

Eugene Halliday

Body Wisdom

So we are going to talk about the wisdom in the body, wisdom is total information any point of which thoroughly defined will define all the others anything less than that maybe knowledge but it is not wisdom. There are 2 ways looking at the search for knowledge, one is you might call the empirical way in which a man goes outside his own consciousness and he looks at objects around him in the world and he proceeds to examine them and cut them up, chop them, poison them and so on, he derives what he calls knowledge from the examined structure. This is the empirical scientist approach, that is one way, in that case the person doing the operation always feels much cleverer than the object being examined, so you get a frog take its skull cap off and take the brain to pieces you will always feel terribly, much more clever than the frog, that's one way. The empirical method whereby feeling very clever proceeds to take things to bits because they are outside oneself and feels very clever in taking things to bits, no doubt there is a large amount of cleverness in taking things to bits, especially if you are taking them to bits with fine knives, not hammers. You know one way of finding out what a person is crushing them with a hammer and then sort out the chemistry and decide that is a human being. The ancient Chinese way is to get a sharp knife and peel the way the thing is made and only cut where it is possible to cut into tissue which is not too hard, you don't saw through bones for a cross section because that is much too hard, you just go into the joints and cut into the soft tissues that hold them altogether and then they fall apart. In that way you have???? And the way the structure is held together in an articulated way. But then there is another way of getting knowledge which is the exact opposite of that, instead of feeling clever in taking the thing to pieces you actually feel that whatever you discover about that thing was already in the thing. Think of the difference, in one case you attack it from outside and you think that everything you discover is a proof that you are clever, empirical scientific approach. The other way for you to think that if you find anything that is in anything mysteriously the thing you found was already in there, that quite different cos then when you examine the brain of a frog, what astonishes you is not your

own cleverness but the cleverness of the intelligence that made the brain of the frog. These are 2 ways are exactly opposite, one of them has been used, especially since the Renaissance and Frances Hogg, as a method of lifting the stock of human self imagery but the other way is very, very ancient indeed and it consists of being in perpetual astonishment before the wonders inside nature. Now the first way does not really reveal to you the innermost soul of the being you are examining but the second way does. If you look into the eye of your partner you will find something there and it is already there waiting to be looked at, so instead of thinking it would be quite clever to get a knife and take it to pieces, think as you look at it the structure that I see in it already is the product of the forces that produced this structure so if we actually see a structure that is functioning as in a plant or an animal what we do is say that the forces that produced that plant that animal must have been such forces that produced that plant or animal, so if there is a joint in the animal, say a hip joint and by means of that joint a leg is articulated and the animal is able to go along in a certain way what you see is that the energy that made the animal must somehow have devised this joint. If we get this approach thoroughly clear in our mind it is exactly the opposite to external empirical scientific methods of examination we begin to grow in a different way. Suppose you looked at your hand and you can see that you can saw the fingers off quite easily with a saw, and think that you are very clever for inventing the saw, suppose you look at your hand and then move a finger and feel what is happening when you do it and you feel articulation, the jointedness, and you feel because you are jointed in this way you can do certain things with it and then you think how did this hand come into being not what can I do with this hand to reduce it to an inorganic state break it down and test its chemistry what is the peculiar property of the energy that produced this hand. Now you have all got a couple of these I have one and a half most of you have got two..in this hand you see intelligence, you see that it has grown itself in such a way that it can indicate, it can wave to people, it can punch noses, it has a whole series of functions each one a product of the energy that evolved into the hand William Blake believed that energy if anything was god energy was god we can talk philosophically about power, about omnipotence we can talk about the almightiness of god and we are still talking about energy in a slightly more generalised way, when we use the word energy we are talking about

something that works, the erg in the word en..erg..y means work inner work affirming is the meaning of the word energy that which affirms the work the function if the being then we have to ask ourselves by what peculiar arrangements of itself does this energy produce highly organised forms, structures which are able to do extraordinary complicated activities. By what peculiar process does a place swimming along, change its apparent colour to sand colour in one place, pebble colour in another place, by what peculiar manipulations of its own energy does a chameleon change colour. By what peculiar process in the mind of a man does geometry arise, mathematics, logic, what is intuition, what is the meaning of the word spirit, what is the meaning of the word matter all these terms refer to the functions of the energy already manifest, showing itself in the organism?

We are talking about the wisdom in the body and we have said that wisdom is not the serially presented ideas but the totality of all ideas such that the definition of any one of them presupposes all the others. Let's think about that very carefully whatever we examine we are going to say what does it do whatever it is, what does it do? when we are talking about doing we are talking about function, we are talking about the way energy moves, the patterned way energy moves; now in our case, we have a firm belief that we can actually move ourselves, now our pretended philosophers who don't believe we can do this, I open my hand I tell you, I warn you I am going to close it now I have closed it-will you do that with your own hand open it then close it, do you feel when you open it you are opening it and that you are not being tricked by someone who is opening it that you are opening it you are able to scratch your nose can you do it ,have you been provoked to do it because I have said it or are you able to inhibit it some inhibited it some say I am not going to be a fool I won't scratch my nose, I will do it and do it later there is a process going on inside the human organism which is felt immediately by the human being to be freedom that is to say it is free to produce a change and dome because there is form there already observe that word freedom, free and dome the free means unimpeded motion the dome means impedance so that when you have freedom what you have is an impedance which somehow does not constrain your motion absolutely, earlier today we are talking about the freedom of a man when he falls of a cliff to change his mind in mid air put their arm out here and leg out there and rotate his body so that he lands on his feet instead of his

