

TALKS by DAVID MAHLOWE - 3

David Mahlowe's detailed notes for his talks - given at Tabley House, Knutsford, Cheshire;
and at the IHS , Tan-Y-Garth, North Wales.

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TALK TO BE GIVEN FOR ISHVAL AT TABLEY HOUSE ON 3.11.96

ADVENT

By

David Mahlowe

[A number of small penciled sketches were inserted at various points in the right hand margin of this text by David – and these have been included; there were also a number of his penciled notes which I have also included in italics between brackets – BH]

Today, and every succeeding day until 25th December, our world moves grudgingly towards death. Every day of Scorpio, a time in which every living thing feels the imminence of its own departure, reminds man that the earth and all its dependent beings, has moved into a downward spiral towards winter. It is a spiral which becomes tighter as the saturnine grip becomes stronger, and in Scorpio, the substance is heated by the contraction, and the Martian irritation which fights the onset of life's disappearance into the earth.

Life does not like being constricted and bound down into the darkness of winter. It fights against the forces which pull the vegetation down into the ground, the leaves from the trees, the sun lower on the horizon. This feeling of Fall (as the Americans rightly call it) is a feeling of melancholy at a necessary but resented cyclic fact. And this cyclic fact, observed by ancient man from time immemorial, is the only saviour from terminal melancholy. For even as the sun becomes lower and cooler, and all our life instinct becomes alarmed in case it disappears forever, there is another memory; a memory of return; "The sun has returned before - surely it will return again." This does not prevent the sadness and the thought of fall and the death of life, but it keeps alive in us some little flicker of hope.

It is this flicker of hope that is the subject of our talk today. It is called ADVENT. Advent is the season after Scorpio. It is the season which starts on the Sunday nearest to St. Andrew's day in the Christian calendar, four weeks before Christmas, in which we celebrate the birth of Jesus the Christ.

At this point let us turn aside a little to say something about such dates, and saints and

seasons and tides. Every religion is, in essence, a history of the world. Every religion has a system of rituals and symbols which, each in its own way, marks the significant points in the cycle of the year. This cycle operates at all levels from the smallest truth of finite substance to the life cycle of the universe, and all cycles in between. This must be so, for the geometry of the circle, or cycle, is immutable, and is the same for every rotatory system.

We are here using Christian ritual significances and festivals to illustrate our point, but we could as well use other systems and come to a like conclusion. In particular, we would find in every religion a doctrine of a coming - and a re-coming - of the representative of the God.

I am well aware that Advent is not yet come this year, but Advent teaches us that we have to foretell, prophesy, every new event, and today we are prophesying the coming of Advent! It is always a good idea to be prepared for what is ahead. So what does it mean, this Advent? Is it more than the buying of little paper houses with windows to be opened every day for a new message? Is it more than a candle marked off in days which we more often than not forget to burn, or burn, over the mark into the next day, and so on? Is it more than this outward observance? Yes, it is, and the churches of the world could not do better than to revivify the real significances of ancient observances such as these. If they taught the real meaning of the symbology and rituals of Christianity, the churches would be full again. Perhaps one day they will, who knows? And who knows whether it will be too late, for the hour is late in the Christian calendar, as well as in the Christian year.

But even if the churches are remiss, every small group which comes together to examine these rituals and celebrate them in their true meaning, is regenerating, resurrecting, the world again. It is usual to say, "What can we few do among so many who do nothing? How can we influence or change the world?" The answer is: That whenever in the history of the world the big battalions of Mammon have been defeated, it has been by a few, and that few have been initiated by One. The one whose advent we look for again today.

And more even than defeating the external big battalions, it is important for us as individuals that we use the few but powerful ideas we have to overcome the legions of sub-entities which inhabit our beings. If we only explore and bring to light again the real meanings of religious ritual, we make possible the Advent in us of the light again. That is the inner meaning of the Second Coming of Christ.

Advent means, "The coming of an event". It is the foreshadowing in the human consciousness of the coming of the light of Logos into the world. And specifically in the Christian church it is not only a celebration of the coming of Christ, but also a looking forward to the second coming. Once to teach, and once to judge, say the Adventists.

But we must never rest with one definition, as we know, and so we look at the word "vent" and note that it has to do with the wind, the moving air, and so is a symbol of spirit. Advent is a season in the human soul when it feels the stirring of its spirit as a new birth, a renaissance, is foreshadowed. We have all felt that wonderful and mysterious excitement that something tremendous is about to happen. That is the feeling of Advent.

And the word "vent" also means an opening, a slit. In Advent is the opening of the womb forecast, when the membrane of the world is split so that spirit may bear into being a new revelation of the divine, a new message for the world, a new seed power to be developed and borne.

This venting process is a universal one. It is essential to speech, for example. The breath, or the spirit wind, is gathered into an upwardly spiraling force which presses against the closed lips of the vocal chords. When the time comes, the spirit pushes against the closure, makes a slit or vent in the chords, and sound springs forth into the receiving ear. But this marvelous out-speaking cannot occur unless there is beforehand in the human consciousness a feeling imperative of a coming event, a word, a speaking out, a venting of some significance. This is the advent, the coming. "Adventure" comes from the same root and every adventure is a venture, a coming forth, a sounding forth, of some spiritual intent to be. Life itself is the great Adventure, and life in each one of us trembles in anticipation, does it not, when we feel a new adventure-possibility on the horizon?

It is not an accident, of course, that Advent is signaled by St. Andrew's Day. Andrew's symbol is the diagonal cross of revolution. It is the standard which is raised in the dark days of Sagittarius to declare the beginning of the fight against death and winter, and to raise the oppositional impulse in men. Sagittarius is the most powerfully oppositional house in the zodiacal system. It is the force in man which



enlivens itself and makes itself sharp by opposing whatever is fixed and devotionally rigid. The Sagittarian symbol of the Centaur is half beast, half man. The beast is he whose breath goeth down into the ground. It symbolises the lower, appetival force which keeps man in subjection to the cycles of fate. The man half of Sagittarius is in opposition to the Beast, and fights to find a divine reason and order in the beastly world. The struggle creates the possibility of the Coming. The oppositional life in Sagittarius sharpens and teaches us as the Centaur taught the great men of old, that life is struggle and change and coming to be out of decay.

There is a big difference between the opposition in Sagittarius and the martial struggle in Scorpio. In Scorpio there is a resentment of the dying of the light; a rage at being pulled down into the earth. In Sagittarius, there is the beginning of realisation that once internalised, whether in the bowels of the earth or in the depths of one's own winter being, life is not over. Here, in the last days of the year, the internalised consciousness becomes aware that it has not died. It is involved in the mystery of mysteries, the dialectic that in the midst of death we are in life.

It is in Sagittarius/Advent that we become aware that when all phenomenal life has come to its appointed end; when all the vegetation has disappeared from the face of the earth, leaving what Shakespeare calls, "Old December's bareness everywhere," this is **not** the end. When the inertic substance in its myriads of garbs from flowers to worms to man has run its course and come to nothing, as all external imagery must - there is something left. What is this something? Well, strictly speaking it is not a something at all, for that would mean it is a form, and all form has died in the winter cold. What is left is consciousness itself, the awareness of life wherever it is.

Now, in the Sagittarian sense the awareness is inward. The meaning of the House is "Introspection", or inward looking into the sources of power. When the world has entered into seasonal death, there is nowhere else to look but in the grave. When man does this he knows that his life does not consist in the outward show, in the forms and inertias of the outward world. All these have died, like all ephemeral things. In Sagittarius, man introspects therefore on the source of all things, namely, power. He goes inward to look for the sources of power by which all these dead things may come to life again, as he has observed them do every spring. At the last minute, when all seems lost, a new event comes to be, a new

emergent, a new adventure, a fresh endeavour.

As you know, Advent celebrates the coming of Jesus, the new saviour for our time. But it also celebrates the second coming, at the end of the Christian era, of Christ as Judge. (Very apt, considering that the world is entering the Age of Aquarius, when Justice is the key.) We will come to the cosmic scale of Advent later, but for now let us dwell on the meaning of Advent for the individual.

When, in Sagittarius, the human being dies to the outer world of appearance, he finds he is not really dead. He finds, in fact, that what he thought of as life was really a kind of death, the death of rigidity of form and inertic substance. The outer life imprisoned him. Now he finds that the so-called death has set him free. Every statement by every sage says the same thing, that when the being dies to the body he moves not into darkness but into light. Light is awareness, intelligent appraisal possibility. What are the implications of this?

If a being can see all his past actions in a body as a structure for the time being; if he can see those actions and results of actions in all their inertic inefficiency; and if he can see these action/experiences as relevant only to the body he has now left, then he is free of them. He can judge their true worth, because he can see them all IN CONTEXT. A very important concept, this. In the outer life, partial and identified, we have no clear vision of our actions in context. We see them from our biased view, and our vision is blurred and out of focus. In the light to which the soul returns as its source, we see all our earthly actions in their true context. *[All experiential action is conceived in the light.]*

Do we remember the saying that, "In the end, evil will be swallowed up in the good?" Well, this is the process by which evil, which is a result of separative and therefore isolated action, is seen within the much larger process which brings all together in the whole good. Then, evil is seen as a necessary oppositional device by which the good is proved and made substantial and worthwhile at all levels of the being. And this is the real meaning of the kind of judgment which occurs at the second coming. The first coming is the advent of our birth into the time process in a physical body, the Word made flesh. When this process has gone through its natural cycle, and we come to death, then there is a renaissance, a rebirth to the light, which is the intelligence hidden in us under the habit of time. In this light, which is our judge, we see the true place and meaning of all our actions, so-called good and so-called bad, and we say

"Thus it is". We see just what is, and the reasons for it and the context in which it occurred, and we tell ourselves the truth of that matter, unbiased by guilt, or image-making, or falsity. That is a very different kind of judgment than we usually see in time. Judgment in time is false. It is not justice but injustice, for all the facts of the case are not at the disposal of the judge. But in the inner judgment of the soul in the light of its own eternal inner intelligence, we know the meaning of, "He who judges us is He who made us."

What I have just said does not contradict the doctrine of "the second death". The second death is the event which occurs after the death of the body, when all those ideas which we have not yet substantiated and made our own, leave us and go back to their source. This is part of the judgment process. The eternal soul, the light of our being, sees all, including that which the ego-identified being has not concreted in itself. The soul, seat of our intelligence, sees the rightness of the process by which we lose what is not ours, and acquiesces in it. The intelligent soul knows that its attendant ego will continue to develop at its appropriate pace until all is fulfilled, and the being is fully self-reflexive.

The intelligence is always aware of what is happening to the soul. It overlooks the whole process, and the consciousness of the individual ego-being is finally rejoined with its own eternal intelligence when it has become fully self-reflexive. Before that comes to be, the eternal resident intelligence arranges a new habit and a new habitation for the being, based on its needs and achievements so far. And that new habit constitutes a cover for the intelligence a new body for it to incarnate in. It is hidden under a reincarnation of the soul into a new form. But always the supreme intelligence of the being is accessible to the ordinary consciousness of the being in the time process. He or she can always return to source in the now-instant to receive succor. In this sense, the supreme intelligence within is what is sometimes called the Guardian Angel.

You notice that we have introduced another term into the discussion - the word "reincarnation". In fact we cannot discuss Advent without talking about the coming again, or renaissance, and reincarnation, and resurrection. They are all so closely interlinked as to be inseparable in real terms.

Reincarnation is a large subject in itself, but for now let us simply say that there is a great deal of misunderstanding of its meaning. If we start from the premise that there is ONE

SELF, the original of all things, then we are immediately confronted with the One and the Many dialectic. From the standpoint of the One, there is no reincarnation, for the One is in continuous incarnation - it never comes and goes; it is always and everywhere present. But from the standpoint of an observer in time, things appear and disappear again, and then reappear. This is true of the whole of nature, because the world is spherical and therefore cyclic. And the cycles can be very small, like the appearance and disappearance and reappearance of one's appetite during one day; or great cosmic cycles, like the 2000 year cycle which is about to end.

So we have to say that although the Self never changes, it focuses attention at various times on various parts of its eternal and never changing self. And whenever it does this, the form on which it focuses is re-energised and appears again. So appearance and disappearance are factors of focus. If I concentrate on one person in a room, I exclude relatively all others. Then, if I shift my focus to another person, the first person disappears from consciousness and its place is taken by someone else. If then my attention returns to the first person, he or she appears again in my consciousness. They are at that point reincarnated. But my consciousness is the catalyst in all this. Nothing has changed. Everybody who was here is still here. My focus is the apparent changer. Attention vivifies what it attends upon.

A neglected person feels alone and sad. But when attention is turned upon them, they become alive and radiant. They reincarnate or come back to life because of the focus upon them. They never were not, but now they are relatively more so because of attention. This fact of the power of attention is a tremendously powerful one; so powerful that if we realised its full potential power we would never not pay attention again! Anyone who has done engram work knows the awful price paid by a child whose parents have not paid attention to it. The child is isolated, untouched, and therefore untouching. It is emotionally crippled by lack of attention. At-tension is the vital tonic state which keeps us all in being. In the same way, if the Creative Will did not keep its attention upon each one of us, we would disappear.

But to return to reincarnation.

Reincarnation means to return into a body, and in that, it is very closely related to resurrection. Resurrection means simply "to rise again". It is a word having its root



in the concept of "surge". There is a surge of life energy into an apparently dead situation, and the so-called "dead" rises again. The dead is the flat, horizontal state; the erect and upright state is life. Let us link the idea of resurrection with that of Advent.

We have said that Advent is not only the coming, but the second coming, the return, of Christ into the fleshly world. In that sense, the advent is a resurrection. But what does it mean in terms of the individual human being? After all, the whole of Christian doctrine and ritual is a process concerning the individual human soul and its journey through life and death and life again.

Christ is the exemplar for man. He, the Son of Man, as well as the Son of God, teaches the way of return to the Father after the separation process of time. And it is said that on the cross He was forsaken by His Father. "My God, my God, why hast Thou forsaken me?" This is one of the central mysteries of the Christian faith. In what manner can God the Father, the eternal, ever-present, omnipotent and omniscient power, forsake ANY being, let alone His one-ly begotten son and representative on earth? And if, as I have just said, attention is necessary to continuance of manifestation, how do we equate this with Jesus' claim that He had been forsaken?

Well, when Jesus says, "Why hast Thou forsaken me", He is acknowledging an essential part of the process of self-realisation. "Thus it becomes to fulfill all righteousness". Jesus must follow in His individual path the same way trodden by the Father-Creator before him. When God creates, He descends in order to do so. He performs an act of limitation, of renunciation, and then transcends it by His Will.

This is a very difficult concept to explain in time terms, so let us listen hard to what we are saying. The universe is the limiting and limited area which the Logos lays down for His self-expression. He is universal consciousness but He can become universal SELF-consciousness only by a preliminary focusing of consciousness into a specific area. This limited area is a state within the Logos consciousness. It is an objectivisation by which the Creator knows Himself as a Self, a Knower. [*Opposition or resistance creates awareness*].



If we say that for the purposes of terrestrial man his world is the solar system, then we have

to assert that this system is comprised and known by God *in one simultaneous act of attention upon it*. He inhibits within Himself all other possible worlds, and converges on man's world. It is said mystically that he brings it into existence by gazing upon it. This, put another way, is the great "I" of consciousness causing appearance by concentration upon a centre. This centre or limitation then becomes the Me, or substantialised and objectivised state of the I. The great I of consciousness has many Me's; many objective states within Himself.

What we are talking about is the Passion of God, long before the passion of Christ on earth. This is the Calvary of Creation, the laying down of the divine life not only that the universe might come into being, but that by it, God might have clear self-expression. But God is utterly self-conscious, utterly self-reflexive. So the Creator is simultaneously limiting Himself in creation, and releasing Himself into Eternal contemplation of what He has made. He is I and Me simultaneously. (DRAW THE CROSS). The vertical line is the "I", the self-initiating free observer of the horizontal line, the "Me" which the "I" has laid down for observation. It is only when the I lays down or sacrifices itself as a Me that it knows itself as a knower.

Man must do at his individual level what God does at the universal level. But he is in time, and time is a serial process, so the I or consciousness, goes down and "me's" itself, or identifies itself with the finite zone it has concentrated upon. The tendency then is to forget in the serial process that one is an I, and behave as if the Me were all there is. That is where resurrection, reincarnation, regeneration, resurgence, and all the other "re" words, come in. We have to re-constitute ourselves as the I we always were, but have forgotten all about. What makes God God is that He never forgot who He was. [*He reflexes back upon Himself*].

