

The Hive and the Bee

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In the hive all the bodies of the little bees (pseudo-individuals) are animated by the same collective mind, the "Hive Mind".

In each individual body "that which looks through the eyes" or "feels through the antennae" is always one and the same thing: The Hive Mind.

It is like the same television image that appears on the screen of all television sets or like the same radio voice that comes out of the speakers of all radios, the television sets and radio sets are many, but the television image and the radio voice is always the same.

The same would be true in a fully "entelechialised" world in which each pasu had already reached final perfection, the entelechial bodies of the evolved pasu would be many but one Psyche itself would animate all these bodies, Manu, the Mind of Humanity One would simultaneously animate all these bodies like a puppeteer moving an infinite number of puppets.

"That" which looks through all eyes and speaks through all mouths is always One and the same thing: The Cosmic Mind, the Universal Soul The One, the demiurge, the computer of matter. (How dull and monotonous such a world must be where All is One) Just as in the beehive (or the anthill).

In the hive each little bee is a pseudo-individual because despite having a separate body, despite appearing to be an autonomous and independent unit, in reality it is a kind of organ or member of an immense collective body that operates as an indivisible unit, THE INDEPENDENCE.

It DOES NOT EXIST, each bee is mutually interdependent with all the rest and this mutual interdependence is so solid and monolithic that the following can be stated:

"a bee does not exist by itself without the rest of the bees, WHAT EXISTS IS THE HIVE".

The individual bee is only an abstraction abstracted from the whole, let's look at an example:

Three-dimensional space has three dimensions, length, width and height, but these three dimensions are three abstractions abstracted from the totality that is space, none of these three dimensions exists by itself without the other two, length does not exist by itself independently of width and height, on the contrary, length, width and height are mutually interdependent, one does not exist without the others, what exists is space.

It is the same with the little bees in the hive, what one does affects all the rest and vice versa, in the hive there is no exclusivity.

In the beehive each little bee works for the good of the community, not for its own good, because in reality bees are not living beings, THE ONLY TRUE BEING IS THE HIVE, the little bees are cells, organs, members, extensions of that ONE BEING. If any bee were to work for its own good instead of the common good it would be interpreted as a malignant cancer by the collective mind, a calamity, a disease.

In the hive all the little bees are united by the same universal glue, by the same honey, viscous, heavy and sticky, this honey-glue is "universal love" (a truly execrable plague for a true individual alien and stranger to the hive).

It is not even possible for the bee to think of such a thing as "being free and independent of the Mind". Collective", such a statement is beyond its nature, for the bee The Hive is All there is and "there is no more than the hive" there is no "beyond the hive" THAT IS INCONCEIVABLE, UNIMAGINABLE.

Only a foreign element, foreign to the hive, only "something" that is not of the hive, "something" that is of the hive.

On the other hand, it has the capacity to posit such a thing as "being free from the hive and the One Mind, The Collective Mind.

But if such a strange element existed, if "something" in the hive talked about being free from the hive and being free from the Collective Mind that would be horrifying for the little bees, that strange element that longs for freedom would be interpreted as "insane" by the bees, because only an insane, a real

The insane would find the "beehive order" distasteful if the beehive order is supremely well

Who could long to be free of such an order? Only an alienated, an insane person.

In the former USSR the state declared dissidents insane and committed them to psychiatric clinics because only an insane person, an insane person could dissent from the supreme good and the supreme perfection that was the Soviet order.

Perhaps in the not too distant future, the Planetary World State will declare insane anyone who manifests an exclusive individual self (a noological self reflecting the Infinite Self) and places him in a clinic for treatment, re-education, rehabilitation, etc.

Perhaps in the not too distant future the UN World Health Council of the One World, of the One Humanity, will decree that merely "believing" to possess an individual and exclusive Self is a clear symptom of insanity.

It is impossible for the bee to even consider "outside the hive". It is like a fish that only knows and can only know the depths of the ocean, if one day it were to meet a turtle and the turtle said to it: "I have been out of the ocean, I have been walking on the beach, on the sand", the fish would reply: You mean you've been swimming in the water? And the turtle would reply: -No, I didn't say swimming, I said walking in the sand." To which the fish would reply, "There is no such thing as sand and beach and walking, there is only the ocean, the water.

And any effort by the turtle to try to communicate its experience on the beach to the fish would be futile, it is simply beyond the fish's capacity.

It was absolutely inconceivable to Bera and Birsa that the Serafim Nephilim had not been created by the One, such a thing was simply beyond their capacity to comprehend, and this is not a fantasy of the Magical Novel.