head ,whilst you are under the influence of gravity you are nevertheless free to fall and break your neck or break your legs first, the peculiar nature of the freedom of man is this that in the midst of bondage he is able to choose the way to which he shall expose himself in this bondage situation, he is bound he is under gravitational forces under electric forces, electro- magnetic forces, magnetic forces, chemical forces he is right in the middle of lots of forces which science will solemnly tell you are all bound forces all law conformable and yet mysteriously the human being is absolutely convinced that he can choose between these different laws, just as surely as there can be poison in a bottle and you can decide to drink it or not drink it and if you drink it you will be poisoned but you don't have to, just as surely as you can stand on the edge of a cliff and decide to jump or not jump but if you jump you will go under the influence of gravity and fall and yet you don't have to jump and this immediate sense that you have, beyond argument beyond any argument that any empirical scientist can offer you is that you feel this capacity for choice ... when an empirical scientist does a lab experiment he does so without asking himself whether he is free to do it , supposing a man believes like a mechanistic behaviourist believes, that he is not free and that all his activities are conditioned by stimuli when he finds himself in a lab with a dog strapped down and some electrical apparatus to tickle it with, he doesn't ask himself whether he is free to do this he keeps his mind off that because if he begins to consider that he might not do precisely this experiment, he is out to prove certain propositions to prove that all action in the universe including biological action is conditioned and yet in the very act of doing this experiment he has chosen a particular experiment to do rather than another one, so there is our first point, we have inside us an immediate awareness that we choose, no amount of argument by empirical scientists or sceptics who can doubt their own freedom, can possibly invalidate the fact that in the very moment of doubting the statement there is freedom the person making that statement i doubt it is choosing to make that statement because if you ask him why are you saying that he doesn't say I doubt it because I am a bundle of conditioned reflexes he starts arguing from certain rational principles well because there is gravity there is chemical law there is mechanical law he gives you a whole series of laws which he has discovered in nature which are really inertias

which he has found in nature and on the basis of these laws he then says therefore there is no freedom and this therefore does not follow

So we are now going to examine the human being and we are going to be surprised as if we were talking to little babies if there are any little babies in the audience I am very, very, glad because they will comprehend it immediately as we say let us examine the body and instead of feeling clever at what we discover feel astonished at what we discover. Supposing I put my hand towards you like that so the palm is facing you and tell you that there are 2 bones in my forearm which are now parallel and if I turn my hand over like that they are now crossed so they make a sort of slim X and I ask myself what is the purpose of that why have I got these bones why have I got any bones at all this peculiar energy which has made this organism has made it so it functions in a certain ways, my arms can bend this way and it won't bend backwards that is not an accident it is simply because the energy in my body is more interested in dragging things towards me than giving them away the 'to me' muscles in the body are stronger than the 'to you' muscles the taking muscles are stronger than giving muscles.

Now we are talking about the energy in the body the proper definition of any part will define all the other part. We are talking about man, mankind man is from a word meaning to evaluate and we talk about manual manipulation and we refer to 'manus' the hand. If we define the hand exactly we will define man also man means an evaluator and one of the instruments of evaluation is the hand that whereby we count, ladies count on their fingers don't they ordinarily some of them some geniuses can actually count with invisible fingers so everyone thinks they count in another way they count on imaginary fingers some can actually do algebra but behind everything we begin by count on our fingers when we run out of fingers then we count on our toes then a very very primitive count would be 10 then 20 count everything we have got that separable and there is the basis of our count. We are looking at energy that has already done something that has grown in this way in order to function in this way so when we look at it we are looking at an energy that fulfils functions by the way it organises itself ,now if a thing fulfils a function from within itself we call it intelligence the 'tell' in intelligence means purpose 'tellos' is purpose intelligence means essence that which binds a purpose in itself mean so if we

say an energy produces from inside itself a function which fulfils a purpose we are required to define this energy as intelligence, if instead of saying energy which means affirming work into something, we generalise it more and more and finish up with the idea of power meaning that pushing mysterious X that makes the globe rotate, that carries it round the sun, that makes shoots come out of the ground in spring then it's a pusher in nature and this pusher we call power this power when its involved in work we call energy when it is applied in a particular situation to a particular object we call it a force the 'fo' in force and the 'po' in power actually have the same origin so when we say that which has within itself the capacity to function toward the fulfilment of a purpose is intelligence and everywhere in living organisms we find fulfilment of purpose is there which maintains life of a being we have to say this energy this power is intelligent. now wisdom is concerned with the totality of all the forms and their mutual implications so we have to say that all functions everywhere are the behaviours of energy and we will use the word power this pushing X this mysterious something that pushes everything around in the universe we have to say that there is an infinite intelligent power, it is intelligent because it fulfils a function. Then we can ask ourselves a further question which a lot of scientific minds would say doesn't ask that question because we have no grounds to believe it. Is a man intelligent, yes because he works towards the realisation of a purpose? Is the Earth intelligent well of course not the earth is not intelligent but the earth is a precondition of organic life on the earth and that organic life is purposeful? Now there is a purpose in the plant the animal and man spring out of the earth and realising themselves on the earth, standing upon the earth with the earth as their basis, with all their chemistry derived from the earth which is a mass in the solar system, one time not solid but diffuse throughout the solar system itself are we not compelled logically to say that the power which produced a man on the earth is an intelligent power if so then the solar nebula from which this planetary system derived was an intelligent power we can then talk about solar intelligence, we can talk about the whole solar system as an intelligent being and we can think about that plasma that very, very, fine energy which at one time was an incandescent mass shaped roughly like the solar system is now but the planets not yet cooled but the matter of the planets remember matter is energy the energy of those planets not yet cooled still a part OBVIOUSLY IN DYNAMIC interrelation