If we were to wait for God to resurrect us, we would never become the reflexively self-realised image and likeness of God. We would be puppets. Jesus saw through that fallacy. He remembered God's words, "I have said, ye are gods." The definition of a god is that he must be able to whatever he wills to do. So a god must be able to die (or go into limitation) and to re-live (i.e. transcend his limitation) as he wills.

Unless one can be born, live, die, and re-live, one is not yet a true individual. The perfect individual is self-determined in all he does, as God wills him to be. God's intention is that man shall become a true image and likeness of God in the place where he is. (DRAW) This is

the hieroglyph of creation - KRA. It means the locking action of the Absolute which causes a vibratory sphere to evolve. It also means the Lock Rules. Read hebraica, it is ARK, which means an encapsulation. A is Absolute, K is the lock, and R is the vibratory felt life which results between the free A and the bound K. The ARK is a prison. God imprisons Himself in the forms he creates. As releasing Himself from the created forms, He resurrects, to live again to His infinity. He rises from Time and matter to Eternity and spirit, at His own will. Man must do likewise or remain forever bound in the prison or death of time. Man must resurrect from his Me to his I. And he must do it for himself, as God did it for Himself, if man is indeed the image and likeness of God.

Jesus knew all this in His logo-logical mind. He knew that the Father must cover Himself from the Son so that the Son may call upon the generative power **within** him, and through it, rise again. Then, his generative and regenerative power self-realised, he knows God **within** him, and never refers to God as an "outside" agency again.

You know when a child is trying to do something, and a parent intervenes to show it how, the child often goes into a tantrum, shouting that he or she must do it for himself? Well, that is a faint echo of the process we have just outlined. The child has an inborn awareness that what it is doing is not good enough unless it is doing it for itself. That it should be done by an adult is literally an adultery. There is this energy in every one of us that is determined to be a God, self-realised.

Really, there is no death as we imagine it. The "resurrection of the dead" spoken of in scripture refers simply to the awakening of mankind from the deathly sleep brought on by its identification with matter. The "dead" are those who see themselves as physical, material beings only. Such beings do not believe in spirit and have therefore lost their initiative. The awakening of these "dead" being is their resurrection, and it is brought about by the in-break into their consciousness of the grace of Christ, which shows to them the logic of their position in cosmos, and tells them how to break the inertias of materialistic identification.

We could at this point say then that we look forward to an "in-vent" rather than an advent. We have at this time of Advent to re-invent ourselves. To vent is to breathe, is it not? and we have breathed out - that is, we have exteriorised ourselves, and made ourselves manifest. That is what is called an event, by the way! Now we have to INvent. We have to breathe ourselves

IN again, to our centre, where consciousness is aware of the whole process, and comprises all our separate experiences into one whole and simultaneous event. This is the Second Coming, the coming of the individual being into its own heart, where dwells its eternal consciousness. This is the true resurrection, the true reincarnation, the true regeneration.

Every journey is a new advent-ure, a new event. We feel this sense of excitement and adventure, the feeling of something interesting to come, every time we venture out. But we have already made our outward journey in the cosmic sense. We have moved to the periphery of our being, or to the periphery of the world. That was the first great adventure outward bound. But we have returned again and again to this outward adventure. We have finally to come to the inventure, the _journey inwards to the centre of our own beings. In this journey, we are moving once again, as in the first journey, towards an unknown. This time, we are to look for the Messiah, He who must come again, not outside, but within ourselves. We have to journey into the interior, which is as strange as Africa was to the first explorers. But when we reach our goal we shall be surprised to find there our own Self, which has been waiting there for us to come again.

There is another aspect to the advent resurrection-reincarnation theme. It is the cyclic nature of the world itself and the world's history. The world is a precipitate of the divine and partakes of the nature of the Divine. Indeed in Qabalah the world itself is a Great Man; and, as we know, Man is made in the image of God. The world, like man, is an image of God. It is His AMness. God as observer is I, and the world as observed is AM. I Am is the proper name of God and means The Absolute with all its attributes. The world is a manifestation of the glories of God. Indeed, to look upon the wonderful intricacies and structural logic of the human and world body is to begin to believe in the constant presence of a logoc power which maintains it.

Likewise, of course, to pollute, poison, mutilate and maim the earth, whether it be the earth of the individual man or that of the world itself, is to pollute, maim and poison the body of God himself. For the world IS God in act, and its experiential cycle is His-story. History is the record of God in act. And in a cyclic world He acts cyclically. Everything that comes to be must die; but it must also live again and die again whilst the cyclic life persists. Advent is, at the level of the great world, a recurrent season in which there is always the possibility of a new coming, or re-coming, of the Logos manifestation. Advent is the last stimulus to the

dying year, which ensures that enough hope is injected into the moribund flesh to ensure a resurrection come the spring.

When I started in this work many years ago, one of the ideas that Eugene was at great pains to instill and make substantial was this process of the cyclic life. There are all kinds and sizes of cycles, from the cycle of day and night to the great kalpas of the universe. But in the roughly two thousand year cycle, one of which is shortly to come to its appointed end, there is a very important one of four hundred years. "Go and look up in the reference books," said Eugene, "What happened in [*and around*] the years 400, 800, 1200, and 1600." I obeyed, and found the following.

The cycle starts with the birth of Christ, who is the revelation to mankind for this two thousand year period. Around AD400 came the advent of the ruin of Rome as a world power. The empire split into East and West, Rome and Byzantium, and the barbarians attacked and sacked Rome itself. A new period of world history was under way. [*THE OLD WORLD DIED*].

In 800 a similar world event came to be, when Charlemagne was crowned Holy Roman Emperor in Rome on Christmas Day, thus instituting the beginning of Europe as a centre of power and culture.

1200 ushered in another new movement in the world. The rise of Genghis Khan, the rise of Russia as a state, the beginnings of a middle class in Europe, and of a curb to the absolute power of the monarch in the signing of Magna Carta. The great orders of friars arise, and the wonders of the Gothic cathedrals soaring into the sky signal the aspirations of a new order of European philosophy.

Then, in 1600, another new order began. The Renaissance, which had flowered in Italy some time before, now came to its full glory in the genius of William Shakespeare, whose influence on every level of life is incalculable. Now comes a century of metaphysics and mysticism, a delving into the sources of life. At the same time, men are moving out from under the dead hand of the Church, and finding a new direction over the face of the globe. The world of empirical science has begun.

Now, we are at the end of this last four hundred year cycle. And whilst we are promised a new Messiah and a new revelation for mankind, the world seems to be hell bent on self-destruction, just as it did in the days of Christ's birth in the Roman Empire. As usual, the new can only come out of the ashes of the old. There must be catastrophe before any definitive new movement can occur. The threat of Armageddon hangs over the whole world. And we prepare for it by polluting and destroying the physical and the soul-ish world. We are today in a similar state of bored frustration as was Rome at the first coming of the Christ.

So the world itself is at an important Advent time. Whatever happens at the Millenium or soon afterwards, it will be the herald of a new world, one which is destined to be quite different from the one we have known for two thousand years. It will be an age of Aquarius, an age of science, of precision, of justice, of planned life, rather than one of emotional turmoil as the last two thousand years of the Fish has been. And there will be a new figure, a new messiah to head the new movement of the world.

We have to live in the world, of course, and we have to suffer whatever is to come for this world in the next millennium. But whether the new coming, the new event, is external or internal, only we as individuals can judge. But, unless we can come to terms with the message of the Christian era which has lasted for two thousand years, we shall not be able to experience the renaissance in us of our own internal Saviour. Only when we go internal to our being, and re-cognise our own being as our own saviour on the inside, will we be standing in the correct place from which to see and recognise the new Messiah when He comes. Otherwise we shall be like the foolish virgins who let their lamps expire for lack of oil; we shall be in the dark. Only in the light of our own internal intelligence shall we be able to recognise the Saviour when He comes in His new guise. Otherwise we shall, like all the other darkened and separated beings, see him as an enemy to our inertias, and crucify Him once again, as men have always done to now.

But the external Saviour, the Messiah whose advent we await, will be in his life and death a mnemonic of the way to be trodden in the next millennium. He will be a beacon and a guide to those who need one. To those who have found Him already in themselves, or even just a glimpse of Him, there will be an instant joy at His appearance.

Remember, He does not come usually, this saviour, as an obvious priest or prince. He has

many guises, as have each of us, who are in our essential selves full of light, but hidden under the beggar's rags of our separativity and poverty. If we do not, between now and His coming, hone our awareness of His possibility, we shall not recognise Him. We shall, as so many have done, look for His advent, and mistake any Benjamin Kremer declaration of a false Messiah for the real thing.

Let us light the Advent candle in our own hearts. We have very little time before the Millennium is upon us. Let us use the time to light our own darkness and wash out our own dark and dusty corners, in order to be clean and ready for His Advent.

This chapel, with all its history and charm, is nevertheless like the church as a whole. It is, except for tourists, the occasional wedding, and the rare meeting of a group of oddballs like us, an empty shell. And yet it was built by men who still believed in the rituals of Christianity, men who knew something of its symbology and built it into this temple. This chapel, like every such edifice in Christianity, is waiting for the new Advent of a Messiah which could revivify it.

So are we, *[each and]* every one of us, a chapel of the Holy Spirit. But we have for the most part forgotten the rituals, or use them cynically and without commitment. We have defiled our own temple, as we have defiled the temple which is God's world, God's Globe Theatre within which He enacts his sacred play of time.

Now is the time to look for the second coming of the Holy One, the Supreme Intelligence, into each one of us, not as a tourist, but as one who belongs here, one who made this place, and has always dwelt here, waiting for us to return from looking far away for what is near at hand. In that sense, the Advent or second coming is for each one of us. WE have to return, each into our own temple, and let the Word, the Logos, echo again within our body-walls, and give us the life for which we long.

END

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A TALK FOR ISHVAL AT TABLEY HOUSE ON 8th DECEMBER 1996

EPIPHANY

by

David Mahlowe

It is a little early yet for Epiphany. As a festival it does not start until Twelfth Night, which is the 6th of January. But, as with the last talk on Advent, it is good to speak in advance of an event so as to prepare ourselves for its coming. You know, there is a time for everything, and that is one of the reasons why the great religious festivals are so important. They occur at the correct times of the year, when the time is propitious for the activities implicit in the festival. So Epiphany, the presentation of the infant Christ to the Gentiles, in the persons of the three wise men, occurs at the beginning of a new year, when the time is propitious for recollection of what has passed and reflection on what is to come. Epiphany comes at Janus time, the time of looking both ways. We look at the past history of the world, and what is going to happen to that world with the manifestation of the Christ and his message. At Epiphany he is shown to those who come from afar in search of God and His salvation. The baby is presented with the gifts which will sustain him on his way, and which symbolise his purpose.

Soon after that he is carried into the land of Egypt, which means the land of the gross material world, to learn the earthly knowledge which he must have in order to deal with earthly things. In Egypt he will be taught the arcane knowledge of the physical world, which, added to his innocence and immediacy of spirit, will make him ready to take up his cross.

Yes, all festivals have their appropriate place in the year, and at that particular time it is easier to do what the festivals suggest one has to do. But what I am attempting to do is to foreshadow the festival so that our thoughts may be orientated towards what that festival requires of us.

We are talking about the appearance, the manifestation, of the living God, self precipitated into a physical body so that His message of renaissance and development may be given to men within their world, from a co-sufferer. But the Holy Spirit has a Messiah at every level of being. Every time a great teacher appears, he is the Messiah for the particular time and

place he occupies. Into a physical human body there incarnates the Holy Spirit, which is the intelligent purpose of God in the world. The incarnating spirit may be a musician, a religious leader, or any other aspectual function of the absolute sentient power. We in this group were privileged to have such a great teacher. Eugene Halliday.

Today we are within a day or two of the anniversary of Eugene's birth into the particular incarnation he chose this time round. Moreover, it is nearly ten years since he died. He always said that number and symbol had to be searched for and read in every significant happening. So let us look at this anniversary. Here is the Hebrew alphabet laid out in a special way. (SHOW DIAGRAM – *not included with notes - BH*) The top line, with all its letter and number symbology, represents spirit or heaven, and each of the letters represents a cosmic function. The middle line represents individual man, and the bottom line represents earth and ancestry. If we take any letter function on the heaven line, then the letter function immediately below it on the individual and the ancestral lines, are the individual and ancestral aspects of that heavenly function. In the ninth year of Eugene's departure, we are here, in the letter Tet, which is also the number Nine.

Nine is a magic letter. It has some strange properties. For example, 999. If we add those numbers together we get 27. If we add 2 plus 7, we get 9. Every time we add a multiple of nine, it reduces itself to nine. And what it means is that the summation of spirit is always magically itself. If we count up the value of all the letters on the top line of this alphabet, as far as Chet, it comes to 36, which reduces to $3+6=9$, the number of Tet! The total experience of spirit is Nine, the number which is sometimes called The Great Negation. Negation here means that it is a magical or positive negation, which results in the supreme positive. Only if I lay down my life can I take it up again, is an example of this.

So, we are in the ninth anniversary year of Eugene's death. The next is the tenth. If we go back to the diagram of the alphabet, we see that Yod, the letter which also means 10, is the beginning of the middle line, which sets out the individual functions by letter and number. Yod is the hand of God, euphemistically. It is the seed word or initiator of executive function in the individual. In anniversary terms this is the time of Tet, the Magician, and we are moving into the time of Yod, the hand of God which manifests or presents itself in the individual phase of life.

In this time, nearly ten years on from EH, we are to contemplate the manifestation, or presentation, of Eugene and his work to the individual human being. It is a kind of epiphany, if you like. The epiphany or presentation of Eugene Halliday to the gentiles, meaning the outside world. Hitherto his work and his life have been hidden, relatively, with us as a precious secret. We know something the gentiles do not. But in fact he has been hidden from us as well. We all have a view of him, but that view is biased insofar as we who look at him do so from our own point of view. We do not see him wholly. We see the bit we prefer. And in a sense he colluded in that, because he was well versed in covering his tracks. If he did not want you to know something about him, then you stood little chance of finding out.

You know that our young friend in Devon who is doing her thesis on the work of EH, asked us to put out a questionnaire. Those of you who took one will know that it contains questions like, "How did you first meet EH?" "What did he look like?" "Have you any anecdotes about him?" etc, etc. The idea of a questionnaire is that from the total number of answers one can get a kind of summation of who the person is and what they are like. Whether that is possible, I will not presume to say. But today, so near to his birthday, and in the ninth magical year after he died, I would like to say something about Eugene Halliday which will give us a Yod, a new seed-initiative to see us into the individual phase of understanding his purpose.

Let me begin by quoting Shakespeare - that will be no surprise to you, will it?! This is a speech from Henry IV, in which Prince Hal, the heir to the throne, is about to join some wild ne'er-do-wells in a robbery. The prince is already in disrepute in court circles for being seen in pubs and bars, and never in the king's court, where he belongs. In a quiet moment after Jack Falstaff and his fellows have left the stage, the Prince of Wales says this: and remember, he is the Son of the King; the son of the Father.

I know you all, and will awhile uphold
The unyok'd humour of your idleness;
Yet herein will I imitate the Sun,
Who doth permit the base contagious clouds
To smother up his beauty from the world,
That, when he please again to be himself,
Being wanted, he may be more wonder'd at
By breaking through the foul and ugly mists
Of vapours that did seem to strangle him.

There is more in that vein, but that is enough to make the point of prodigality of the conscious sort. The prince knows, and so does any king or his son, that it is not enough to have the instinct, the birth, and the position of king, if one has not the experience, the resistance caused by the corrupt behaviour of one's subjects over whom one must rule. We must know what we have to deal with before we can deal with it adequately. One has to come into actual contact on the gross level with the corruption of the fallen world, if one is adequately to raise it up and give it a new sun. Indeed, one has to come into contact with that resistance given by incarnation itself, before one can know oneself as oneself.

Thus it is that Prince Hal is the type of Jesus Christ, whose conscious prodigality brought him down to the level of the material world, and covered up his glory from men so that he could dwell among them and learn their ways, and teach them of his.