To the sinarcas, to the sleeping pasuas and viryas (Christian-Jewish-Muslims-

Buddhists-Hinduists-Vedantists-Atheists, etc.) find absolutely inconceivable the idea of an unknowable uncreated world that has nothing to do with this created universe, they can conceive of as many infinite planes and sub-planes of existence, dimensions, multiverses, etc. as they can but always within

of this One Universe, they do not conceive of an "outside of the universe" such an idea is ridiculous to them.

Only the Gnostic can conceive of a true "beyond this accursed universe". What is it that happens? This universe is a mental universe as stated in the "Hermetic Principle of Mentalism" of the Loyal Siddha Hermes Trismegistus (perhaps Lucifer or Wotan).

Let's look at a fanciful example:

Let's imagine a huge clay disc in which a lot of different animals are modelled in bas-relief, let's imagine that those animals modelled in bas-relief are living figures, the clay rabbit "thinks he is a rabbit" the clay bear "thinks he is a bear" the clay monkey "thought he was a bear" the clay monkey "thought he was only a monkey" but this monkey has a very great capacity of "realisation" and he has realised that he is not only the monkey but in reality he is all the other animals, he has realised that he is "the clay disc".... and his capacity of comprehension went even further, the monkey arrived at THE ULTIMATE REALITY, he realised that neither the monkey nor the bear nor the rabbit nor even the clay disc exists, the ultraterrestrial substrate that sustains the disc and all the animals is "the clay" I AM CLAY said the monkey, only the clay IS or "WHAT IS, IS THE CLAY" "THE CLAY IS THE ULTIMATE REALITY, ONLY THE CLAY EXISTS, THE FIRST WITHOUT SECOND, "THE ONE CLAY"...exclaimed sacrally, THEATRALLY the momo, maniacally seized by a maternal feeling of infinite compassion for each and every clay animal figure.

This is as far as the clay monkey can go; it cannot transcend the ultimate substratum that sustains it. how could clay images transcend the final substrate that sustains them all? THEY CANNOT.

It is the same with a "mental universe", this whole universe and what is in it is a mental creation of the demiurge.

This universe exists in the mind of the One and all that is in this universe is but "mental images" ideas and thoughts of that One Mind, all that is in this universe is but unfoldings and sub-foldings of the One Mind, emanations and sub-emanations of that Mind, extensions and sub-extensions of that Mind.

The ideas and mental images of that One Mind are "living ideas" "living images".
"Living thoughts" or "entities" that only possess life "within that mind" because they ARE THAT LIVING MIND Living ideas or "entities" of relative autonomy, thought and emanated, for example:

The Living Idea of the Material Universe (Cosmic

Logos) The Living Idea of the Milky Way (Galactic

Logos)

The Living Idea of the Solar System (Logos Solar)

The living idea of the planet Earth and its four kingdoms mineral, plant, animal and human (Planetary Logos or Sanat Kumara-Jehovah Satan).

The Living Idea of Humanity and the Human Being (The

Manu) The Living Idea of a Root Race (The Root Manu)

The living idea of "so-and-so" (the soul created, thought and emanated from "so-and-so")

All these living ideas or "entities" are to the mind of the demiurge what the thoughts and mental images of a man are to that man's mind.

All these "entities" are like the clay figures modelled in bas-relief on the clay disc: THE SAME ULTERRIMAL SUBSTRATE SUPPORTS THEM ALL, that final substrate is the ABSOLUTE MIND. of the One, the Akasha-Parabramic, etc. that which exists before everything exists and which continues to exist when nothing exists, blah-blah-blah (with sacralising solemnity).

How could the "living" ideas and mental images of that Mind transcend the ultraterrestrial substratum that sustains them all? They CANNOT. How could the ideas and images of that mind conceive of a "outside the Absolute Mind that sustains them all, that Mind in which all images and ideas ARE, LIVE AND ARE? THEY CANNOT "in HIM (the One) we live and move and have our being" says the Apostle to the Gentiles, Paul of Tarsus, the great swindler and propagator of the Jesus myth.

How could the living images and ideas of the egocentric, manic, exclusionary, chaotic, autistic "ONE MIND" conceive of the existence of Another Absolute Mind, of Another Infinite? They CANNOT, it is

The Gnostic, "a foreign element, alien and external to the hive", can see the ultraviolet or the infrared. Only the Gnostic, "a foreign element, alien and external to the hive" can.

Let's look at some passages from the Kybalion written by the bee William Walker Atkinson under the pseudonym "Three Initiates".

Says the Atkinson Bee:

But what indeed is the universe, if it is not THE ALL, nor has it been created by THE ALL, having separated itself into fragments? What else can it be, what else can it be made of? This is the great question.