with the whole field of solar energy and it is moving towards producing intelligent beings one of whom was man it is therefore an intelligent power a solar power producing man on earth you can then see how in the ancient world those priest king scientists who understood that fact quite clearly said they were sons of the sun they actually called themselves solar beings and anybody who didn't know that fact were sons of the moon where the moon as you know hasn't got any organic life on it doesn't grow any plants or animals or men and therefore symbolises a type of energy locked up not yet producing, that it will produce in the future if you live long enough you will see you have already seen the first steps to occupying it you can't conceive that man are not going to do something with it and use it grow things on it establish a life pattern and so on but at the moment it is inert and it is phasic, it is periodic and it is peculiarly related to moods on the sea on earth so it is used as a symbol of a kind of life that is near as you can get to it is mechanical considering that all energy is intelligent at base now we see in the moon a sort of turn of involution where the free intelligent power, the solar power has brought itself down progressively condensing itself until it has immobilised itself to the greatest degree and the moon symbolises therefore that approximation to total immobility as near as we can get to it ,what we have then is a large atom going round in an orbit and presenting the same face to the earth continually , it cannot develop itself in the way that it might develop itself if it had been a bit farther away had rotated on its axis, had its own night and day, had an atmosphere, if it had had those things it might have already grown some plants, some animals and so on but it hasn't yet. It is one sixth the mass of earth and its atmosphere such as it was, was robbed from it because of its too close proximity to the earth but there we see 2 ways now of thinking one is a way where we look externally at the thing and we are pleased we can take it to pieces the other is one in which we look at it and we identify with it and we say that all the brilliant arrangements and articulations and organisations within these things are there for us to look at, we didn't put them there they are there, we discovered them there because they are there and they are put there by an intelligent involving power and its greatest depths of involution is represented by the moon with no organic life on it that we can see. Now the way of the moon is the way of routine is the way of phasic changes conditioned by a law obviously rotation of that body around

the earth so that the way of the moon, in yoga that is.... the way of the ancestors and the way of the sun were 2 exactly opposite ways the way of the sun is the way of the affirmation of freedom suriya the sun affirming free yama away suriyama is a way of affirming freedom the other way is to be in a routine way of behaviour and to believe you cannot get out of that routine a mechanistic behaviourist will solemnly assure you that you cannot do anything unless you are stimulated and you cannot do anything except react to the kind of stimulus you get in accordance with the organism which you are already a product according to them, of blind forces of evolution if you believe if you are conditioned in that way your own belief will condition you. You will actually behave as if you are enslaved by natural laws by gravity, by laws of electromagnetic distribution by laws of chemistry and so on. If you believe it the idea that you are enslaved will enslave you ,you are then on the way of the moon you are on the way of the ancestors the question of the moon and ancestors was quite simple they said ancestors, fathers and mothers generally wish children to obey them but if the children obey their ancestors and as the ancestors have adjusted to a certain kind of way of living we say have learned and because they have learned it they think it is the way, if the parents impose on the children and the children behave in the same way as their parents then there will be an exact repetition from generation to generation of a behaviour which in effect would mean mechanism so that way of the moon of that non growing thing which repeatedly goes through certain phases, increasing and decreasing, was also called the way of the ancestors ...fathers. Think of that very carefully now because when we look inside the human being we see certain things which are there already for us to see. Let's look at our body throughout the whole of our body we see that we have a stuff called loosely flesh..would call it protoplasm the original plastic substance of life and then ask yourself why this protoplasm has gathered itself together in this way, why has it bother to dress itself up in our hemisphere to put clothes on it, why does it protect itself and we find this protoplasm is full of purpose and we find if we trace it back to its beginnings as an egg inside another piece of protoplasm called mother this egg somehow mysteriously took a piece of protoplasm quite small, barely visible to the naked eye and proceeded to develop itself, to organise itself, to divide itself internally and every sub division that it makes is functional, purpose fulfilling so we have to say that this protoplasm is shot