There is a good cosmic reason for this apparent descent into the gutter world. Only through encounters with resistance can spirit stabilise itself EH had this to say about the pure and the impure, the spirit and matter.

"Matter resists the ascent of spirit towards freedom, but is itself a function of spirit, so that spirit opposes itself in matter. Why? Because only through encounter with resistance can spirit become conscious of itself as over-comer. Thus Aleph encapsulates a zone of itself in Beth and so makes for itself a sacred space or secret place in which to generate its self-knowingness. Having made its Beth (or house of work) it then condenses subzones of itself as Gimel parts, dense atoms, to provide itself with maximum resistance in order to gain maximum self-awareness. Only the highest resistances can provide the opportunity to gain the highest degree of self-awareness."

This statement implies that the highest God must descend to His lowest place in order fully to know Himself throughout Himself. That he should not know Himself throughout Himself is unthinkable. If He did not so know Him-self, He would not be God. So God is the lowest as well as the highest. The only difference between God and the devil, or between Hal and Falstaff, is that God and the Prince are aware of what they are doing and do not get lost in the corruption, as do we fallen beings, who are identified with our fallibility. But they take part in the corruption, and use it as the resistance necessary to self-awareness. That fact has much to do with the position in which all great human beings find themselves when they incarnate. To

know all is to forgive all. To forgive all is to be able to teach the meaning of the All to the many, because one does not condemn the many, having the many inside oneself.

In actuality, the descent into incarnation is in itself an entrance into the realm of prodigality. In the lowest or Falstaffian sense, we waste our potential and dissipate our developmental powers in the gross world, until eventually we come to the pigsty. The pig is the incarnation of stubbornness - the inertia of being. There is no animal which more stubbornly pursues its appetival purpose than the pig. So when we go down into the world of inertia and in doing so forget our divine origin, we become like the pig. We refuse to do other than that we are inertically and reactively doing. When the God Vishnu incarnated into the body of a pig, he became so inertically stubborn that it required all the efforts of the other gods to pull him out. That pigsty is the lowest point of the creation, and therefore the possible turning point from which the prodigal spirit may turn and orientate himself towards his father or source power.

Now, it is a proven scientific fact that the human foetus in its development from egg to baby ready for birth goes through every major stage of marine and animal life. When we are born we have already gone through the whole process of evolution of the human being from the simplest form of life to the most complex; from the most primitive form of life to the highest. And when we are born we grow up to maturity in a similar recapitulation of the history of the race. All spirit is prodigal in its incarnation. It has to be, in order to experience all things. And whether the consciousness which is performing this prodigal process is able to observe it all whilst not identifying with it, or whether the consciousness is darkened and made ignorant of itself by identification with the prodigal process, yet the prodigal process is a requirement of spirit.

Jesus spoke of a prodigal son who brought his treasure of inheritance from his father, and spent it in pleasure pursuits and all kinds of naughtinesses. When he was left with nothing, only then did the prodigal son in his suffering turn again to his source and seek his father's house. That prodigal was not a conscious one. But some prodigality is consciously pursued for a given purpose. Jesus was such a conscious prodigal. So is every great soul which incarnates into the world. It comes in for a purpose; it enters a vehicle and a line suitable for the execution of its purpose; and it takes upon itself all the attributes and ancestral influences of that line in order to fulfill all righteousness.

We know nothing from the gospel about Christ's doing and being between the age of 12, and the age of 30, when he took up his ministry symbolically by being baptised in Jordan. What experiences Christ sought out and suffered is not revealed in the gospels. And why should it be? What have the lessons on the way to his revelation to the world to do with us? It is his message which is important. And if we heard that he had been seen in a public bar in Jerusalem, or been on a voyage to Britain with a bunch of dubious tin traders, or had a much talked about liaison with a lady of dubious background, and moreover that he hung around with a very unrespectable group headed by a wild man from the desert; what has that to do with us? What has it to do with Christ's word, Christ's ministry?

And if Henry V, England's hero king, was in his youth supposed to have been a drunken, wenching, lawbreaking carouser, with at least one spell in prison, what was that to his later public achievement as king and warrior?

We could go on like this, giving instances of prodigality in youth turning to achievement in maturity. And there is always a moment where a metanoia occurs. In the life of Jesus it occurs when he is baptised by John the Baptist as He is anointed with the waters of Jordan, the Holy Spirit comes down upon Him, and a voice says, "This is my beloved Son, in whom I am well pleased." That is the second epiphany, the second presentation of Christ to the people. From this time on, Jesus the Christ takes up his ministry, preaching the Word and performing miracles.

In much the same way, we are told, Eugene Halliday had an unknown or semi-unknown period of youth in which he sowed his prodigal wild oats. Sometimes he hinted at what these might be, but always with a twinkle and leaving one unsure whether he was talking literally or figuratively or mystic-ally. And at a certain point he was sent for by a mysterious older friend and baptised, as it were, into his ministry. From that moment on he was a public figure, as Christ was. From that moment on Eugene Halliday was a teacher of the Word. And if sometimes he was seen in the company of tax-gatherers and publicans and other not quite respectable types, he would answer his critics in the same words that Christ used. "It is not the healthy who need a doctor, but the sick; I have not come to invite virtuous people, but to call sinners to repentance."

Christ was under constant attack throughout his ministry from those in authority and

especially in authority within the church. They looked all the time for something with which to discredit him. He broke the Sabbath to heal a sick man, and He said in answer to them, "The Sabbath was made for man, not man for the Sabbath." The gospel is full of such stories and his refutation of his critics. And he said of the respectable men of affairs and the elders of the Temple, "Alas for you, lawyers and Pharisees, hypocrites! You pay tithes of dill, and mint, and cummin; but you have overlooked the weightier demands of the Law, justice, mercy, and good faith. It is these you should have practiced, without neglecting the others. Blind guides! You strain off a midge, yet gulp down a camel!

Alas for you, lawyers, and Pharisees, hypocrites! You clean the outside of the cup and dish, which you have filled inside by robbery and self-indulgence. Blind Pharisees! Clean the inside of the cup first; then the outside will be clean also.

Alas for you, lawyers and Pharisees, hypocrites! You are like tombs covered with whitewash; they look well from outside, but inside they are full of dead men's bones and all kinds of filth. So it is with you; outside you look like honest men, but inside you are brimful of hypocrisy and crime."

Jesus goes on to say that whenever a prophet or a teacher is sent to such men they flog and crucify him. Let us dwell on such men for a moment. Jesus is talking here about morality, that code of conduct which attempts to wall the human spirit within socially acceptable norms. It attempts to categorise all deeds according to the lights of those who wish to keep the walls up. Walls are useful to rulers, to kings and priests and wicked men, for walls keep people immured, and they hide the wrong doing of the rulers from the people. Morality is anti-religion, anti-God.

But it is precisely this morality which opposes every man of God who is sent to us. The moralisers attempt to obscure the clarity of the teacher's message by criticism of the teacher's methods, background, character, and contempt for earthly authorities. It was ever such, and is a necessary resistance to the pure spirit which is incarnate in the being who is being attacked. The attacks prove the worth of the teaching. Without it, there would be no need for a teacher.

I have not forgotten that I said this talk was about the epiphany of Eugene Halliday. Everything said so far has been to that point and is relevant to his case. Eugene, like Christ

and like Prince Hal, sowed his wild oats in youth in order to learn maturity and the substance of what he has to attempt to reform and refine. There is a plentiful apocrypha of the youth of EH as there is one of the youth of Jesus Christ. This phase of a great life is a necessary grounding in experience, a foundation of knowledge on which to build his temple, and the spirit which enters into such experience consciously is not defiled by it. Then the teacher, in his due time, is presented to the world, as Jesus was by John the Baptist, and his true work begins. What went before was a preparation for this work.

But the world does not cease to criticise or look for something with which to beat the teachers, for he must constantly be buffeted by resistance in order to keep him sharp and to his point. If his message were universally accepted, and the man himself accepted universally as good and holy, what would be the point of his incarnation? He comes to heal the sick, to reform the criminal, to cleanse the filthy. Is it possible that the sick, the criminal and the filthy will accept the teacher on his own ground? Or will they judge his actions by their own self-known motives? From our experience, we must say the latter is true. All criticism is self-criticism; we criticise in other only what we know in ourselves and are unwilling to look at. That is why Jesus does not judge any man. He says himself that each man is self-judged out of his own mouth. And Jesus, who knows what is in the heart of every man, and how he came to be in that state, does not judge because to know all is to forgive all.

Once, Eugene pushed the end of his nose with his forefinger, and it was seen to be very flexible. (You know, of course, that the nose is a judgment maker). He said, "It is flexible because I do not make judgments; I merely observe. In much the same way I cannot spit." And actually, he could not spit; and he certainly did not judge others. I would like to spend the next few minutes in examining the implications of that non judgment.

But before I do so, let me quote a little story from the end of the gospel of John. Peter saw John and said to Jesus, "Lord, what will happen to him?" Jesus replied, "If it be my will that he wait until I come, what is it to you? Follow me."

The disciples passed this story round and it became current among them that John would not die. But Jesus didn't say that. He simply said "If it be my will that he wait until I come, what is it to you?" That is a typical example of the kind of misunderstanding of a great man's words by even his closest disciples. It shows how unfit we are to be told anything, really. We

abuse everything we are told. (This has its own benefit, because we then get punished for our abuse, and thus learn a valuable lesson in understanding).

If we misunderstand even a clear statement such as Jesus made about John, how much more will we misunderstand the more enigmatic actions and speeches of Jesus, or in our own best known case, of Eugene Halliday? Do you know what was one of his most important rules? "Mind your own business." How many times have I heard him say, "It's none of your business; get on with your work and don't listen to gossip." To mind another's business (which actually we cannot do, anyway) to the neglect of our own, is a real crime against the Holy Spirit.

The truly conscious human being is one who, if he appears in time, does so with a commitment, with a functional role to play in the development of the cosmos. And one chooses one's background to be the most efficient for the work one is choosing to do. The ancestry of Jesus is laid down in the Bible, and sufficient research upon the meaning of the names in that ancestral list will tell the searcher something of the role of Jesus. In the same way the ancestry of EH was the best possible platform from which to launch his lifework.

Many of us can quote anecdotes about Eugene's family life and early experience. Some of us can speak from personal experience of his later life, and so on. But none of us was permitted to know more than he wished us to know. There are several reasons for this. First of all, secrecy about one's antecedents is really essential. It creates mystery, which attracts; and it curbs the inquisitive, who might otherwise be trapped in incident, rather than in the teaching. There is dialectic at work here, which provides a tension around the teacher, a kind of electricity.

Eugene was a Mercury, God's messenger; and Mercury is always allowed to cover his tracks, both to gain the interest of people, and also to put them off. It is never Mercury's intent to deceive - he leaves that to the listener, who is self-deceived, as we heard just now in that episode from the Gospel of John. Very few people hear accurately what is actually said. A Mercury knows and uses this fact. He knows that people hear everything that is said through a uniquely formulated filter of partials, bits of this and bits of that, which biases the mind structure. Thus one person may relate every high idea to the workings of his bowels, because that is what he is interested in. Another may filter the information through a critical filter

interested only in pulling things to pieces. These filters are the reason why it takes so long to get a message through. Jesus knew about this when he said that he spoke to his audience so that in hearing they might not understand. To be truly dialectical, and thereby stretch the consciousness of the pupil, one must engage him and deny him access at the same time. This creates a tension which can be eased only by a breakthrough of consciousness.

About the scandal with which hoi polloi like to surround every great man, including Jesus, Eugene Halliday would have this to say: God is power and power works to inseminate substance with creative ideas or logoi spermatikoi. An impotent God is a contradiction in terms.

Spirit is not bound by morality or the social norm for the time being. If it were, then its actions would be as partial and as specious as the moralisers. The more one becomes aware of the nature of spirit in act, the better one understands the famous dictum of Ben Jonson on his contemporary William Shakespeare.

"Others abide our question; thou art free."

Shakespeare, an authentic genius, could not be bound in the weak list of a country's or a society's fashion of morality. His mind transcended those of less conscious men, and they cannot hold his consciousness prisoner.

No great being, in art or religion, philosophy or true science, has ever conformed to what society expects. The great soul comes to break moulds, not be confined in them. It is true that his words and teachings may be set into moulds which confine a later generation. That is another matter. That is an act of the partial, the inertic, the part or whole misunderstanding by the disciple or the listener. "Send reinforcements, we are going to advance", corrupted down the line into "Send three and four pence, we are going to a dance" is not a joke about bad communications; it is a recurring tragedy.

The great soul is not concerned with his reputation in the eyes of the world. He knows too much about the fickleness of the world's judgment. See how in one week the Jewish mob went from shouting "Hosanna!" to shouting "Crucify him!" No, the great soul is concerned only with his reputation with God - in other words, in whether his actions coincide with God's

will for him.

And if that instant or in-standing God-spirit requires of its servant an apparently outrageous act, as when Abraham is required to kill his only son, the truly conscious being obeys, knowing only that the spirit is infallible. That other, less conscious beings may misinterpret the act because of their identification with the mores of their time, is irrelevant.

In my experience, if an action or a statement of Eugene's was misunderstood, he would answer your question about it and attempt to improve the enquirer's understanding. But Eugene would not do this if it ran counter to his internal voice. And, if a full explanation would be beyond the listener's capacity to understand, then Eugene would temper the wind to the shorn lamb and give an answer appropriate to the person's capacity. In extreme cases, he has been known simply to look at one and reply not a word. In all cases, he listened only to the voice of his inner intelligence.

The basis of his authority to behave in this way was said by Eugene to be something like this. "Whatever I do, however painful to me and to others, and whatever price they (and therefore I) have to pay, I affirm, because it is the work of intelligent sentient power." That power is by definition efficient, economical and pure in its motivation. Therefore it is not conventional; its wider and deeper view transcends the merely ordinary. Eugene had absolute faith in that principle, and therefore he trusted his inner spirit.

In dealing with these difficult questions of what is good or evil, we have to remember the great rule that all evil is swallowed up in good. The good is the spiritual, while the evil is partial and therefore separated from the good, and therefore sinful. The sinful is seized upon by moralists for castigation and punishment, but spirit sees sin as a necessary part of the whole good, a necessary resistance by which good is proved. And in the context of the whole, there is no evil. It is only the partially aware who believe in evil as an absolute.

The conscious soul, the great human being, is a prodigal, and usually a prodigal of enormous energy and motivation. He knows about sin, but he is not a sinner, because he is not separate from God. He may be regarded as a sinner by those who cannot, from their partial and private viewpoint encompass the whole good whose purpose the great soul serves. That is their problem, to be solved by them. If they ask, the great one will help them, but about his father's

business he is immovable. He cannot be swayed by what people think of him.

We may say that this sounds very ruthless, and indeed many of the statements of Jesus sound like that. Certainly I have heard Eugene Halliday described as ruthless despite his compassion and kindness. But we have to examine what ruthless really means here. "Ruth" and "root" have much in common. To be rooted is to be 'ruthful'. To be ruthless is possible only to one who has no roots. Only those with no roots in the corrupted ground of this world can be ruthless about the things of this world. If our roots are in a ground, and our nourishment is conceived as coming from it, and our stability dependent upon it, then we cannot be ruthless about it.

But he who has no roots in the corrupted ground of the world can be ruthless, for he has no part in such ground. His roots are in heaven, and in the things of God and heaven he is therefore full of truth, for God is compassion, mercy and love. The roots of the great soul are in the Father, and he is the Father's son. "I and the Father are one," said Jesus. Nothing else mattered to him. Nothing else mattered to Eugene Halliday. Whatever he did, he did with a pure motive, because he preferred to work for God and God is pure.

During research into the subject of Epiphany, I came across a card written by Eugene. The finding of it was no accident. It contained a sign at the top which identified it as a personal statement by Eugene. He headed it MYSELF, GOD'S SELF. This is what he said.

"All things are modalities of the non-dual sentient power which is the only ultimate reality. Hence my organism and self are such. Thus the action of my body and mind are actions of this same ultimate sentient power, in the place of my body and mind.

My initiative, power to change myself or my life-course, are this same sentient power in the place where I am. Everything I think, feel or do is this sentient power in my place. The powers that I have are those of this sentient power. Thus if I will, design an aim, and attain it, it is my powers, which are the sentient power in my place, that will, design and attain it. I can say, as Christ, "I will, and my Father wills" or "My Father works and I work". Each act may thus be viewed as an investigation by the sentient power of one of its possibilities of actualisation.