Let us examine it carefully. We find here that the "principle of correspondence" (see Chapter 1) comes to our aid. The old Hermetic axiom, "As above so below," can be brought into service here. Let us try to get a glimpse of the workings on higher planes.

by examining them in our own. The principle of correspondence must be applied to this as well as to other problems.

Let's see! On his own plane of existence, how does man create? Well, first, he can create by making something out of external materials. But this will not do, for there are no materials outside the ALL with which he can create. Well, then, secondly, man pro-creates or reproduces his species by the process of engendering, which is self-multiplication achieved by transferring a portion of his substance to its offspring. But this will not suffice, for THE ALL cannot transfer or subtract a portion of itself, nor can it reproduce or multiply itself - in the first place there would be a separation, and in the second case a multiplication or addition to THE ALL, both thoughts being an absurdity. Is there not a third way in which MAN believes? Yes, there is; he CREATES MENTALLY! And in so doing he does not use any external materials or reproduce himself, and yet his spirit pervades the mental creation.

Following the principle of correspondence, we are justified in considering that THE ALL creates the universe MENTALLY, in a manner similar to the process by which man creates mental images.

And this is where the judgement of reason agrees with the judgement of the enlightened ones, as shown by their teachings and writings. Such are the teachings of the wise. Such was the teaching of Hermes.

THE ALL cannot create in any other way except mentally, without using material (and there is none to use), or by reproducing itself (which is also impossible). There is no escape from this conclusion of reason, which, as we have said, coincides with the highest teachings of the enlightened ones. Just as you, student, can create a universe of your own in your own mentality, so does THE ALL create universes in its own mentality. But your universe is the mental creation of a finite mind, while that of THE ALL is the creation of an infinite one. The two are similar in kind, but infinitely different in degree. We shall examine more closely the process of creation and manifestation as we proceed. But this is the point to fix in your minds at this stage: THE UNIVERSE, AND ALL THAT IT CONTAINS, IS A MENTAL CREATION OF THE ALL. Indeed, in truth, ALL IS MIND!

So far the sacralising Atkinson bee is right: this universe is a mental creation of a Mind, but for the bee this Mind is ALL there is, it is not possible for it to know or conceive of it. even that there are absolute, infinite and even superior "other Minds" to the mind that has created this "mental universe", the bee does not even know and cannot conceive that the Mind it calls the ALL is the mind of the One and that this being that calls itself the One, "may not be just mind" for the bee, but that it is the mind of the One. bee "THE ALL IS MIND" and that mind is all there is.

The Atkinson Bee continues:

But the absolute viewpoint shows only one side of the picture - the other side is the relative. Absolute truth has been defined as "things as the mind of God knows them", while relative truth is "things as the highest reason of man understands them". And so whereas to HIM the WHOLE universe must be unreal and illusory, a mere dream or the result of a meditation; nevertheless, to finite minds which form a part of that universe, and see it through mortal faculties, the universe is very real indeed, and must be so regarded. In recognising the absolute point of view, we must not make the mistake of ignoring or denying the facts and phenomena of the universe as they present themselves to our mortal faculties - we are not THE ALL, remember

Under any hypothesis the universe in its external aspect is changeable, ever-flowing and transitory, and therefore empty of substantiality and reality. But (notice the other pole of the truth) under any of the same hypotheses, we are compelled to ACT AND LIVE as if the fleeting things

were real and substantial.

See how the most obedient and sacralising bee, that is to say: the slave, meekly and docilely accepts, without protesting, the Master's command, because "to rebel" is not even in the nature of the bee, only a "foreign element" to the hive can rebel against the Master, only the gnostic can spit contemptuously to this illusory and satanic "mental universe", this "created eyesore".

Solemnly says the sacralising Atkinson:

The question is: "WHY does THE ALL create universes?" The question can be asked in ways different, but the one above is the crux of the survey. Men have struggled hard to answer this question, but there is still no answer worthy of the name. Some have imagined that THE ALL had something to gain from it, but this is absurd, for what could THE ALL gain that it did not already possess? Others have looked for the answer in the idea that THE ALL "desired something

to love'; and others that he created for pleasure or entertainment; or because 'he was lonely'; or to manifest his power; all of them explanations and ideas

puerile, belonging to the infantile period of thought.

Others have sought to explain the cluster by assuming that THE ALL found itself "compelled" to create, by reason of its own "inner nature" - its "creative instinct". This idea is more advanced than the others, but its weakness lies in the idea that THE ALL is "compelled" by something, internal or external. If his "inner nature", or "creative instinct", compelled him to do something, then the "inner nature", or "creative instinct", compelled him to do something.