through and through with purpose and therefore with intelligence we have to say the protoplasm of our body is a substance giving concrete evidence of intelligent working energies. Now we observe another thing, if this protoplasm had not got a bony structure inside it, would it not be using energy more to sit out than it does now that it has a spine tell me if you got a spine in you is it easier to sit up or harder... easier... so you have to say that the bones in the body fulfil a special function they have been posited inside the protoplasm by the proto intelligence which is all one with the solar intelligent power, which is all one with the universal intelligent power which in religion is called god and philosophers might call first cause and we have to say that the bones have been posited inside that proto merely for economic reasons if I have got a bone in my arm and I turn my hand up like that and my elbow won't bend backwards so I don't tire in that part of my arm in holding it up as much as I would if held it like that where gravity is pulling it down, you do that with your arm, put an arm out bang somebody on the nose next to you, turn your palm up and feel that your elbow joint is carrying the weight of that arm and turn it over the other way and feel that dangle feel how you expend energy to hold it up that way aren't you saving energy when you hold your palm up, think about the bones in your body as economic methods of maintaining postures which would require a greater energy expenditure if you hadn't made those bones. And think that the power that was originally in the universe that made the solar system, that cooled itself in this zone and made the earth that in this zone organised plants, animals and men this energy is still with us working in us now and it is intelligent so that we are not in any way separated from the power of the universe that created the star system, the solar system the planetary system organic life on earth and us, we are still in contact with that power and that power is working intelligently within us.

And then look at your nervous system those of you who have studied any nerves physiology have been probably taught that the nerves communicate send messages from the brain to different parts of the body is that right dr clover? In fact it isn't so something quite different before you had a nervous system your protoplasm was able to send messages all over itself wasn't it, you know that because an amoeba can do it can't it, has it got a nervous system Dr. Clover not defined as such, not defined as such that is very careful she is a bit canny perhaps 10 years ago she might have said definitely certainly it has not

she is a bit wary now, it doesn't show under the microscope no not the ordinary sort and yet this amoeba which is only a mono cell spreading itself out in search of food and delights carries messages all over itself throughout its proto and this same proto has laid down the nervous system why has it done it answer dr c ..why has it done it... economy ...yes as a matter of fact once you have laid down a nerve track you can insert a little bit of energy at the top end and it will go down without bothering and wiggle your finger it is an economic method of separating out functions it is not actually a method of communication at all it is a method of non comm. to the other parts you don't want to comm. because all the nerve lines are insulated so that energy inserted at the top end does not leak out on the way down until it comes to a particular term is that right...is there a doctor in the house Trevor you know a lot about the nervous system don't you something yes is the nerve line insulated it has a sheath what is the function of that sheath it is so the messages that go along the nerve so it doesn't leak out sideways... yes ...and this insulation was laid down by the intelligence that generated this protoplasm so we have to say that just as the bones are an economic method of saving energy so the nervous system is an economic way of saving energy

More specifically no remember you could use it more specifically before you had the nervous system, all it's done is enable you to lay a habit pattern so that you don't need to attend to them anymore, when you see a little baby trying to walk he uses a lot of muscles that he doesn't need in order to walk including pulling its tongue out, rolling its eyes and so on grabbing at the air it progressively eliminates those that do not conduce to walking and it leaves those that conduce to walking connected up so the moment the idea I will walk comes in immediately there is a programme directed by a nervous impulsation and walking occurs so the actual separation out of the functions is already inherent in the protoplasm made by that intelligent power, now that being so we are faced with a peculiar thing and that is that the field of energy because when we are talking about living substances as proto we know they are held together by a bio-magnetic fields that field of energy must be already structured we can't lay down these bones except within a pattern we can't lay down these nervous system except within a pattern, think of those eggs lying comfortably within the mother waiting to be born you are an empirical scientist you steal one in the night, put it under the microscope you peer down

it what do you find you don't find any visible bones or nervous system and yet if you treat it very carefully and incubate it and feed it, it will grow them now where is the pattern of the human being when physically we cannot see it in the physical body of that protoplasmic egg..in the field..so the field itself must be structured so when we are talking about this solar power this universal power we are not talking about sloppy energy meandering about we are talking about a power which is infinitely structured it has got its own structure which can be the plan on which later it lays down a nervous system yes so we have to say that the field of the infinite power is infinitely structured when we say infinitely structured we mean that it contains every conceivable form whatever you can imagine no matter how funny it is whether it is centaurs or millipedes, elephants butterflies whatever it is that infinite field of power already has within it the structure of that being

Now yoga philosophy is a philosophy telling you a procedure and theoretical background to enable you to become aware of this structure and to do so by means of your body there is a nice little expression yoga bahoga yoga means conjoining with your source yoking to the absolute power and bahoga means enjoy it. It actually means as you become aware that your body is nothing but embodied intelligence, embodied structure, embodied function as you become aware of it instead of thinking of it as an alien thing, something that somehow you fell into, you will begin to see that this body is intelligent, structural purposeful power, self precipitated concreted as a body you will then begin to see what was meant by many mystics of whom Blake was one, Jacob Bloomer another, Shakespeare another to say that this body is spirit, there is a dualism made by certain religionists of spirit and matter is false it is non dual, your body is spirit because it is structured, because it is functional, think very carefully about that because a lot of religion had a function in the ancient world of making people behave who couldn't understand at the then level that the fact that body was spirit imagine people who thought that their body was a pleasure mechanism that they could use and bind themselves into the body because of the pleasures and they could not understand that this pleasure itself was a device of spirit to ensure attendance to the body and they became so locked in the pleasures cycles of the body that they couldn't turn round and look at the source power you see that because sometimes you have to account to strange statements made by religious leaders in the ancient world which are

quite untrue if taken at their external significance namely the idea that there is a spirit world and the idea that there is a material world and the idea that they these 2 worlds are at war with each other, why St. Paul says that the spirit lusts against the flesh and the flesh against the spirit and he sees a war in the numbers and he postulates this, why because of identification.