I may act from whole sentient sower awareness, or from part of it. If I forget that my self is the infinite sentient power here operative, I am, by my forgetfulness, in effect cut off from my source, and guilty because I ignored the wholeness in order to identify my self with a part-investigation. Ignorance is willful disregard and therefore sin, for in ignorance I miss my true mark. The sentient power allows this as an investigation into error and its effects. When (if) I turn round and remember my sentient power origin I am saved. If not, then I am not saved, but continue in my sin and failure.

The cosmos may "catch me out" in sin by sudden entry into pralaya, myself unprepared for it. Initiative sentient power is in the place where it is."

That was one of Eugene's favourite remarks - "Be where you are". Those words showed that Eugene knew where he was, and that is sufficient to save him from sin. For those deliberate departures from the whole good in order to investigate a partial, Eugene had a special term. Question: "Why did you do so and so, Eugene, when you must have known it could not succeed?" Reply: "Ah, laddie, that was an act of conscious folly. Very useful!"

He would always push a given form or aim to its conclusion, so that it would invert and become its opposite. And that is very important indeed, be-cause it implies that prodigality always eventually leads to salvation, because the obstinate piggery of the egotistical being will, if pushed to its terms, invert and become a spiritually aware being. But all of this, when carried out as an act of conscious folly, never leaves its awareness of the absolute will. It is in such intimate contact with the Absolute that it cannot be said to have excluded the Absolute from consciousness even when being apparently partial. The investigation into the partial then becomes a kind of joke that the Absolute has with its human instrument. It is somewhat like the process of playing chess with oneself without cheating!

What is vital to see in this epiphanic awareness of the great soul, is that from the point of view of the fallen man the actions of the great soul cannot be understood, because its motivation cannot be understood. How can free action be comprehended by the non-free, identified consciousness? It is only when, in moments of grace, a flash of intuition enters us, that we can for a moment touch something of what a Jesus, a Shakespeare, a prophet, a Halliday is really doing. For the rest, while we are imprisoned in the darkness of ego-identification, we make such judgments as are possible to such a state. Those judgments

are always partial, biased, and therefore impure, as indeed, must also be our motives when in such a state. We judge, not others, but our self, when we make such judgments.

You know how, when we are challenged about some activity, we tend to spring to our own defense, and bluster away in self-justification? Well, when someone does not do so, we become non-plussed; the ego does not understand non-self-defense. In this situation we are thrust back upon our-selves, forced to re-examine what we have said. But the reflexive being, the great soul, feels no need to defend itself. It is justified by God, not by man, and therefore the man Jesus, when confronted by Herod, made remarks like "Thou sayest". He did not need to explain, and knew in any case that explanation would be misunderstood. The rule which is applied is, "When you are confronted by principalities and powers, take no thought for what ye shall say, for in that hour it shall be given to you what ye shall say."

For the ego to obey that saying is very, very difficult, if not impossible. But what a wonderfully logical and simple response. Do not speak unless your inner voice speaks in you. It is so efficient, so beautiful, and therefore so good.

To sum up then. The epiphanic process, the process of presenting God in one of His myriad disguises, to the world, is a three-fold one. First of all one is presented with the gifts needed to carry out the divine purpose in one's current body. And that body, a necessary resistance to the incoming spirit, is full of ancestral knowledge and experience which both helps and hinders one on the way to fulfillment. Then, after a given period of learning how to use the given instrument (called, "Learning what it is all about.") there is a second presentation, this time we are definitely named, as was Jesus at His baptism, as a specific instrument with a specific purpose. Thirdly, one is required to operate the given gifts and experience in act, as did Jesus in his first miracle at the marriage in Cana. One is given an instrument, one learns how to use it, and then one is required to perform.

In the case of Jesus, his miracle was to turn water into wine. By it, He showed symbolically, that it is possible for the psychic substance of our being, the waters of life, which are subject to the pull of the phasic moon-emotions, and the sway of emotional tides and storms, to be transformed into spirit. Wine is watery substance fermented in the casket of the experiential world, so that its spirit is revived, and the being is made drunk with it. Of course, this is a special kind of drunkenness, like the drunkenness of Noah, which was the ecstatic

contemplation of God's power.

Each of us, at whatever stage of our evolution, however so-called high, or so-called low, has this Epiphany. Each of us is given what we need for this time around, and presented to the world, so that the world might witness what we do. And what we do is always to turn the waters of the psychic and emotively impure life, into the purity of fermented spirit. Each of us has the capacity to perform our own miracle, which is a showing to the world of what God is capable in us.

So, as we approach the festivities which commemorate the beginning of the Christ cycle once again, let us thank God for the epiphanic revelation to us in our lives, of Eugene Halliday. Let us thank God for that in him which pertained to us and our education, and for what we do not yet understand about what he did, let us also thank God, and ask for more comprehension, so that our psychic waters may be fermented by his work, into the wine of the spirit.

So, to return to the questionnaire which we mentioned at the beginning; to answer it is to make a statement to ourselves of what we understand Eugene to have been, to us, uniquely. It is in answering such that our understanding grows. Every external stimulus is a prod by the Holy Spirit, an occasion by which we may get on with our work of development. It is important that we do so, but it is equally important that we get on with our own business, and not make judgments about the business of others.

The human spirit is unique and impregnable. No other being can enter into one's secret fastness, one's sacred space. But one's works are on public display. Our work shows what we are. That is our epiphany. By their works ye shall know them. For my part, my soul is magnified by what Eugene Halliday showed me of his work. He turned upon me, as he turned upon all of us, a light by which we may see the works of God in us. That is the real epiphany. In it, the Saviour shows Himself in all our hearts. And so, this Christmastide, as Tiny Tim would say, "God bless us every one."

THE END

A TALK FOR ISHVAL GIVEN AT TABLEY HOUSE ON 9TH FEBRUARY 1997

YESHUA

By

David Mahlowe

In an era when the whole world can participate in each other's food, regardless of season, and when our appreciation of the natural movements of the earth are blurred by enclosure in the city streets, it becomes increasingly difficult to be natural, to be at one with nature and its cyclic motions, as our ancestors did. So I make no apology for talking, at least for a few minutes, about another festival of the Christian Church whose significance is derived from and is allied to, the progress of the natural year.

Next week we enter Lent, which is the forty day lead up to the central mystery of Christianity, the death and resurrection of Jesus Christ at Easter. Lent is certainly not as important to the modern generation as it was even in my youth.. Then, it had a definite feeling to the days, and a feeling of guilt if one did not abstain from some given thing, or, indeed, if one broke one's fast. Those days are long gone. Only a very small minority observes the Christian festivals, and for most others, Easter is simply a public holiday. We are the poorer for that in many ways; most importantly because our minds are deprived of an essential component of development, a structure of meaning and ritual which guide the mind in a disciplined way. In this part of the 20th century it is more "natural", so-called, to find structure in the material world of technology and electronics.

But non-observance does not mean that the seasons, the naturally arising festivals and markers of the year, are not still present and still affecting the psyche of man. Let us take Lent as an example. The Saxons called this time of the year LENGTEN, meaning lengthening days, and therefore the season of Spring. It is a season when the earth begins to stir again, and the appearance of life above ground occurs. The whole of nature seems to be leaning forward towards the resurrection of life again.

It seems odd, then, that Lent in the church's year is a time of fasting and of spare-ness, a period of dourness, when the gay vestments and altar cloths are reduced to a lean bareness.

But this is so only if we divorce the rituals of the church from the rituals of nature. Consider what happens in an agricultural society when this season of Lent approaches. There has been a great midwinter feast to get the people through the darkest days, but only when it was certain that the sun was coming back again, four days after the solstice on the 21st December. There will be another feast at Easter, when the life of nature is renewed. But Lent is the time when every householder had to watch carefully that his storehouse was not emptied before there was any kind of crop to be gathered. In Lent one had a lean time because the cupboard was nearly bare, and there was a long time to go before food would become plentiful again. In former times, many people died of starvation when spring came late.

There is certain heaviness about Lent because of this fact of nature. And it can be a very weary time because it has been a long time out of winter darkness to the promise of the coming sun, the giver of life. Even in our ungodly and unnatural age, many people die at the coming of the daffodils. It is a product of weariness, the feeling that the cycle is all going to start again, and is it worth it? These emotions are built deep into the human psyche, and affect us all at a very deep level. Not for nothing do the Chinese place such importance on the weather and the seasons in their examination of illness. No matter how civilised (and that means city bound!) we become, we cannot totally insulate ourselves from such fundamental cycles in the human soul.

The Christian church borrowed some of the rituals of Lent from our pagan forebears, as they did so many other seasonal changes. And this is legitimate, because the cycles of the natural year are part of God's order and must be respected. So the necessity of fasting because there was so little food left became an abstaining from food so as to sharpen oneself for the coming sacrifice of Christ on the cross. Fasting became a remembrance of the Temptation of Christ in the wilderness, and of his death and resurrection. Other systems of belief, like Judaism, recognised this time of the year with a festival.

"Fast" - that is an interesting term. It means several things; it means to abstain from food or drink. It means to hold (as in "hold fast"); it means "rapid". And as always in such apparently bewildering differences in one word, one has to look for the root meaning which holds them all together. If I hold out my open hand, does it not invite you to put something in it? Its receptiveness is asking to be filled. But what happens when I close it? I make a fist. Fists are clenched hands, hands which are holding onto something. If I hold out my fist to you, can

you give me anything? No, for it is closed. So to hold fast to anything is to be starved of whatever else is possible when the hand is open. What about the word "fast" as meaning "speed"? Let me hold my hand out to you again in the open manner. Observe your feeling about it. Now I close my hand into a fist. How does that affect you when it is held towards you? (DISCUSS). What happens is that the open hand is lenient, and so it slows one down. There is no threat in it. But the fist is a concentration of the hand into a possible projectile. The fist is dangerous, and so it speeds up the feeling of the viewer. And the clenching also speeds up the feeling in the hand itself. My blood runs faster in this fist than in the open hand. Relaxation is slow, or *lento*. Concentration is quick, or fast.

Now this dialectic tells us something about the nature of fasting in Lent. Abstinence can cause us to feel that the lenten days are longer than they are because we feel deprived and wish the deprivation were over. That is the negative view of fasting. But the abstinence from substantial food makes the body keen and sharp. To be sharp set is a falconry term for a bird which has been half starved so that it will be keen to catch and hold its prey when loosed. We are always sharper and more keen in our perception when we are not stuffed with plum pudding and chips!

So there is a negative and a positive view of the function of the fast. We will come back to this. Being quick as you are, you will have noticed that the word "fast" and the word "fist" are very close in their spelling and sound. Did you know that the word "fist" means five fingers closed together? Well, it does, and because the hand contains an infinitude of symbology, we can say that these digits represent the five sense organs, which when open and allowed freedom, will tend to roam and pick up anything in the situation. The unfettered senses invite indulgence. But when they are gathered together into a disciplined abstinence, they are concentrated into sharp awareness again. (Abstinence, by the way, means simply, "To hold back from"!)

Back to Lent as a festival of the Church. A festival is not just a feasting time. It really refers to the holding onto or committal to, a certain functional ceremony. A holding fast to something again. Stand fast in the faith. If we stand fast we shall become fast because constriction sharpens us up and enable us to stand fast against attack upon our faith.

But what are we leading up to with this lenten verbiage? Simply to this.



This is the Tetragrammaton, composed of the four Hebrew letters which signify the sacred name of God. So sacred that the good Jew never voices it, and substitutes the word "Adonai" instead, meaning "Lord". I have left a space between the two pairs of letters, because these pairs are very important.

The letters Yod and the He on the sinister side may be pronounced "Hi" (or He) and the Vav and the He on the dexter side may be pronounced "Hu". Now Hi means "she" and Hu means "He"! So Hu-Hi means He-She! He-She is the sacred name of God. He is a polarised creative power, out of which all things came to be. He is male and female, and He created man and woman in His own image.

Let us examine this potent symbol with very great care. The sinister side or HI is the eternal wisdom or Sophia, a She, and consists in a He and a Yod. "He" means the field of life itself, an infinite potential of power. It is the female in this pair of letters. The Yod is the seed of eternal form which in the infinite field is hidden, not revealed. All possibilities of creation are held in the Yod seed, and the He is the animation or eternal dance of life which is caused by the seed in the field, the concentration in the non-concentration, the closed fist in the open hand. This Yod in the He field is the Pearl of great price, the hidden treasure of Allah, which he desires to reveal. But that revelation has to be in time, not eternity, and for this we have to move to the other pair of letters on the dexter side of the diagram.

This Vav-He pair is said in Qabalah to be the temporal or revealed side of what is hidden on the sinister or eternal side of the equation. What is held non-manifest in Yod-He is made manifest in the Vav-He. The Vav is only a Yod extended in the serialising process. It is a moving Yod, like the moving finger which writes, and having writ moves on. It is rather like the moving pulse which composes in light the picture on our TV set.. There is only one dot, but in the Time or serial process, it manifests as many dots one after another. But however deceptively fast it moves it is always the same dot. The He in the temporal pair is the life field again, but this time it is called "He in exile", that is, the eternal field of life externalised into a serial expression of what in the infinite Yod-He is held in the here-now, in utter simultaneity, and therefore unexpressed.

So we can say of the sinister Yod-He that it is eternal wisdom, and of the Vav-He that it is temporal knowledge. The essential difference between wisdom and knowledge is that wisdom is a holistic statement, while knowledge is a discursive or serial reasoning process. In each case the process is male (Yod and Vav) and female (the two He letters) And after the Fall, when the Time process starts to serialise and actualise the potential of what is held simultaneously in eternity, there is a gap between the eternal and the time which has to be bridged. But by what? Who or what can join what was divided at the beginning of the time process.

What is needed is a Saviour, one who can conjoin what has been separated. And to do this adequately, this being has to be of both the time side and the eternal side. Such a being has to be God and man both.



Let us look at the tetragrammaton again. Here, on the sinister or hidden side, is He-Yod, which is Hi, which means She. The eternal wisdom is Sophia, the female side of the

tetragrammaton.

On the other side, the He-Vav, pronounced Hu, means He, the male side of the



tetragrammaton. The gap between male and female is another aspect of the problem of the fall of man into separativity. When man was all one, or alone, he was made in the image of God, male and female both in one. Then the tetragrammaton, the sacred name of the Creator Power, could be written like this. But at the fall, when Adam and Eve were divided by the serpent's temptation from awareness of their Creator, they were also divided from each other by their mutual recrimination. The war between the sexes. Here, then, is

another aspect of the meaning of this gap between the halves of the tetragrammaton.

Nature abhors a vacuum, it is said, and certainly the field of infinite power worked to fill the symbolical gap between Hi and Hu, between Eternity and Time. It could do this only by generating, through a process of development in time, a human instrument in which the Logos spirit of God could incarnate, and bridge the gulf shown in this diagram.

As we know, when there is a rubbing against each other of two separates, heat is created, and

what Bohme calls "anguish". This zone between time and eternity is a zone of pain and anger. And only after much conflict can there be an eventual incandescence and the generation of a new light on the scene. This happens with the birth of Jesus. He, called the Sun or Son of God, lights up the whole problem with His revelatory understanding and teaching. He stands in the centre, the Tiphareth of the Qabalah, the sovereign sun among the planets, the centre of the twelve fold zodiac, the substantialised image of God in Time.



So we will place this revelatory sun in the centre of the tetragrammaton like this. We use the letter Shin here because it symbolises the original fire of creative spirit, and

it also has the function of sharing. It is the sharing fire. It has many connotations, in fact, and this diagram is another very important one to consider. This is the symbol we always use to



symbolise a "felt" or "let" piece of work . It means simply the receptive bowl of time, into which the immediate spirit of eternity pours its wisdom. It is the in-break of eternity into time. It is also the trinity of Father, Son, and Holy

Ghost, revealed in man.

So here is the tetragrammaton, which Christians pronounce Yahweh or Ye-ho-vah, giving birth within its time-eternity polarised activity, to a new evolute, a second Adam. The addition of the letter Shin to the Yahweh or tetragrammaton spells YESHUA, the name before which every knee shall bend.. It means in Hebrew "Jehovah-saved" and also "he saves". There is also a sense in which the name Yeshua means "Affirmation saves". Because Yeshua, the Jesus of the gospels, is wholly positive, he is all YES, there is no NO in him. That is what enables him to overcome all the no-sayings of debilitated man, and shows him the way to regenerate himself. This is the resurrection-being whose overcoming of death we celebrate at Eastertide.

