as substance, and the behaviour of this energy takes a form analogous to that of the waves, whirlpools, spray, etc., of the waters of the ocean.

We can conceive an absolutely still ocean, an ocean showing no forms of movement, no waves or ripples or bubbles, etc. Such an absolutely still ocean would represent a principle of unity without diversity.

We cannot say that such a still ocean would present any actual value, for actuality implies action and motion patterns. There are no values other than actual ones.

We cannot conceive waves without the ocean as their supporting substance. In a continuum of energy we cannot conceive of actual manifestation of form, waves of energy, without the continuum or ocean of energy as their substance.

From this we can see that pure unity without diversity would be valueless, and pure diversity without an underlying unity impossible. This illustrates the double nature of all beings, living and nonliving. All beings are substantially one. All beings are actually differentiated from each other by the specific way in which each is activated.

The valuelessness of pure unity devoid of diverse forms establishes the value of the individual.

The isolating tendency of specific forms and action-patterns establishes the necessity of the remembering of their underlying unity of substance. Man as an individual represents a specific form of value. But this value is meaningful only against the background of the underlying unific essence, that unity principle which makes relationships between individuals possible.

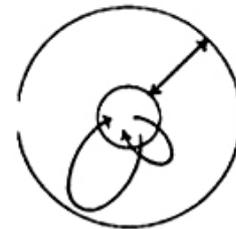
REFLECTION: the photon bounces off the struck surface.



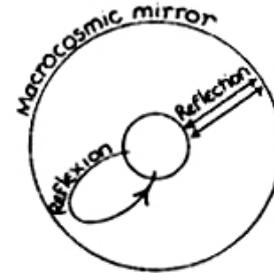
Reflexion: the attention of the observer is taken back to him without striking on a surface.



Reflexion bends back the observer's attention onto itself by an act of will. The will to bend back onto itself is operative. Reflexion can occur at any distance from centre.



Man is a small mirror able to reflect the big mirror



Λογος : the micro-macro (omicron, omega) relationship, precipitated by spirit (S) and maintained by spirit.

Λ = consciousness. Υ = body.

Omicron is the individual self; Omega is the macrocosmic self. S = Spirit.

One must lay one's being on the Altar of Cosmos in order to make one's terra (physical body) divine. God has stretched Himself on the Cosmic Cross in order to make Himself manifest to Himself.

“IF YOU LOVE ME, DO AS I SAY,” says Jesus, the Incarnate Logos, the Ratio of all Reality. He is saying: “If you love Logologic, do as Logologic says.” This is the short way into life. Logos is the totality of all conceivables, held in perfect balance, the totality of all polar opposites resolved in mutual affirmation.

Affirm all things as they happen, simultaneously with whatever of reality the things present of themselves, and their opposites. Shine the light of consciousness equally on the righteous and unrighteous, the good and the bad, life and anti-life.

“Reality is an ocean full of fish; if there were no sharks, there would be no fast swimmers.”

“The worst is as good as the best,” says Boehme. “Opposition is true friendship,” says Blake. “La ilaha illa llah,” say the Muslims. “Only the Infinite Continuum of Sentient Power is,” says Yadillah.

THE END

and the beginning