How many of you know the story of the god Indra getting into the body of a pig do we all know it well if there is anyone who doesn't know it we well have to tell the story there was a great god named Indra very famous amongst the gods and he was meandering about one day and he saw a pig and he thought what a wonderful powerful animal so full of vitality and he descended into it to see what it was like and he found it felt marvellous dashing about with tusks tearing up the trees having a fine time and he became so delighted with this pig existence the idea that he was Indra the great god, began to fade and he met a lady pig and it faded even more and little piglets and it faded more he lost his divine vocabulary and all he could do was grunt . Meanwhile the divine messenger was skating about and in heaven there had been an alarm and this divine messenger said well actually he is in a pig's body and he has forgotten he is a god so all the gods went down and began to talk to him and saying now Lord Indra come out of that pig's body you have been in there long enough heaven is falling apart the admin is really going to pieces come back and he replied 'snort' so they thought this it is ridiculous the fellow is identified now identification is the key to all misery charming thought by what you may fall you may rise if you identify with an object you go under the law governing that object but if you identify with free spirit then you go under the law of free spirit so it's either or, you identify with the form or you identify with intelligence. anyhow Indra could only grunt so they killed all his little piglets whereupon he snorted and grunted and got very annoyed but he still remained piggy so then they killed his wife so he snorted more and started to look for another wife he was apparently incurable so they killed him they ripped open the body of the pig and they dragged him out and then he saw he was the god Indra and he apologised for his rudery that is another god Rudra, and promised not to identify with pigs anymore and they went back to heaven and the admin was put in order. and that story is telling you something it is telling you that intelligence can so concentrate on a purpose that it can lock itself in that purpose completely and that when it does so effectively it functionally cuts

itself off, it can't cut itself off substantially from its origins because total original reality is a continuum and a continuum has no parts and what has no parts cannot be cut but you can cut yourself off by identification with function so if that women think that they are mothers of children and that they are dependent upon men their thought that they are so would functionalise them so that they behave 'As if' a woman said to me the other day with a sad face;

'I have been thinking about the lot of women in the world and I have realised that to be born a woman is to be enslaved to men, to think when you wake in the morning what shall I make for his breakfast, not what shall I make for my breakfast, his breakfast, what socks should I lay out what shirt colour should I choose. 'ooohh' very good, a good insight, the identification she had suddenly realised the consciousness in her had suddenly realised that she was not merely a layer out of socks, an over boiler of water and things, she was a genuine intelligence in a body able to choose, having said that of course she laid out his shirt but that was no longer mere blind identification that was intelligent recognition of inter function that in case there was any rebellious spirits down there my dear.

In the body are evidences now let's look at the body again, I am going to use the gong my dear is that all right Joan I am going to say this gong can represent an egg the kind of egg that Joan known as the gong once carried and delivered and has now grown itself a headpiece a couple of arms and a couple of legs we were all once such we were all once gong shaped. The word gong is interesting because there is *on* in the middle and that means serpent with tail in its mouth it means a self stimulating energy field *on*, *an* means a running serpent *on* means a serpent with tail in mouth. now when you get hold of one of those *on* beings as in Babylon when you get hold of one of these and encase it in matter hard *g* it is a gong so imagine it is an *on* that is a certain amount of energy rotating within itself and this energy, if we tap it in the centre here, gives forth a certain sound, how many genuine well trained musicians are there in the audience here how many know about harmonics let's keep it for the babies if I tap here does it vibrate down here as well I can feel it with my finger look I hit it on one point and all points vibrate, is that right Mr. Violinist, yes, if we touch a continuum it in one part we touch all parts now imagine you are an egg and you have become grossly embodied but you are not cut off from the infinite

power that precipitated the egg so this power vibration is still imparting itself to the egg isn't it so I will out of my humbleness of spirit will now represent the infinite eternal power and I will give it a little tap when I tap the gong the gong speaks now here is a problem for the free will merchants could the gong keep quiet the answer is yes if you were reflexively self conscious but in fact the gong likes singing that is the whole key to gong work, you must remember that it is a big rule when you stimulate someone if they reply it is because they were waiting for the stimulus. all you married men know that it is possible for a wife to shut down not to speak although they are quite capable of it you give them a stimulus maybe on the periphery accidentally you turn over in bed and stick your knee in the middle of her spine and a certain sound comes out BOOM as a matter of fact this has caused some husbands to lie horizontally for the rest of their lives, but those are only the timid ones and those recover after a few hours some even retaliate immediately. Whatever we can assert of any part of the continuum we can assert of every zone of the continuum so whatever we can assert of this gong we can assert of our own being we have asserted that because we are immediately aware of our purpose no amount of argument by an external scientist can get us of the fact that we feel, immediately our freedom to say don't talk rubbish or go away or I agree with you quite, now can I have my dinner. We can do any one of infinity of responses we know this because it is immediate that it is non-mediated within us we also know that this continuum of power is infinitely intelligent and yet it mysteriously here it is being a gong and here it is being a human being and so on just think of all that energy being human being and some energy being carpet and some is being stage and some is being gong. Now we have said if you define any part of it adequately you will define all of it, so let's define this gong a little more is this gong just something to take to pieces and saw it up to see what it is made of or should we examine it functionally if you want to understand it we will understand it better functionally won't we?