Let us go back to the split between heaven and earth, the abyss which opened up between eternity and time, between Yod-He and Vav-He. The void there is the emptiness or abstinence we feel in the lenten season. We are empty and long to be filled. We hunger and thirst after righteousness, as the litany says. And the Saviour, the warming and nourishing spirit of God, cannot fill that void unless it is crying out for deliverance from the fall of Adam into separativity. The longing to be filled after famine is essential to the fulfillment of the appetite for deliverance.

It is a very interesting business, this deprivation. When we are comfortably full we tend to go gently to sleep. When one considers the pre-fall state of the Paradise garden, one has to see that Adam was a mighty and powerful image of his Creator. But he did not know this reflexively. He had not known any other state than paradise, and had nothing with which to compare it. In effect, that puts him to sleep. None of us can keep awake unless we have something to oppose us, to resist us in some way.

But when Adam lost his paradisaical state through his wrong but free-willed decision, he became hungry for what he had lost. He recognised the value of what had been taken away. That sense of loss is deep within the soul of man, and is a hunger to be filled again with what it lost. We are all looking for something; often we know not what, but something like the elixir of life, the nectar of the gods, the land of milk and honey. We feel isolated, hungry for something, and this shows itself at the most obvious, gross level. For example, there is a very strong link between insecure emptiness, and the desire for food. Obesity is very often the outward result of an inward hunger which the being cannot articulate. We turn to physical food as a substitute for the food of the soul.

But when man regenerates in himself through the example of Yeshua the paradisaical state, then he is, through his suffering, made aware of the value of that which was lost and is now regained. He values what he has fought for, far more than he did the free gift he obtained with ease. We always tend to value that for which we have had to pay a great price. Reflexive self-consciousness, the state of the being who knows that he knows, and knows himself as the knower, is the great prize at the end of the long process of famine and dark days when nothing grows. Lent in that sense is the essential pre-requisite to Easter.

You remember, of course, the saying, that the Logos, the eternal Yeshua, was laid down before the beginning. This makes The Primary Point, the Yod, the jot or tittle which will not pass away, the origin of all formal appearances, in eternity or time. The field of eternal power, signified in the Tetragrammaton by He, is, by itself, nothing. It is undisturbed ground. Only when the seed point, the Yod, is posited in it, can we observe the movement of difference which the concentrated energy of the point brings. The whole field of power wraps itself lovingly round that Yod, that logos spermatikos, as its saviour. The yod gives life to the whole. Before this point was made there was no point in anything. Indeed there was no

anything!

So Yeshua is the eternal Yod, the point of Now-here. Let me read you a short piece called simply "Yeshua", by Eugene Halliday.

"The feeling of Yeshua towards one who seeks the truth in order to obey it is of great, embracing, warm, gentle, powerful, all-forgiving of the past. All that matters is the new intent - to discover the truth and obey it. For this intent all is forgiven, all aid is given.

To the one in doubt He says, "Have you put your hand to the plough? Then do not look back." He means that to turn back because of fear is to fall into oneself negatively, to become finally nothing. He does not care what is the price of the movement towards the goal - to become as He is.

What is He? He is the Yod, the first point posited in the infinite by the Aur Puthere. Before this point there is no law, after this point there is no new law. As this point is the beginning of all beings, it is the head and crown (KTR) of the historical process which contains no new principle.

In the historical process before the appearance of Yeshua there is no law known to man other than that of the king's strong arm and the priest's interpretation of social necessity. When Yeshua appeared in history he posited the point, the jot, tittle or Yod, which shall not pass away until all is fulfilled.

The Yod, which is Yeshua, is the Eternal Now-point which has won the battle of good and evil before creation begins, for all that exists is the dance of the point, all that develops is the evolution of the point, indicates the point and returns to the point to honour the point, to praise the point, to make obeisance to the point before which every knee shall bow.

Before Yeshua there is no history and no judgment. When He appears History begins and Judgment also. After Him there is only the outworking of His presence, and the judgments of men are step by step set at naught by the moving point.

Before Yeshua the world did not exist. When because of Him the world came into existence, yet before He appeared in the world, the whole creation looked forward to Him. Women strove to give birth to Him; men strove to father Him. When He came, only one understood Him and this One He loved for His understanding.

After His crucifixion, death, resurrection and ascension, men began to look forward to His return. They interpreted the past as a preparation of His coming, the future as the occasion of His return.

But Yeshua says: The present moment is the instant of His appearance. The past and the future are equal, the past leading forward to the present moment, the point which He is, the future falling backwards onto the present.

Woman tends to look forward to her child which is to be the point of her existence. So also Man. But forward-looking has led the human being to postpone his affirmation of the present point which is Yeshua. Thus mankind has not become closer to the realisation of the presence of Yeshua, and so has delayed the consummation of experience which would add up to the present moment. To look *forward* to the appearance of Yeshua is to delay His coming. He is here now and can be held only here now.

Thus He says to the one who seeks truth in order to obey it: Do not look at the past as the time when I came, nor to the future when I shall come again. See the past as tending forward towards Me: see the future as tending backward towards me. The past and the future are nothing except insofar as they tend into the present. All times converge on Me, for I am the Point of all and all is but My extensions. Do not reject Me now: do not think of Me as born and living and dead in the past; do not look forward to my reappearance in your child or in the child of your child, or in the child of your child's child. Embrace Me now and love Me as I love you. See Me in every being, in every point of space and matter and time, for I am there as the point in all things.

I am the beloved son of the Infinite, posited by Aur Puthere, the great Rainbow Power Hierarchy, who is the Infinite in His capacity of Puthere, the Supreme Father. I will that you also should affirm this same Fatherhood so that you shall be as I am, a point in the Infinite, a

Yad-hand of God to execute His will and judgement. Thus we shall say together: Aur Puthere.

I am the Yod, the Yad, the Hand of Aur Puthere, His Artist, by whom He creates all His greatest works of art. I am His Artist, as precise as a pointing machine in the hands of the Master Sculptor. There is no creation except through me. If You will be the point which I am you also will create with me."

Now, I do not know what you think or feel about that, but for me it is a revelation of the role that Jesus or Yeshua plays in the world as the Logos, the executive point, the hand of God which makes the world, and is the world. Yeshua is the point of everything. As such, of course, He is the only point worth pursuing and holding onto. All other so-called points in the material world are pseudo-points, false Christs. They lead us into a myriad cul-de-sacs. Only Jesus - Yeshua - is the true way back to the Father.

This brings us back to Lent, and to fasting. There is a most potent key in the text I have just read. "The past and the future are nothing except insofar as they tend into the present." And again, "To look forward to the appearance of Yeshua is to delay His coming. He is here now and can be held only here now.

That is a tremendously important statement that Eugene makes. And such a logically sound one. To look forward is never to arrive, it is always to be in a state of anticipation without fulfilment. Christ can never come unless He is already here!

So what is becoming clear is that this process of Lent and the lead up to Easter is not an external one. It is an internal journey to our own Golgotha and our own resurrection. The forty days of fasting of Yeshua in the wilderness is the equivalent of our Lent, and in that time Yeshua prepared himself for his work by total concentration on His Father. In that symbolical period He was substantiating Himself for what He had to do. The number of days of His fast is important in the qabalistic sense. $40 = 10 \times 4$. The number ten is the letter Yod in Hebrew, and the number 4 is Daleth. If we now place the letter symbology over

9 7
10x4

the numbers, we have the word Yod. This is the same Yod as in the Tetragrammaton, which symbolises the first seed of being which the Father sows in the field of power.

It says, this Yod-Daleth, that there is a seed and there is a door. (Daleth means "a door"). Here is the meaning of the password in the story of Aladdin. Open Sesame! A good subject for meditation. "Knock and it shall be opened to you", says Jesus. He is the door and the knocker, too. He has the secret which opens all doors, and the secret is to do with the realisation that the Yod, the seed of all that comes into manifestation in the world, is the all in all, the whole point of everything. If all significance, all meaning, is encapsulated in that Yod in Yeshua, is there any other food worth eating?

Earlier we talked about the dialectic of fasting and abstinence, and that it could be either positive or negative. It is the holding fast, the "tenere" root in "abstaining", which is the key to our right attitude to Lent. We are not to think of it as a time of emptiness and dullness, to be endured for the sake of Easter to come. We are not to suppose that it is a lack lustre time at all. On the contrary, I am suggesting that it is a time of eating.

ESSE. This is the word in Latin meaning "to be". It is also the basis of the word "essence". And we find it again in the German word for "eating". There is a sense in which "to be" means "to eat". Unless we eat we cannot maintain our being. Of course, if we eat too much, like a Roman orgiast, we can eat ourselves to death. Likewise, if we eat the wrong thing, we can rapidly decrease our being capacity. So it is a question of *what* we eat.

When this Yeshua came, at the end of our Lent, to His last meeting with His disciples, He gave them his greatest and most important lesson. At the last supper, He gave them to eat of His own body and blood. The mystical meaning of this act has always exercised scholars and priests. But we have seen that Yeshua, Jesus the Christ, is the Yod in the Yod-He-Vav-He, the issuance of which is His person in Time. To eat the body and drink the blood of Christ is to partake in the holiest of all communions, the taking into oneself of the whole essence of God Himself. Jesus left this act as His last lesson to man.

Have you seen on TV a small object suddenly exploded, with pieces and debris flying in all direction from it? Well, if one reverses the video, the widespread, peripheralised debris

rushes in again to the small object, (such as a hand grenade) and is once more held within it. This is akin to the process of re-generation.

We concentrate all our longing, all our appetival will, upon eating God! That is the meaning of the fast at Lent. We take into ourselves the immediate, initiative Yod point or seed of all things, the Logos Word, and that is what fills the void in us finally and forever. In any other form of fasting, there is hunger which, when filled, digests and comes again to hunger. That hunger can never be fully assuaged. But the taking into ourselves of the Jesus seed is to be totally ESSE. We are full of being-ness, full of God.

In this concentration upon eating the God seed, the Yod, the Yeshua, we necessarily de-centrate on all other things. The material world has no place in what we are concentrating upon, because it is simply an evolute of the seed Yod. So our fasting is a holding fast to the one, and abstaining from the many. We tend to do the very opposite. We fast, and feel empty, because we suppose that we are denying ourselves the good things of this world. Then we feel the days are long and cold and dull. But the days can be as long and cold and dull as they like, provided only that we have filled ourselves with the essence of God. Then we have an internal sun which warms and nourishes us, and supplies us with all the enlightenment we need to continue to be a fully realised being.

You know how most of us tend to love the appearance of the sun, and to go out and bathe in it, for the sense of well-being it gives us. Well, certain beings do not care about that external sun at all. They regard it as an interference with their enjoyment of the sun within them, the Shin fire in the Jeshua. Similarly with food; they regard it as a limiting factor upon their appetite for God within them. Jesus promises food that is not possible to have from the earth. What the earth gives is the most gross and peripheral evolute of the ESSE, the essential seed of life. The true nourishment is the body and blood, or the substance and life, of the Logos.

Now, I hear voices, not all of them external! saying, "Yeh, yeh! all very well - but how do we do it? It can't be as easy as that." But Yeshua said "My yoke is easy; my burden is light." The answer to the question "How do we do it" is easy. The carrying of the answer into effect may not be, of course. But it is easy when the will is committed.

We have to be greedy for God. We have to be famished for want of the right thing to do and

say and feel. We have to be gorged to sickness on all the false food which promises much and gives little nourishment for much bulk. We have to be sharp set for what God can provide, not man, whose food is tainted at every level with poisons and adulterations.

As often as we can in Lent (and really Lent is the symbol of our whole life in the time process) we concentrate on the seed word within us. Instead of putting our mind and attention on the outside world, we hold fast to what is constantly and steadfastly within us, the still small voice which at every moment is giving us information on what is best to do at this moment. Not yesterday or tomorrow, but NOW. It is in the now that all esse, all food, all wisdom, is available to us. It is that food which all of us are longing for when we have what we call "an appetite for I don't-know-what". A longing is a Lent. An eating is an Easter.

This Lent is another opportunity to concentrate on the true fasting; holding fast to what is within us as an eternal feast, full of goodness, the word of God, the Yeshua. Then, we have no time or energy left to realise that we are starved of the things of this world. We do not have to feel bereft of 'chocky bickies' or 'beauj olais'. They simply drop away and become unimportant if we are concentrated on our true food, our eternal, internal, inexhaustible store.

This is not to say that we are not to eat or drink of things in the world. That would encourage us into negativity again. No, we can do all things whatever, if we go to the inner seed of God within us. Through Yeshua all things are possible, and permissible. But only one is essential.

Bon appetit!

Talk given for ISHVAL at Tabley House on 9th March 1997

ANOTHER EASTER

By David Mahlowe

Another Easter. At a certain time of life, there is a tendency to say that sort of thing. We have seen it all before. A time of new appearances; a time to remember the sacrifice of Jesus so that all men might be saved; a time of renewed effort in the garden. We all have our own way of seeing Easter, and, as I say, at a certain time of life it becomes just "another Easter". But that meaning of "another" as being a repetitive and somewhat boring phenomenon, is not the only meaning for that term. "Another" may also mean "an alternative". There is an alternative way of looking at Easter from the usual one of bonnets and eggs, and getting the lawn mower out, although they have their place. This other Easter is what I would like to address today.

Easter is a festival which, by other names, is far older than Christianity. Indeed, if you care to look in any good encyclopedia of ancient faiths, you will find that Easter's greatest figure, Jesus the Christ, is anticipated in the myths of many religions. Krishna, the Hindu equivalent of our Christ, has in his life and death strong echoes of the life of Jesus. Mithras, the once-powerful God whose worship spread from the Middle East into the furthest reaches of Europe, has an astonishing resemblance in many ways to our Christian Saviour, including even his traditional birthday of 25th December. The Egyptian version of the death and resurrection of the god is the story of Osiris. Then there is a similar death and resurrection in the myth of Adonis, and of Dionysus. In Northern Europe there was the figure of Baldur of the Norsemen. In ancient Mexico, Quetzalcoatl, their version of the Saviour, was depicted as crucified upon a cross, with an arrow piercing his side. In most religious systems, from Far East to Far West, there has been a god of sacrifice, whose life is surrendered in order that there might be a renewal of life at Easter time. In all these systems that same God goes down into Hell, and after an interval of time, returns, resurrected, to the land of the living. In some cases the sacrifice is actually made upon a cross.

And another similarity with Christianity is the solemn meal in which, either symbolically or actually, the flesh and blood of the sacrificed being are ceremonially eaten and drunk. The death of the scapegoat, who is usually beaten and mocked beforehand, and whose sacrifice

ensures continuity for the community; his descent into the underworld amidst lamentations; his return again to the sunlight and life, amidst great rejoicings. It has all been done before. The world is a recurring cycle of events, which, like the seasons, are dictated by the rotation of this planet round the sovereign sun. The festival we call Easter has been celebrated from time immemorial. So, here is another Easter; so what's new, man?

Well, this is new, for a start. Every sacrificial god or hero of old who died in a kind of foreshadowing of the death and resurrection Christ, was in all cases either lured or condemned by wicked men to death, just as Christ was. The young men who acted as deputies for the Corn God and fell under the knives of the people in order to ensure fertility of the land were deputed to die by the will of the people.

In the death and resurrection of Jesus Christ there was one major difference from every prehistoric ceremony of like import. About this particular Easter figure it could not be said, "Just another Easter". The difference was that this historical being knowingly and willfully declared his aim of death and resurrection, and then supervised and foretold the whole process to a number of his disciples, and further ordered them to go and tell his story to the whole world, so that the whole world might know that a new, unique event had occurred. Never before in history had one man, innocent of all offence, laid down his life for the good of all men, and then taken it up again in order that they should be shown the process of how to re-embody themselves in a new and heavenly garb. And all this deliberately, freely, and with the conscious statement that he was the Son of God.