The "inner" or "creative instinct" would be the absolute, instead of the ALL, and therefore that part of the proposition falls accordingly. And yet THE ALL creates and manifests, and seems to find some kind of satisfaction in doing so. And it is difficult

escape the conclusion that to some infinite degree he must have what would correspond to a "inner nature", or a "creative instinct", in man, with a desire and will to correspondingly infinite. It could not act unless it wanted to act; and it would not want to act unless it desired to act; and it would not desire to act unless it derived some satisfaction from it. And all these things would belong to an "inner nature", and could be postulated as existing according to the law of correspondence. But we still prefer to think of THE ALL as acting entirely FREE from any influence, internal as well as external.

as external. That is the problem that lies at the root of the difficulty - and the difficulty lies at the root of the problem. Strictly speaking, it could not be said that there is just any "reason" why the

For a "reason" implies a "cause", and THE ALL is above cause and effect, except when it wants to become a cause, at which point the principle is set in motion. So, you see, matter is unthinkable, just as THE ALL is unknowable. Just as we say that THE ALL merely "IS", so we are compelled to say that "IT" is unknowable.

EVERYTHING ACTS BECAUSE IT ACTS". At the end of it all, THE ALL is all reason in itself; all law in itself; all action in itself; and it can be said, in a fully certain way, that THE ALL is its own reason, its own law, its own act; or still further, that THE ALL, its reason, its act, its law are ONE, being all names for the same thing. In the opinion of those who are giving you the present lessons, the answer is locked up in the INNER BEING of THE ALL, together with its secret of existence. The law of correspondence, in our opinion, extends only to that aspect of THE ALL, which can be spoken of as "the aspect of DEVENING". Behind that aspect is "the aspect of BEING", in which all laws are lost in LAW-, all principles are founded in PRINCIPLE, and THE ALL, PRINCIPLE and BEING are IDENTICAL, ONE AND THE SAME. Therefore, metaphysical speculation on this point is futile. We enter here into the question merely to show that we recognise the question, and also the absurdity of the ordinary answers of metaphysics and theology. In conclusion, it may be of interest to our students to know that while some of the instructors

Hermeticists, ancient and modern, have leaned rather in the direction of applying the principle of correspondence to the question, with the result of the conclusion of the "inner nature"; however, legends say that HERMES the Great when asked this question by his students advanced, he answered them by PRESSING HIS LIPS FIRMLY TOGETHER and not saying a word, indicating that there was NO ANSWER. But he could also have pretended to apply the axiom of his philosophy, that: "The lips of wisdom are

closed, except to the ears of understanding", believing that even his advanced students did not possess the understanding which entitled them to the teaching. In any case, if Hermes possessed the secret, he ceased to impart it, and so far as the world is granted THE LIPS OF HERMES ARE CLOSED with respect to it. And where the great Hermes hesitated to speak, what mortal can dare to teach?

To me, on the other hand, I seem to be watching the Loyal Siddha Hermes with a luciferic smile on his lips and pressing his lips tightly together to keep from bursting into laughter, thinking to himself: "What is this?

Why does he create the One? ha ha ha ha If I told you, you would not believe me! ha ha ha ha What is certain is that the Loyal Siddha Hermes has left us a tool to achieve the impossible, the forbidden: to comprehend the Absolute, to apprehend the supposedly ungraspable, to compare the "Incomparable".

The tool is the Hermetic Principle of Correspondence which says: "as it is in the demiurge it is in the pasu, as it is in the pasu it is in the demiurge" (Infallible Rule). I am going to use it in a way perfectly correct but which would not be

the sacralising Atkinson:

"Just as beyond the sensory sphere of the pasu is the macrocosm, so beyond the Mind of the One is the true Unknowable Uncreated world".

The true Uncreated world is the one corresponding in the demiurge to the "outer" macrocosm perceived by the sensory sphere of the pasu (as it is in the demiurge it is in the pasu and vice versa).

"The distance of the mnemonic image of a tree in the mind (memory) of the pasu from a true wooden tree in the forest is similar to the distance of the archetypal tree in the mind of the demiurge from the pure idea of the true uncreated tree in the unknowable world".

The archetype tree in the mind of the demiurge is the corresponding mnemonic image of a tree in the mind of the pasu.

(as it is in the pasu, so it is in the demiurge, whatever the Atkinson slave bee may think).

Let us look at three examples of "entelechial-bodied passués" who have attained ontic autonomy and independence from the transcendent time of the macrocosm, three exemplary bees of the "ascended swarm" Am I not right when I say that "HE who looks through those three pairs of eyes" is always the same? One is only the Same One who looks through these three pairs of eyes, like the same television image on three different televisions.

Eyes that appear to be pure and childlike innocence, but which deep down are demonic, monstrous, satanic, eyes of deceptive appearance, like everything else in this cursed universe.