So right now we will test it for function if I tap it in the middle a certain sound comes out and we said 2 ways of thinking if we look at it from outside we think we are clever to have found something if we look at it from the inside and be surprised at what's already in it so if this thing makes a noise when I tap it isn't it because some intelligence designed the gong to make that noise well some people will say o yes of course we are human beings and we designed

the gong deliberately to make that noise and then foolishly but nobody designed me I just evolved blindly in the universal matter now this is illogical if this gong had been designed by human int and the human int in its whole structure had been designed by the power that made it then the same int that designed the gong designed the human being and the function of the gong to the human being and of the human being to the gong are reciprocal so now we have a triangle up here is the point of entrance of the infinite power down here is the body called human there is a body called gong if this body of human now goes like this bong and the gong sings back it is only at the will of the....

54.50 that these 2 things occur the gong responds because it has been built to respond and i respond gongs capacity to respond because I have been built built to respond and i am also built to create a stimulus so that it will respond so i that I can discuss the response of the gong on myself within the field of int power

Now you see that the middle of the gong has a round part and the 2 funny signs there one above and one below now we are going to say let the centre of the gong represent the middle of your chest let this one represent your tummy and that one your head when we say let them do it, it means we are going to let them do it we are not going to stop them, let put a line in to represent man why are we doing that we are doing it inside our int and we are doing it for our convenience in order to discuss certain things now if i tap myself on the chest i feel that i am tapped if i hit myself bang on the chest a bit harder i feel something mildly called pain if i were to hit myself very much harder i would probably tend more in my cells to react a bit and say don't be a fool and get up and walk out of striking distance if the energy in my chest reaches a certain level and overflows to excessive energy input it will drop into my tummy and from there go into my thighs and i will get up and go away

So we will start stimulus in the feeling centre of the heart ,we will hit it a bit harder and start spreading through the being dampen it a moment, imagine it goes down we will call it the motor centre that makes you run about like a motor car, goes into your legs if i then run into a wall in my panic getting away from this blow and I beat up against the wall and the energy that is bong generated by the impact rushes up the gong and goes into the head so centre, down, up is the order ,first we feel, we are a field of sentient power then under

excessive stimulation, excessive meaning that that, that is so great we cannot comfortably assimilate it, the energy first runs down into the motor centre to get away from the excessive energy input then if we run blindly and strike a wall in our running, then the energy bounces back and goes into the head and becomes thought and observe that in the human being the baby is feeling before it has organised its motor centres that egg in the mother before it has grown those legs and arms is already feeling, it is sentient and then it begins to grow as the energy input from the food from its mother comes in and there becomes more and more energy available the energy begins to organise a motor centre and then later on when it has been born for some time it will organise a thinking centre the feeling centre is organised first then the motor centre then the thinking centre, first we feel, then we move then we think.

I knew a man once and he was in a mental hospital and periodically he was hallucinating but only when he began to run, he had a peculiar anger and pattern such that when he began to run he immediately hallucinated and he saw open green fields in front of him and he ran this was in a north Manchester mental hospital and he ran so fast that he crashed into a wall and knocked himself out now he represented that perfectly, I feel then I move and I crash into a wall and I think. Usually he had somebody with him so that he didn't break into a run but he illustrated perfectly this order, feeling then starting to move, accelerating triggered off, hallucinate, crash, thought.

Now we are going to say something from Buddhist psychology and that is that your mind, your thinking part of yourself in your head, is an organ of fear it has been produced by crashing into obstacles there are 5 main kinds of obstacles, physical bodies like walls and things, emotional walls that means that emotional energy from other people refusing your emotional advance, mental energy presenting you with ideas that disagree with yours governing contracts world views that totally disagree with yours and initiatives that totally disagree with yours that's 5 ways of being thrown back on yourself and made to think. Now we are looking at the wisdom in the body whether it is the body of a gong (1.47) or the body of this human being. Now you know what the Doppler effect is don't you, when a car or a train is rushing towards you the pitch of the note, the sound of that engine alters, when it is rushing away from you it alters again in the one case it rises in the other case it falls, it is to do with the compression

of the waves in the one case and the dragging out of the waves in the other case supposing I swing this gong like this as its swinging it is coming towards you and going away from you, I will just give it a little tap ...bang ... can you hear the alteration of pitch? If I swing it a lot more ...BANG... did you feel a compression in your ears as it came towards you, could you feel that or weren't you watching; feel in your ears and see if you can't feel that the waves coming at you compress as the gong swings towards you and this compression reduces as it swings away... BANG... did you feel it, with a bit of practice you can feel things like that quite easily, you feel a sort of threat as it swings towards you and this reduces as it swings away from you it actually says yes something that says moi it is definitely giving you a different sound cos it is altering the pitch isn't it? now as this is suspended here at the top the swing at the bottom is greater isn't it so the Doppler effect is greater at the bottom there...bang...can you hear that....up here at the top the swing is much less. Isn't it Now The swing the response to a stimulus is much greater down here in the appetite part than in the head why because the human being unlike the animal is we have a concept that we are human don't we and doesn't this concept inhibit us aren't we really suspended like this gong tightening up here and loose here and don't we wear belts and bikinis and things to control ourselves in the lower regions because of the tendency to swing there is more hip swinging than head swinging, let's get a volunteer who can walk down there to prove a point and keep her hips absolutely still and sway her head. Is there a volunteer?