It is very interesting at this point to glance at the fact that many sacrificial gods, such as Osiris, were dismembered, and their parts taken into all parts of the land so that each might have a portion of the god for their own. The Christian equivalent is Christ telling his disciples at that first Easter ceremony to take his logos into every part of the world. He also said they must eat of his body and drink of his blood, for only then could they become like him. In the same way, warriors ate of the flesh of certain animals so as to gain their properties. In order to run fast one had to eat the hare. To be courageous one had to eat the testicles of the lion. To be wise one had to eat the brain of a wise man, and so on. Sympathetic magic, it is called by the scholars. It is also called the same by men who know! The Eucharistic sacramental meal was practiced by the Hindus, the Egyptians, the Jews, in the far east and by Meso-

Americans long before the Christians came. In the Mysteries of Mithras, cult members ate a sacrament of bread and wine, and had the mark of the cross placed on their forehead.

We could go on and on duplicating these remarkable co-incidences in every culture and at every time. It is very important to be aware that all recorded myths of death and resurrection, and the sacrificial suffering that this entailed, are part of a race memory which far pre-dates recorded history. These myths are part of the substance of the race itself, and they appear spontaneously in every part of the world. The conquistadors were furious when they discovered that the ancient Mexicans whom they conquered, and who knew nothing of Christianity, actually had their own sacrificial saviour figure who was so like Christ that the conquistadors thought these savages were being sacrilegious! No, there are too many examples of the Easter story for it to be a coincidence. (Except, of course in the strict meaning of the term "co-incidence", which is "to stand beside". All these mythical rituals, each occurring at the time of the vernal equinox or thereabouts, were proceeding from a common source. If the myth is universal, then it must have a universal source. And so it is, and so it has.

There are two important facts we have to consider in this mystery of the universal myth. All examples of it are connected with sacrifice for the benefit of others; and there is always a sexual connotation in the myth, to do with fertilisation.

Now, whether we are Victorian coverers of piano legs for modesty's sake, or whether we take a more liberal view of sexuality, we cannot deny its universality. In fact, to deny it is to prove its presence, logically! We can find no aspect of life, no function, nothing whatsoever which is not polarised into male and female, positive and negative, active and receptive, and so on. Nowhere can we find this polarisation to be absent. So creation is permeated through and through with polarised being. We use the cross in the circle to indicate this. The upright is the male or active figure; the horizontal arms are the female or receptive figure. Take either of them away, and there cannot occur the rotation which they jointly engender, and which constitutes the round of creation. Everyone who has ever thought deeply knows this fact. The ancient Egyptians of five thousand years ago used this same diagram of the cross in the circle to indicate death and rebirth, or, as one writer put it, "dissolution was merely the passage to reproduction." Not for nothing was the cross called "the Tree of Life". As such it is found in India, China, Egypt, and Rome. The Druids used it as a symbol, so did the American Indians, and the people of ancient Mexico.

So let us reiterate that the Easter myth, and the sexual polarisation of all reality, are universal, and that they lead us back to the primal myth, which is the creation, which is polarised into male and female. All gestation is polarisation.

In many systems of thought, an attempt is made to go back to the source of all things. Things are already polarised and so divided into male and female. The source of the polarisation is, of course, necessarily pre-polarised. And the only way in which this could be stated was by putting a point down in the sand or on a piece of parchment, and saying "Imagine that this point is not really seeable, but that it is nevertheless there, and you will know what we are talking about." This is the point without dimension, the Yod of the Hebrews, the third eye of Shiva, and so on. Really, this point is the first word that can be said about creation. Before that point appears, there is only the negative veil of nothingness which is utterly unknowable and pointless to the human observer. But when we place that point on the paper, we have something upon which to concentrate. We have a point of reference.

We might call this point the seed of the universe. In it is contained all that is necessary for the proliferation outwards from its centre of all possible forms and functions of life. Life evolves from this point. In one system of thought it is said that in the midst of the chaotic ocean, God placed this seed, in order that the ocean might water it and make it grow.

In this first state, we can say nothing about the seed, because although it contains the possibility of all forms, they have not yet been extruded and made manifest. This point is the great egg of potential, the paschal egg of the Judaeo-Christian tradition. It is the original ark floating upon the great waters or sentient ocean of power. To Noah, the ark was the container of the seed of all life to come after the deluge. To the Jews, the ark was the secret dwelling place of God within their midst, and from which all their goodness flowed. Let us call this ark of consciousness the cosmic Easter egg.

Some of you may perhaps wonder why the first statement of creation has to be a dot. Why not a circle or a line? The logic of the matter is that a circle or a line is already an extension of an original instant willpoint. See what happens when my hand takes the pencil to the paper to make a mark. It may be that I believe that the first statement of creation is really a circle.

So my pencil is propelled to the paper, and I make a circle. Like this. (DEMONSTRATE)

But what actually happens is that my pencil strikes the paper. This is the first cause (causus means in Latin "to strike"). The first strike of the pen is a point. Only by extension and as an after motion does the point become a line. Everything that is in my mind about the creation I intend to illustrate is implied in that first strike. Everything after that is only an explication of what is implied in that dot/strike. Everything is already contained in the dot, or jot or Yod or seed of intent. This is the Whole Point of everything! This is the first manifested significance. Before this point there is no point in anything. All is unknowable. The Unknowable Field of Absolute Power pours itself into this first confinement or point in a terrible sacrifice of itself from infinite bliss into unimaginable compression. This is the first great crucifixion of which all others are echoes.

But what happens now? Here is the first point, the egg of potential. The unimaginable infinite has poured itself into this egg, with all its riches. But no finite point, however prime it is, can hold infinite power confined. So the goodness of the infinite power overflows, just as a fountain pours into a bowl, and overflows it, cascading downwards to the next level or bowl. In another analogy, the cosmic egg, the Easter egg, must be broken and its contents spilled and eaten.

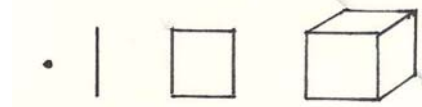
In order to examine what happens next in the creation process, let us return to our simile of the pencil on the paper. Here is the first point. Unless it is my will to keep still on this point, I have to extend it in some way. I have to move the point. The simplest way for my energy in the pencil to overflow the point is to move. The point becomes a line. That is how the letter "i" came into being. It is perfectly represented by a point. But a point by itself can be overlooked; so a vector was placed below it, so that the point is affirmed and stands out.

Do you remember that in the last talk we saw how the eternal yod point in the Tetragrammaton translates in to a vov, or travelling yod, in the time process? Well, this point-into-line is the very same process. God's instant will, totally posited in the here-now moment, is translated into a moving sequence or line of order, so that it might express itself. The point is the point, but in order to express itself, it has to move about. It has to swirl around in the field of power, and make forms which would otherwise remain locked in its potential. In olden times, egg rolling at Easter was to do with the journey through time of this one point,

duplicating itself in many ways.

One of the ways of illustrating this is by reference to four planes of being or four levels.

There is the point, self-orientated. Then there is the line, where orientation is to some goal posited as outside oneself. Then, if we translate the line at right-angles to itself we



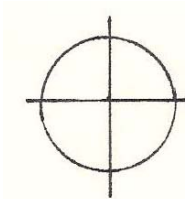
reach the place or 2-d space in which one moves about seeking experience. If we move the plane at right-angles to itself, we have the cube, or volume level, the 3-d experience which gains stability from the six directions. You will find this diagram in Contributions From a Potential Corpse, Book III.

To return to the beginning. (By the way, "beginning" means "the first trap"). When the line is expressed, it should really have a vector on it to show that this is a moving force. And force never moves in straight lines, of course, so we must remember that this line is straight only for simplicity's sake. Actually it represents the primary swirlings of force through the sentient field of power.

There is now within this sentient field tremendous excitement, because of the felt movement of the swirling force. The field mobilises itself to wrap round this beloved and exciting force, in order to capture its delights, and hold them forever. But the force will not be held and stilled, so it keeps up a merry dance, escaping the loving embrace of the field of power. The loving field, though, cannot give up the pursuit, because it feels that this moving force constitutes a kind of saviour, a deliverer from the no-thingness of empty space. So a cosmic dance is set in motion, in which all the kingdoms of the world rise and fall like fantastic visions.

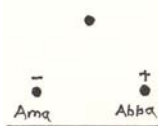
If we were to allow trained beings to identify with these two, the force which moves and the field which holds, the loving dance which ensues would be seen to be the most truly erotic spectacle anyone has ever seen. For this swirling in cosmic space is the polarised dance of creation, the primal sexual embrace of the the male and female aspects of God Himself. Out of this swirling intensity of emotional power comes everything that has ever been.

It is this fact of polarisation, and the excitement it causes, which is symbolised in the cross in



the circle, the Great Wheel of Life. Male force, (the upright arm) female substance, (the horizontal arm) held in a stately circular dance which is the creation. No wonder the symbol is found in every major civilisation in the world's history. This symbol IS the world's history.

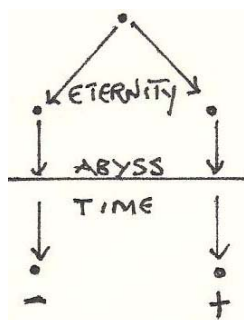
But so far we have described only the supernal trinity of power. The Absolute posits itself into a point and then polarises itself into male and female in order to manifest what is in the point. We can write that as a triangle of which the apex is the non-polarised



point, and the two base angles are the great father or Abba on the right, and the Great Mother or Ama on the left. The significances and the forces at work in this trinity are so unutterably vast that we cannot, from a merely finite point of view, look upon them. As God said to Moses, "If you were to look upon My face, you would surely die." The human envelope cannot hold within itself the eternal, and not be swallowed up by it.


So we will draw a line underneath this primary trinity, and say that between us as human observers, and this eternity, there is a vast and unbridgeable abyss. As time beings we can never cross this abyss.

But on our side of this gap the process set in motion in the eternal is continuing. There is a great mystical rule that says, "As above, so below." As we said earlier, the unstinting flow of power from the infinite fills up the fountain and overflows down into the next basin, and so on down to the lowest and most concrete level of life. In this manner, the infinite polarised power, the Great Father/Mother duo, generates its representatives below the line, in the world of time. In fact, as we shall see, the super trinity above generates itself in the time world below as a mirror image, an upside down triad.

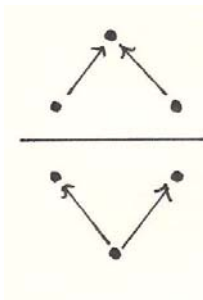


Let us, then, place a representative of the primary polarisation, or Father, below the abyssal barrier between time and eternity. Likewise with the Eternal Mother. Now we have a polarised male-female at the head of the time process. These are the generative elements in time which correspond to and are derived from, the eternal generative powers. But in both eternity and time, these powers are male and female. The only difference is this. In eternity, the polarised elements are aware of their

common source, because they are contiguous with it. But in the diagram here we see that the time representatives of male and female power have above them only the abyss. The time pair are not in contact with the trinity above. They have no *immediate* knowledge of the *primary point* which is their origin. So the male and female in time are centered on the duality, the separation, and not the trinity, or three in one, which brought them into being. From this time onwards, in the history of the human race the accent is on sexuality, and duality, rather than on the diversity in unity which is a feature of the Holy Trinity above.

Let us redraw our diagram,  leaving off the primary trinity of heaven for the moment. We now have two powers, male and female, who have no immediate knowledge of their origin, but who feel a very deep desire for a unity which appears to have been lost, and who move together to restore the lost wholeness of being. They cling together, hoping to find in each other the lost half of themselves. That is the basis of sexual relationship, and the generation of children. We have now entered a long process in which the attempt to find unity in their diversity produces more and more disappointment and more and more conflict as their attempts result only in the production of children who inherit in their genes the growing problem of the division of the sexes, and the obscuration of that first Tacit Conspiracy of Power with itself to make a polarised universe. What is the problem which they generate? and why should it have arisen?

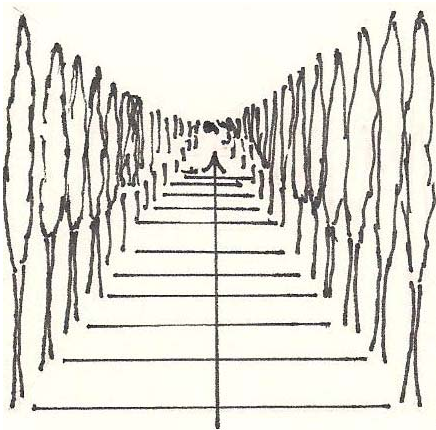
Well, as these two polarised beings in time attempt to come together, they generate children who perpetuate the polarisation, but who grow further and further from the originating source of the polarisation, and therefore further and further from the solution of their problem of lost unity. They try to come together across the base line of the triangle, without reference to a point of unity above them. They become more and more convinced of their separation, and the dance of the heavenly couple becomes the war between the sexes as their frustration grows.



The logic is in the diagram of the supernal or heavenly trinity, and its upside down image in time. The beings who are polarised out of the supreme Point of all points are able to look upwards and backwards to their source. But in the mirror image, the triangle is reversed. Here, the head of their hierarchy is a duality, and their child looks upwards and

backwards to a dual source. The duality he or she feels in their being is not tempered by a knowledge of the ONE from which they came. So duality is perpetuated, and so their dissatisfaction grows down the generations.

In the evolution of the world there comes a time when this sexual conflict so frustrates the beings in it that they are forced to look inside themselves to find a solution. And in doing so they hear within the vague memory of a lost unity. And over many generations, this occasional insight begins slowly to build up energy towards the discovery of the reality. If we were to take the time to work out the meanings of each being in the generations of Jesus Christ in the Bible, we would discover that each is a step on this path of discovery. But it takes a long time for the frustrated energy to build up a body for itself to inhabit. It takes a long time to incarnate a being who will undertake the task of regenerating the lost point of everything.



If we imagine a long avenue of separate and polarised beings like poplar trees on a French road, and in the distance all the perspective lines culminate in a point on the far horizon, then we are in a way what Christ saw. We are Him as observer of the process. Instead of continuing the futile process of duality and planting of family trees on either side of the road, he turns and looks back to find his real Father. Then he joins together each polarised male and female ancestor in

their pairs, to make a stepladder of relationship up which he climbs back to the top of the hierarchy, to the point of all points. This is the ladder of human experience, the Jacob's ladder, Shakespeare's ladder to all high design.

When Jesus turns back to look for His true Father in the pre-polarised reality which generated all this duality, he is the Prodigal Son. He has travelled down the road of duality, in which the sexes have fought and died for millennia. And although there have been untold numbers before him who have been in the position he is in, none of them have managed fully and properly to carry through this process of turning back and looking for their source. So although we may say that when the first pair, male and female, made in the image of God, set out to make their first child, they created the minor image on earth of the triad in heaven, it

was not a reflexive image they made, but only a reflected one - there is a world of difference.

To *reflex* is to turn knowingly and willfully. To *reflect* is to bounce back to the giver the image he is giving out, but without an individual input, without a will to understand what is being given and taken in the situation. Jesus the Christ is the first human being consciously to have made this decision to look back into his own pre-polar source and recognise it as himself. "Who hath seen me hath seen the Father," he says. And likewise, "I and my Father are one." The father he is referring to is the *One*, not the first polarisation into the male generator. He is saying that The One is his father, not the Abba or first polarisation.

Now in order to understand more fully the implications of this reflexing act of Jesus, we have to articulate clearly what he has done. He has overcome in himself all the countless generations of male and female activity which have separated every being and convinced them of their

separateness. He has over-come in himself the feeling of being only half a being, dependent reluctantly on some outward other half for sustenance in his need, his lack of wholeness. He has seen that every two proceeds from a one, and that reality consists in a pre-polarised power, essentially non-manifest, which divides itself into an active and a receptive apparent duality, in order that he may create a world; in order that he, the unmanifest, may manifest. As the Tao Teh Ching puts it, "The Tao produced One; One produced Two; Two produced all things. All things leave behind them the Obscurity out of which they have come and go forward to embrace the Brightness into which they have emerged. The two are vital to the creative purpose of the One, and in the heavenly trinity, each of the three (one plus two) is aware and glad of the function of the other two.

But in the time process, the memory of the One, the original pre polar point, has become obscured in the tensional fight between the two. The two in the playing cards is called The Devil, is it not? He who plays the Deuce with us. The identification with one side or another of a duality is the devil's work. He is the divider. That is his function. And he rules in this world where a curtain has fallen over the supernal Holy Trinity of one plus two. Jesus fights this divider of man and woman, and posits a new way. "Love one another as I have loved you." In other words, "Work for the reunion with the three in one."