I'll volunteer, OK, I knew it was going to be you...thank you very much, a very cooperative girl I want you to keep the hips absolutely dead level remember they are ruled by Libra and absolutely parallel...and I want your head to loll from side to side as if it was born in Africa, will you walk now please, ...laughter... always take the lady's glasses off before anything basic, right, get it going, you can't do it, no, it is against nature dear, it is against nature you have been doing it the other way for so many thousands of years you are in quite a habit really...in Gurdjieff school he would deliberately try to make people do that, to do something they can't do, to teach them something about their organism, the leg goes with the head, it's weird isn't it really, It is a very weird feeling actually, very weird

Another exercise is to be a woman and deliberately set out to tell the objective truth about something; you have exactly the same difficulty like a man has tremendous difficulty in trying to feel what his wife means as opposed to what she is verbally presenting

So here we are the greatest amount of swing is down here, and that means that we are more urgeful in the lower part of the body in the head we are tightened up we are more inhibited, so these 2 apparently quite different things really are being governed by a very similar law, so the one is determined to be inorganic and the other organic but they are both working and organic means working they are working in the same way, but this body is more floppy about it than this body but the same law is operative in both so we are saying the intelligence in the universe that has produced the solar system, the planetary system, organic life on earth, and mineral forms earth who has produced a form called man which is highly functional and he has produced things like gongs and all of these are purposefully related together so intimately that if you define the function of anyone of them fully then you define the others, you couldn't define an earth worm without the blackbird that pulls it out of the ground, we call this ecology today don't we, cosmic ecology all the forms are linked together in Japanese zen it is kikimogi....the absolute reciprocal interpenetration of all beings.

So now let us look a bit closer we have in our legs the spokes of 2 wheels the spokes are jointed so we that we can ride over rough ground if we had just ordinary rigid type wheels of a certain diameter we could ride over certain ground alright but we couldn't ride over very variable ground could we, we have actually taken what could have been wheels we have abstracted the levers, the spokes articulated them in a certain way and made our legs so we that we can go over very, very uneven ground

And the same with our arms we have inbuilt the bones into them and the nerve lines into them so that we can establish habitual patterns of response so we don't need to think about what we are doing or when we are walking along or doing an ordinary routine job for every function that we can establish a habit pattern we release our consciousness to attend to something else more important.

Now let us think about this very carefully, supposing I say I start with feeling and then I ask Mark, Mark Hunter, a question if I want to be a unity of intent, of purpose, of intelligence and if I know that I start as a feeling being, is it very sensible for me to abandon my feeling and pursue unity without it..no ..so if I actually start from feeling and my thinking is nothing but the result of my feeling in particular situations then it is very wrong of me, very illogical to try to resolve a problem merely by thinking without feeling, right, so I must learn to stimulate my own feeling; now how do I do this if I am a human being, a human being is a peculiar being in that he has evolved in himself an instrument whereby he is able remind himself about things in a way that animals cannot do and that instrument is vocabulary then to say you have a system of words and when you recite those words they remind you of certain basic functions we talked about yoga and bahoga, now bahoga is enjoyment and yoga is conjunction with the infinite power from which we are derived so if we put them both together it says enjoy your function now to enjoy it you must feel it mustn't you, if you don't feel it but you merely think it you don't enjoy it so if you are going to do both if you are going to destroy the false dualism that the spirit is the enemy of the body you will have to begin to enjoy your function whatever it is

If it is worth doing it enjoy it if isn't worth, don't do it and the question of whether a thing is worth doing depends on your level of development enjoyment because what is worth doing for an earthworm isn't quite the same thing as , an eagle a dormouse an elephant they are all different functions they are travelling at different rates, they have different age lengths different functional patterns and so on

But in all cases these living beings are all sentient so in the Bhagvad Ghita you have a great sentence to remind you

Worship is continual remembrance now when you hear a phrase like that make a note of it and tell yourself that you are going to start remembering those things that are worth remembering, what does worship mean it means worth shape, worship is the shape of worth, value, importances.

Make a hierarchy of importances and remember that hierarchy what is the first thing to be remembered the first thing with which you started, sentience

Firstly you say I am a feeling being, before anything else I feel, that is going a little further back than Descartes he thought that because he thought he existed if he had gone a little further and felt that he felt that he existed he would have been better off because then he would not have identified with intellectual propositions but he would have identified with feeling and feeling having no edges he would have gone back into the infinite because the peculiar thing about feeling is although it has a centre it has no edges think of this, when I tap the centre of this gong the vibrations spread out round the gong to the periphery there but you can hear them over there can't you so the vibrations must have hit the air particles here and travelled along the air and hit you in the ear drums and so on so although it has started in the centre it goes to infinity doesn't it think of that fact supposing 3 days later you happen to be talk to somebody about this gong being struck in a certain way could you have been talking to somebody in that way if the gong hadn't been struck no in other words the striking of that gong actually conditions not only people in this room not only now here but in every subsequent now here in which those persons may find themselves so if in 6 years you remember that gong then that gong is remembering you remember means make again a member of the whole power.