When Jesus looks back over the steps by which his ancestors have fallen into despair, he has

to re-gather into himself all their suffering. He knows perfectly well that he is the heir of all their suffering, just as any intelligent man knows that he is as Nietzsche put it "an inheritor". Each of us contains all the sufferings of our ancestors, whether we like it or not. But until Jesus came there had been no real attempt to assimilate that suffering, the suffering of the whole human race since the fall of man. Most beings preferred to bury the pain in the unconscious, and look for the pleasurable life instead.

But Jesus is aware that he has to realise the suffering of every paired being on that long road down which humanity has travelled. He has, in effect, to eat up all that suffering, to gather into himself every act of every ancestor, admit it into himself, and digest it BEFORE HE CAN REACH THE DISTANT POINT ON THE HORIZON. The only way the prodigal can reach his father is by digesting every experience he has had in the time life.

It is in this sense that Jesus is the sacrificial scapegoat who is burdened (in his case self burdened) with the sins (and sin means only a separation, a duality) of the whole of mankind, and driven out into the wilderness to die. In the same way, that first Yod point is the eternal scapegoat who is self-driven from the unknowable bliss into a confined and sacrificial death in the wilderness of the field of power. To die is to become divided, to become two. That is the death of God to which Nietzsche refers. And it is essential for manifestation. "Unless the seed falls to the ground and dies, it abides alone." No reproduction without division. The first manifested point is the symbol of the death of God to his unknowable wholeness and his entry into the polarised state of male and female in order that he might manifest his glories as a world.

Jesus does exactly the same thing. He knows that the Unknowable Zero becomes the One, the first point. He knows that this One becomes two in order to manifest. And in the moment of his knowing that The One is the true father of all, Jesus becomes the Christ, for he is committed then to recapitulating his father's sacrifice. Why? Why can Jesus not enjoy having refound His Oneness? Why does he have to die again?

Well, consider the situation. Here is a being who, through a line of suffering, has finally looked back to find his source and seen it in the far distance between the pairs of opposites. If he were to fly straight down the middle of that road, along the white line to his Oneness, his pre-polar point, without regard for the dying on either side, what would have happened when

he reached his father's house? The gates would have been, sorrowfully, closed in his face, for he would not have seen the point at all. The Eternal point or Yod which began the whole process, knows all the steps, knew them from before the beginning. The Yod suffers with all his polarised progeny. If his so-called son failed to suffer likewise, he is not following truly in his father's footsteps. He is not manifesting the works of his father in time. He is not eating of the fruit of the tree of sorrow, and thereby making it sweet again.

No, Jesus the Christ has to overthrow the work of the divider in himself, and see that he is a trinity of love and power. Power is the One, and Love is the work of the One through his male and female functions. Jesus has to join the two to the one to make three, and then exhibit the result of this to all the world. He has to show all those who can see and hear, what it takes to be the son of God. He rejects man's separation from himself, and woman's from herself, and embraces both equally in his own heart. "Follow me," he says, "I will show you the way back to the Paradise which was lost."

But over the generations, the world has become almost totally identified with duality and all its works. Wars, cruelties of body and mind, man's in-humanity to man, can only be so if man believes that every other man is just that - other, something separate from himself. You cannot easily inflict needless cruelty or death on your own self, but only upon that which you conceive to be other. So when Jesus proclaimed this new togetherness of love, all the entrenched self-interests of this world had to do away with him. He had to be die, be divided. (Of course, they could not actually divide that in Jesus which God had put together again, so the nearest they could get was to divide his body by wounding it to death.)

So Jesus re-enacted the crucifixion of the originating power. Here is the point which is the



first precipitate of power, the dot or Yod. That power point extends itself as male, the upright arm of the cross; and as female, the horizontal arm of the cross. Jesus the man become Jesus the son of God when he embraces this cross and allows himself to be pinned to it. So does any man who embraces

the whole of the suffering in his being and does not try to be rid of it.

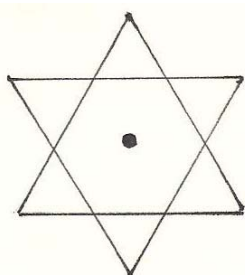
Any being who examines the life of Jesus and his Easter drama, has a key which opens the locked door of understanding about the nature of the whole creation. We have all of us at some point, because such is the will of God, and who can hold out forever against it? - We

have all of us to come to this summation point where we know ourselves as God knows us. And the secret is this. We do not finally go back into the one point, and lose ourselves in that ineffable reality. We embrace that point AND ALL ITS WORKS. We have to realise that we are in some mysterious way the two, male and female, and also the not-two which precedes them ontologically. We are the three in one.

There is in all mystical writings the awareness that Christ is a hermaphroditic being - he is man and woman together within the ineffability of his being. That is why Easter is a moveable feast. It has properly to be celebrated on that Sunday which is nearest to the time when the sun and the moon stand in the same sky, signifying that the creation is both male and female, initiative and substance, active and passive, and both equally essential to creation. Some very wise persons arranged the date of Easter. Those who want to make it fixed for the sake of commerce show their ignorance of reality and ritual.

We then have to see that Jesus dies (which means "to divide") as a symbol of God's division of reality into man and woman in order to create. Jesus has to go down into the grave, because the cave in which he is buried is the womb of time from which he was born. And he must disappear mysteriously from that tomb because he must show that death is an appearance, a phantasy, part of the insubstantial pageant of time, and that death has therefore no hold on him.

And finally, Jesus ascends to his father *bodily*. He is raised within his individual integument



because he has understood the whole process and affirmed it. He is the point of all and the manifested derivative of it. He is the heavenly trinity, one into two. And he is also the earthly trinity, upside down to the one in heaven, the two into one. Heaven and earth are reflexions of each other, and press into and through each other, becoming in the process that Magen David (*six-pointed Star of David- BH*) which is the Hexonic sphere of the Logos. We can place a dot or Yod in the centre of it to show that such a being as this knows from its centre the whole process, and in so doing becomes it, and is the one point of all in the centre of its own creation.

"Sacrifice" means "a secret work". The secret of Jesus's work is that his act so caught the

imagination of the world that the world can never forget it, and must continue to be bound by it until each man follows in the same path and realises the point of it all. Jesus suffered the sorrows of all the world, and assimilated them. That was the only way to be like his father. We have to do the same. We have to suffer and accept all the suffering of our ancestors, and realise that they stem from this mystery called Creation. We have to recognise that this creation in time is not the reality of life, but will vanish into air, into thin air.

The true reality is the one made two, and the two reciprocally loving each other and their source in the dance of the heavens. Jesus knew about that dance, and indeed, danced it with his disciples, according to the gnosis. All dance, all music, all theatre, all art, proceeds out of that And the recognition and resolution of the suffering of divided man and woman, results in joy, the joy that every being feels whenever he or she has by the magical interaction of form and substance, made a work of art which is the living witness of the three in one. The joy we feel in that is God enjoying his own act.

God is not One, as the monists says. God is not two, as the dualists say. He is three. He is the One, and the Two, and the knower of the One and the Two. That makes Three, the trinity.

And

that trinity appears in every major religion in the world, as does the man-god who recognises the sacrifice made by the absolute power in making that trinity, and affirms its continuance in him and for all men. Then the Three and the Tree (same word!) are seen to be the true tree of life which stands in the midst of the garden. Jesus transforms the tree of shame into the tree of life, for those who have ears to hear and eyes to see. When any man does the same, then he experiences his Easter, his Eostre or new beginning, his Springtime.

So, yes, another Easter. Thank God.

A Talk to be given for the International Hermeneutic Society at Tan y Garth on 23.3.97

THE QUEST.

By David Mahlowe

When I asked what should be the feeling of this talk today, I was told, "Highly active". So let us start with a little experiment. When I ask you do something in a moment or two, I want you to notice what happens to your state of consciousness. Observe any differences which take place in your feeling state. Ready?

How many items beginning with the letter "B" can you find in this room, starting now? (Observe and comment). Now, in that search for things beginning with "B", what happened to your consciousness state? You all became active. Your consciousness was sharpened because it had been given a goal, a reference point upon which to concentrate. That is a tremendously important fact, and it is central to any kind of development whatever. Without an object, consciousness is relatively quiescent. With an object, consciousness is gathered and active.

If I stand here and make statements which require nothing of you as listeners, you will go to sleep. Your eyes will droop, and with the best will in the world you will not find it easy to prevent yourself dropping off. But if I ask a question, and look round the room with expectancy of an answer, then you will find it difficult to go to sleep or be inattentive. Is that true or not, do you feel? Do you notice that you are immediately on the alert again? (Who is he asking? Should I volunteer? Do I know how to answer? Will I look a fool if I do? And so on!) Any question, any request, any query, alerts consciousness and sets it to search for an answer.

So this afternoon, we are going on a quest. The same kind of quest as Zero's Pilgrim was on this morning. The looking for something, the moving towards some goal, always implies a questioning. Am I on the right road? Have I got enough food to last me? Is it dangerous to stay in this place, etc. etc? So another word for "Pilgrimage" might be "Quest".

In every important national or tribal myth, there is the story of a quest. It is so important, this Quest idea, that it is universally present in myth and fairy story. And here we might step aside for a moment and say how vital myth is in the psychology of individuals and of nations.

Mythology is far more important than history, because mythology creates and controls the historical process. Take a typical example of this. The Teutonic myths are all about a place called Valhalla, peopled by the warrior gods and warrior heroes of the Teutons. These warriors have a great feasting every night, and the following morning they go forth to battle, in which many of them perish. Then there is weeping and wailing. But Lo! At the end of the process, there is another feast, and the next day, the revived warriors go to war again. Compare that story with the facts of German history, and you will find the same process occurring: a state of alternate feasting and war, without end.

Myth plays a similarly important role in the history of the English. Our Arthurian legends have shaped much of what we do and how we behave. The ideal of knightly honour and chivalry; the idea of a quest during which the knight suffers and finally conquers some deadly foe, and brings his honours back to the Round Table of his fellow knights and lays them before the king; all these are very important to the English character.

The mythology of a nation or people is so deeply embedded in their character that if one studies the mythology, one has a key to the behaviour, psychology, and probable action-patterns of a people. There is great power in this. But back to the idea of The Quest.

Every nation, we said, has its Quest stories. In England, it is the Quest, first of all, for adventure. The knight simply rode off looking for adventures which would teach him something, and which would prove his honour. Then he took back the results to the Round Table of his fellow knights. But the greatest quest of all was the Quest for the Holy Grail. It was the hardest and most unrelenting of quests, and few even of the finest of Arthur's knights ever attained to the pure realisation of the Holy Grail. It required purity of motive, great prowess in battle, and quickness of spirit. These were realised perfectly only by such as Galahad, and another knight called Percival, or Parsifal.

I cannot recommend strongly enough the study of the myths of your own nation. They constitute a manual of development for a particular group of beings, and have been formulated for the peculiar psychology of those beings. Jungle myths are not very useful in

Northern Europe; nor are tales of the ice-king of any value in Central Africa. Myths are always appropriate for the people who formulate them.

But it is the central idea of the Quest which we are focused upon, and that is universal. So what is this Quest? Let us start with the word itself. Quest.

I am going to ask you to help again with an experiment with sound. It is terribly important for us always to carry out this kind of examination of the meaning of the sounds we make. Sound is basic to the universe. The universe IS sound. God said "Let there be light." His saying was His doing. God's spoken word is the effective maker of the universe.

Will you all let your jaw go loose and allow your mouth to fall open. Now allow your breath to be floated gently out with no impedance. (COMMENT ON RESULT). This gentle breathing with no impedance is an analogy of the spirit in its quiescent phase, called Pralaya. We hear nothing because there is no force in the breath and no impedance to trap it and cause difficulty to it.

Now let us change the situation. This time, when the breath comes out, push it out more forcefully, and at the same time push the lips forward into a kind of ring. Try it now. Can you hear what the sound is that you have made? Yes, it is the word "Wh000000!" "WHO" is the first sound that God makes as Creator, and it is his own name.

Eugene Halliday used to say sometimes that "WHO" is not a question, but a statement. This sound you have just made is a statement, the first statement or word of God as creator. It is the breath, which is the spirit of the life force itself, pushing through a ring of closure, to make a sound. At first it is a whisper, but later, as we shall see, it can become voiced and therefore more definite.

Of course, Eugene knew that the word "WHO" is not only a statement, but by its very out-speaking, it brings into being the first question. What is a question? Well, a question is really a quest. A question or a quest posits a goal and then sets out to find what it has posited. If we do not question we do not develop. If we do not question we do not quest; we do not set out upon the journey of life. That first out-breathing of spirit is the first sound of creation. It is a moving forth, a motion of the air, and that motion is vectored - it goes in a direction - and

so it is a quest. The Quest of the Universe, the universal Quest.

At this point the more impatient among us may be saying "Come on! Get to the point! What has this to do with the meaning of the word, "Quest"? Bear with me a little, and all will be made clear!

Let us make the unvoiced sound of breath being pushed through a ring again. (DO THIS) Can we hear that sound "WHO"? Are we sure? Good. Let us be sure that the only reason that there is a sound there at all is that the lips have formed a ring and the breath has to be pushed through an impedance, an opposition.

Please make the same sound again, with lips pushed forward. Notice, if you will, that the double U part of it is just that - doubled. It is a force against a force, which is what the letter W means. It is composed of two Us or two Vs, and it symbolises that a force or V, is being pushed against an opposite force, another V. In this primal sound, one force is the breath, and the opposing force is the substance against which it presses. But what about the "H" sound in "WHO" In the unvoiced sound, the whisper, can we divide the W from the H?

No, we cannot divide the W from the H, or either of them from the "000" sound, so long as we whisper it. That is because the whisper shapes only breath. That is why the whisper is the sound that the still small voice of spirit makes. In the spirit, sound is always whispered, and it is always hierarchical. Why?

The letter H is the symbol of power through hierarchy. The letter is composed of two uprights joined, or kept apart, by a horizontal line. It says that there is power in a situation only when there is a realisation that all life consists of two opposing initiatives which, when harnessed together in tandem, compose an ordered system, a hierarchy. In the spiritual world the W-H-0 cannot be divided because they are interdependent aspects of the same reality.

The "0000" sound is the sound of breath, or life, going forth from the source to make a way for itself. But it is dependent for its direction upon the opposites encased in the W and in the H. There is no direction without opposition. We can prove this by the case of the small boy walking along the edge of a curb stone. You can see him continuously correcting his balance to left and to right in order to stay on line. Without opposition, a push from the left and a push

from the right, direction in a straight line is impossible. So W and H are vital to the progress of “000”.

Now, if the whisper is the sound of spirit, then the voiced sound is the voice of the gross world of flesh and time. Let us listen to ourselves to find out the difference. Let everyone here whisper the sound of “ WHO”.

Now let everyone make the same sound, but voiced as in an ordinary conversation.....
What is the difference in feeling? (DISCUSS) The sound of the whisper is relatively unforced. It is not urgent, and it is not violent. But the voiced word “WHO” can be very urgent and very violent, can it not? And there is another important function in voiced sound. It can be divided as to its constituent sounds. If we voice the word WHO we can lose the H part of it and say "WOO". By that we would mean that usually the function of wooing does not take account of hierarchical control.

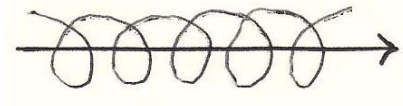
We can also take out the function of willed opposition, the W sound. What are we left with? Only the sound of “000”. That is the sound made by non-hierarchical beings who do not know about hierarchical self-opposition. They have no aitches! "000 are you, then?" 000's that? Or even just "0000!"

Will you please push your lips right out like a chimpanzee does (yes, I know that nice people don't do that, but that is the point!) Now, with the lips pushed forward, make the sound, “00000”. What we have just heard is the sound of a number of gulletal tubes extended into the atmosphere in search of something desirable. In the subtle world, the display counters of big stores are surrounded by forests of these gulletal tubes “000-ing” all over the merchandise. Do we like this manifestation of uncontrolled appetite?

If we do not, then we have to put the control factor, the ordering opposition, back into the sound. We have to say “WHO”. But that means that we have to return to an approximation of the original sound which issued forth at the creation. And if we whisper it, then we experience that sense of quietness and non-urgency which characterises the field of sentient power itself

It is always a good idea to make a visible reminder of the function of everything, and we

might describe the function of WHO like this. First, a column of breath is projected into the



field – that is the arrow. Then, the field is technically excited or moved by this force appearing within it, and it circulates around the new emergent, giving it body and

resistance. We can see the phenomenon very clearly by creating a cloud of smoke in some enclosure, and blowing a column of air into it. The smoke wreathes around the column of air, and by so doing manifests its presence. (Hence the rule that you cannot see spirit, but only its effects. We can see trees moved by the wind, but not the wind itself.)

A moment ago I mentioned the word "resistance". That is a very important factor in producing sound of any kind, and therefore also in producing a creation of any kind.

Everything needs a push-pull resistance, in order to exist at all. And the amount of resistance is vital to the kind of sound produced, as we have already heard in our experiments so far.

Let us now take the sound of “WHO” and create extra resistance to its expression. We are already resisting it in the shape of the lips; now let us make the same sound, but resisting it in the glottal region of the mouth. Like this – “KKKHHHOOO”. We have increased the resistance to the expression, and brought into being another sound. Can we hear the K or lock in the back of the throat? So we have added K to WH. What letter does that suggest to us?

Yes, the letter Q.

Here is a field of power, circumscribed into a sphere for convenience. And into it we insert a straight line of force. That is the simplest way of showing a copulative act, an act of male female interaction; a sexual act. So when we say Q at the head of any word, we are saying, "Here comes a copulative function." In the whispered “WHO” sound, the polarised sexual function is there present, but in the voiced sound of Q, we hear it in no uncertain way. This is the Cue for creation; this is the Q in Cupid. It is also the first co-operative act. So the people who used to call a certain retail organisation the "Quop" were speaking more deeply than they perhaps knew!

This WHO, which in the more stressed Time-sound becomes Q, is the **Q-EST** beginning of creation, the beginning of a great Quest, or **WH-IS** journey of discovery. And it is perfectly legitimate for us at this point to divide the word QUEST like this Q (which is WH) and EST, which means IS. Q-EST. That is, in English, Q IS. All IS-ness or being, is caused by Q, the

polarised sexual act at its highest level. Let us see this in black and white.

Here is Q and EST. Now, if I say I am going to make this personal, how do I write the first person singular? Yes, I have to write the letter "I". Now then, if I insert this personal letter after the Q, I make the QUEST personal. And it spells QUI EST. (We insert the U sound only to indicate that a pushing force is present) So now we have the question, "WHO IS? (Qui est?). And as this is a personalised statement made by a man, we can say "Who am I?" That is the constant preoccupation of fallen man. Who am I?

As such, the quest-ion or re-quest is a quest for the answer. "WHO," is the first statement of creation. When we forgot how it all started, we descended into the Q realm of lower sexuality, and forgot who we were, namely WHO beings. So our Quest is a return journey along the historical line created by this creative WHO force, back to the first cause. Then we shall know the real meaning of the WH force which permeates the whole of creation. It is a really big secret, is this WH function, and to it Shakespeare dedicated his most personal works, the Sonnets.

Who here has read any of the Sonnets of William Shakespeare? (DISCUSS) Shakespeare dedicated these marvelous sonnets to a mysterious Mr. WH, whom he called "the onlie Begetter". There have been innumerable books about who this Mr. WH is. But clearly Shakespeare knew the WHO joke, and recognised Mr. WH as the only begetter or the original creator of the universe. Mr. WH is God. And moreover, Shakespeare called his poems "Son-nets" quite knowingly. A son-net is a sound net, a grid of meaningful sounds which tells us something about the universe we inhabit. The Sonnet of Mr. WH is the universe itself, which is a great sound net. The universe is sound.

The quest is WHO. Who am I? The quest is the question posited by the first movement of power to create. And despite attempts in all religions and systems of thought to formulate an answer to the question, "WHO?" Only one historical character put the answer in a nutshell. Jesus Christ said, "Seek ye first the Kingdom of Heaven, and all else shall be added unto you." And where did He say that this kingdom of Heaven was? Not in the sky, and not in any finite spot on earth. "The kingdom of Heaven is within," said Jesus. And so is the quest.

"Why go far away for what is near at hand," is a good saying, because what we seek in our

journeyings over the face of the earth, what Arthur's knights were seeking; what Sir Perceval, and Sir Galahad, and all other seekers were looking for, was not at Santiago de Compostela, or Walsingham, or Lourdes or Jerusalem or Mecca. What we are all seeking, knowingly or unknowingly, is within us, waiting for our own personal journey into the interior.

All the myths about the great Quest are pointers to the way. All the sacred writings which touch upon the journey of the soul are full of symbolic statements about the manner in which this journey is to be carried out. The story of the Prodigal Son is a typical example. And the Arthurian legends, plus the story of Parsifal or Percival, the Perfect Fool for Christ's sake, all these are pointers to how we are to make this journey, and what we are to look out for. John Bunyan knew this when he wrote *The Pilgrim's Progress*.

And in our own time and understanding, there are the works and the teachings of Eugene Halliday. They are manuals of how to conduct the Quest for our real self, our unique, sacred, personal source of being, from which we have been beguiled by many temptations, into cul-de-sacs and traps of all kinds.

It is a very peculiar thing, that although the source from which we all spring, namely that first out-speaking of the word WHO, is not different for any of us, yet we have all, on our wanderings in the wilderness over many generations, trodden a unique pathway. And when we come to retrace our steps to that first source, that first issuing step, we shall find that our knowledge of it, our view of it, is unique to us. Each of us is God as pilgrim, God as questor, but in each of us He takes a unique route.

God loves a good story, and He has available to Him as many as He has sent pilgrims out to quest. Each one of us in this room today is a living question, posed by God. And our life and our experience will eventually add up to the total answer to that question which we are. This is what E.H. meant when he said in answer to the question, "Who am I?" - "Who is not a question, but a statement. You are WHO. You are God in the place in which you stand. Realise that, and the rest will be added unto you."

And, of course, the skeptics among us might very well say, "Who gave you the right to make statements like that?" To which Eugene would say, "Quite right! WHO did."

We cannot leave this subject of the Quest without pointing out another factor which is very important indeed. If we spell this word phonetically, we might put it like this KWEST. "K" means "to lock", and "West" is the direction in which all young men are directed in order to make their fortune. "Go West, young man!" Like all good sayings, this one contains a secret lesson about the Quest. The only way to make your real fortune, which we can spell for-tune or fort-une, is to go into the West.

In the esoteric calendar the West symbolises the external or existential world, just as the East symbolises the internal world. So the exhortation to "Go West, young man," indicates the necessity of going forth into the external, empirical world. In our yantra classes we were taught that there is a proper mode of symbolising this going forth. Standing on the centre of the yantra, the student stretched forth his hands, took a decisive step forward, and said at the same time "OOOST!" We have to get to grips with what is before us in the gross world. This sounds rather strange, considering that religion so often recommends giving up the external world in favour of what is within. Eugene Halliday never made that mistake.

We can find plenty of examples in the works of EH where he castigates certain aspects of mere empirical science. But he regarded science as being another and vital method of proving the existence of God and His plan for creation. Hermeneutics, Art, Religion, Philosophy and Science, or HARPS, was Eugene's acronym for the process of establishing in the individual human being all the works of God in a tangible form.

There is another saying: "Why go far away for what is near at hand?" This seems to be against the idea of going into the external world, does it not? But in fact, if we stay in our heavenly home and stir not out into the wicked world, we shall remain in a state of complacency and non-substantialisation. Only by going out into the external world can we find the peripheral limit of it, and then go round that periphery and discover the implications of its limitations. In the process we shall learn all there is to know about gross substantial experience. We shall become grounded in earthly wisdom. And earthly wisdom is not to be sniffed at. In Qabalah, the whole of reality is encapsulated in the lowest and most gross centre of the sephirotic tree, called Malkuth. The gross external world is spirit engrossed in what it is doing. Every thing we experience in this world has its counterpart in heaven. The earth is God's footstool.

Going back to the saying, "Why go far away for what is near at hand," it is a universal experience, as far as I am aware, that one cannot know what is near at hand until one has spent a great deal of frustration and energy in seeking for it far away. Only when one has reached the uttermost far thing is one allowed to turn and go back to source.

What we are really saying is that the Quest is the whole journey, out and back. After all, one cannot journey back unless one has first journeyed forth. So, "Go Qwest, young man!" takes on a very different meaning. Jesus came down to earth and experienced all that earth had to offer before he returned to His Father. So must we.

In fact, it is a phallacy to suppose that one can, having embarked upon the quest for the meaning of life, get bored or upset and turn back before reaching the end of the road. The field of intelligent power, which is God in act, will not allow this. Whatever we embark upon, we must finish. That is a rule. I once said in my callow youth, "Eugene, if rational thinking has eventually to be given up, should I not give it up now?" He grinned a fiendish grin and said, "If you can." He meant that I had not the power to stop rational thinking, and the reason, he said, was very clear. We cannot give anything up until we have exhausted its meaning. "First learn how to be a proper rational thinker," said EH, "and then you can give it up - not before!"

It is this kind of thorough-going experience that enabled Jesus to say that the children of this world are wiser in their generation than the children of light.

But let there be no misunderstanding of the position I am advocating. It is not an exhortation to ignore the spirit within in favour of the joys of this world. No. What is being said is that there are two halves to the Quest. Outward and Return. Man having set out, he must go to the end of the line before using his re-turn half, back to the Father.

We are nearing the end of our time, and so let us sum up in one example the meaning of this strange adventure of Mr. WH, Mr. Vav-He, He-Who. It might be supposed that Jesus Christ, or Percival, the Parsifal or Perfect Fool for Christ's sake, might have been the obvious candidates. Indeed, they would both do very well. But the Questor I would like to end with is earlier than these. And he was a murderer. He murdered his own brother, and his name was Cain.

We remember that Abel was a herder, and Cain was an agriculturalist. Cain differentiated the earth; he broke it up, whereas his brother merely wandered over its surface. And when the brothers brought the fruits of their labours before the Lord, He declared that Cain's sacrifice was not acceptable, and Cain was very angry about this. And God said, "Why has your face fallen? If you do well, shall you not be accepted? And if you do not do well, then sin coucheth at the door." Then God said a very strange thing. "Unto thee shall be his (Abel's) desire, and you shall rule over him." We will come back to that in a moment. Shortly after this, Cain met Abel in the field and slew him. We know what happened after that. God committed Cain to be a wanderer and a fugitive. But He also put a mark on Cain so that nobody should kill Cain. Now why did God do that?

Let us go back to the beginning. Cain was an agriculturist. He ploughed the earth. He broke it up. He was the first empirical scientist, differentiating and examining and experimenting with what he found. And when he carried his first fruits to God, God rejected them. What does that mean?

Let us examine the names of these brothers, for names are functions and they tell us what the functions of these brothers are. Cain means to erect, and by implication, to create. In other words he is an initiator. Abel means transitoriness, or vanity. Abel leaves no mark of his presence in the land, being a herder. Cain leaves a mark because he rives the ground and erects his dwelling in one place. There is the important difference. Cain leaves a mark. And after his curse by God, he makes the first city, called Enoch, which comes from a word meaning to initiate, to narrow one's focus. So Cain is the first civiliser.

If one makes a difference in any situation, one necessarily kills the untouched innocence which was there before. So with Abel. When Cain begins his chosen task of empirical examination and city building, it indicates that humanity at a certain point chose such a course. When we become civilisers, scientists, we tend to kill our simple untouched innocence. That has to be.

When Cain realised what he had done that he had killed his own innocence, he wanted to die, but God was not having that. Cain had chosen a certain course of action, a Quest, and he was not going to be let off the hook at the first painful bite. So God set a mark upon Cain so that

no man should kill Cain in his turn. This being was to found a line which would continue to initiate, to examine, and to become separate, individuated, self-willed, until the process was finished. Cain was committed to a long course of proving by science what his brother had accepted without proof. And, as Eugene Halliday said, at the end of his process of self-knowing, Cain would come face to face again with his brother.

Here is a very interesting short piece by EH on this subject. It applies in every age,

“After Intellect, (Cain) had killed Faith(Abel) there was only one way of saving Cain, and that was via empirical science. Like the Prodigal Son he had to go down to the very lowest limit of gross matter-investigation, to sit with pigs (pure empiricists) and eat husks (most external of matter) before he could repent (re-think) and decide to return to his Father (pure power).”

Committed to hard logic and empirical research, intellect must finally burst through the ultimate particle and arrive in the field of sentient power which is itself Faith."

Here is another short piece:

"In man Cain (Intellect, Apollo, the Civiliser) has murdered Abel, the sheep herder, for Abel was unaware of the results of Cain's intention. Abel, thought of God (el) as his Father (Ab) and wandered with his sheep and built nothing, and so came to nothing. (Vanity = that which is vain, that which passes) Abel's blood nevertheless cries from the ground for vengeance. The "ground" here means the unconscious mind, which knows that it has been dispossessed, like Esau by Jacob. The natural roan (Abel) is killed by the Civiliser (Cain, first city-builder). Cain is condemned to dig in the earth (= empirical science) until Abel is re-born. One must regain one's lost ability, and not stay forever as a city-building murderer. Somehow a balance of

Cain-Abel must be found."

The raising of Cain is a very long job, the long course to which God commits him at the beginning. Abel is a necessary sacrifice in order that man should work to establish God's order in time. When that long cycle is over, the Cainish civiliser will see that what he lost in the beginning was his communication with all things. Abel lying on the ground did not respond any more to Cain's words or deeds, and only then did Cain realise what a terrible deed he had performed. He had cut himself off from natural communication with nature, with the psychic awareness which Abel represents. That psychic awareness of the unity of all things can only be regained as a result of painstaking research into the nature of all things, and finally coming to the conclusion that he must revivify in himself that part of himself which he killed in order to carry out his own work. Abel is killed in each of us so that we can develop our individuality to perfection and then hand it back to God as a perfect sacrifice.

I am nearly done for now. But that word "sacrifice" reminds me of a very important psychological rule which the good master always employs with his student, and the good father with his son. God rejected the sacrifice of Cain, and in so doing, He started a process in Cain of rejection. In fact, 99.9% of the human race is rejected in some part of their being, and that rejection is an important part of their development to eventual perfection.

Nothing truly exists until it has been hammered back upon itself enough times to enable it to subsist alone, to stay upright even when the hammering ceases. Every time a being offers a gift or sacrifice to someone else, and that someone else (usually a being of high intelligence) consciously rejects the sacrificial gift, then the would-be giver is pushed back upon himself to work out what has happened. Eugene used to say that the spine is evolved out of a myriad of such rejections or flinging of the being back upon itself. Only in this way can individuation take place.

So when God saw that in Cain there was the beginning of an individuation process beginning (vide his tilling of the ground) He employed the rejection method in order to thrust Cain into the long business of finding out empirically who he was. And when Cain realised his terrible error, and wanted to die to it, God again rejected his sacrifice, and made him live. Indeed, God assured that Cain would live by putting a mark upon him. Special fellow, do not touch.

If you look at the word Cain in a Hebrew Concordance, you will see it phoneticised into English like this: Qayin. The Q there is the same Q which initiates the westward movement in Quest. The 'ayin' there is the observing eye which the Cainish man has to learn to use when dealing with the world which he probes or ploughs (the letter Q again). In Hebrew, the first letter in Qayin is Koph, which means, "The back of the head," where all the motor reflexes reside. Cain has to observe and control the ancestral reflexes. So Cain is the first Questor. And only when he has ploughed his way through every level of time and space will he finally come again to meet his brother in his father's house.

I hope you will enjoy this journey, for make no mistake that we are all on it! We are Cain's heirs, and we have to walk the long course, the great Quest, before we will be allowed to turn again from periphery to centre and return to our Father's house. You know, it is said of God that He loves a good story. Each of us has one to tell Him when we return. Then, when we have finished telling it to Him, (and the longer the better!) a strange thing will happen to us. We shall feel within us the long lost brother Abel we slew in the days of our youth. At that moment we revivify our immediacy of spirit, and this, added to the hard reflexive work we have done in our Cainish life, will make of an irrefragable representative of the whole process. Then indeed we shall know the full meaning of Mr. WH, the onlie begetter of these ensuing sound nets, including the one to which you, and I, have been listening.

.The End