Worship is continual remembrance, what are you to remember you are to remember that you are sentient power with no edges you are infinite sentient power that is rule 1 remember that you are infinite sentient power from that derives the rule 2 ahimsa, absolute harmlessness to all beings because if you are sentient if the continuum is sentient on what grounds can you inflict damage, pain, destruction on another part of the same continuum which actually represents your centre of sentience it would be quite illogical for you to harm the zones of that being which is actually yourself, the infinite sentient power is focused on your body and if you think that you are separate from another being, like you might think you are separate from that gong, you are deceived, you are not separate from the gong because if you were when I struck it you wouldn't hear it, yourselves wouldn't vibrate with it in the same way when that gong is struck sound comes to you in the same way that the vibrations of that gong any physicist in the house electro specialist electronic engineers and so on

Is it not true that when this vibrates there is compression of the molecules of the atoms, is it not true there is jumping of the orbits of the electrons, is it not true that there is a regeneration of the electromagnetic waves, course it is, therefore is it not true that not only do you receive you hear a message from the gong in your ear but you receive a message from the gong in your bodies

Supposing that you all put your fingers in your ears, and see what happens make yourself as deaf as possible, I want you to see if any other parts of your body other than your ears, gets some kind of vibratory ...BANG... was that experience totally unknown to you, did you get it through the ears or did you find you got it somewhere else as well, yesterday when a couple of people were sitting on the stage with me and I hit the gong a certain number of times in a certain position and the stage began to vibrate quite markedly, is that right Joan, did you have a witness, and it wasn't me, no, so there was actual haptic experience from the vibration of the gong, so that same thing actually stimulates your sense of smell, your sense of sight, it stimulates the whole sensori and if your identification with a particular organ over a number of years, has apparently cut you off from the other senses so that you haven't got a synaesthetic experience but you are merely focused on one particular sense that is only the way you have focused it is not the way you are necessarily conditioned you can actually extend your sensitivity so in the same way that when we strike the gong you listen and you also feel physical vibrations and if you are very sensitive you will also get a sense of smell in a certain nose inside here and a sense of taste in the taste buds in your mouth so in the same way whenever you look at something and when the light strikes an object and bounces off that object onto you, you don't only see it at a certain level of your awareness your other senses also reverberate to it so that you actually become aware of certain information that may be relatively vague but is definitely there and the totality of all these different incoming stimuli we call the atmosphere of a place or the general temperament of a human being.

There we are, worship is continual remembrance, we start with feeling, if we remind ourselves first we feel and only if we file feeling energy in beyond a certain level will that feeling energy go down into the motor centre and when that feeling energy is piled in so that it overflows we change its name and we call it emotion e motion out motion it has gone out of the feeling centre and to

the motor centre which is moving you so there is a peculiar thing you so there in the pursuit of real self control first you have to recognise that you feel and then you have to recognise that you can reinforce your feelings by feedback and build them up you can say this man has insulted me and say it half a dozen times and work yourself up into an emotionally over charged condition the energy will run down into the motor centres and you will rush out and kick him or do something

First feel overflow is emotion and into the motor centres action and that emotion overflow is mediating between the feeling assessment centre and the motor response itself so we have got a mediator we have one there and a tummy there and between it we have got a little mediator they actually give us 3 different notes and with a bit of practice and with closed eyes we can actually hear which part of the gong is being struck first you feel then you reinforce the feelings pile them up tell yourself funny stories how many years have I lived with this idiot that I should put up with this any longer and so on this is feedback and you can keep feeding back the energy into your this being until finally it overflows into emotional it rushes into the motor centre and you hit him with the rice pudding and go off and visit your mother in law out of sheer revenge and drink all her favourite banana wine or something feel overcharged feeling emotion motor centre when the motor centre drives it to hit against a wall and bounces back into the head and it bouncing back up to the head it passed through another mediating centre the larynx there that's a very important thing, a mediating centre between feeling and thinking the larynx and that larynx is very, very ,concerned with your speech isn't it we call it a voice box and it means that when the thinking energy having bounced up to the top of your head comes back into the body it comes back charged with thought processes which are factually word processes it verbalises and we started with one gong and we have now got 5 centres haven't we? quite logically in the same way we have a feeling centre we pack the energy into it overflows it goes down into the tummy we crash into the wall it bounces into the head the head feedback that info don't do that again and in the process involves the larynx so we examine that larynx we find a very marvellous instrument fantastically designed and we have to think to ourselves this box is designed for controlling air in such a way that we can determine how many puffs per second come out to determine the pitch or a scream and we have it

coordinated with a tongue that can wiggle up and down and articulate the sound and all this function is within the being waiting to be discovered and put there by purposeful intelligence

so then we have 5 things to remember first we feel then by feedback we can recite our feelings to ourselves I am injured, I am injured, I am injured, this shouldn't happen to a dog and it is happening to me, how terrible and you pile it up and it overflows that is emotion goes in the motor centres and you rush along and kick your toe against the end of the staircase and now you have got trouble, a big fat toe you have to think what to do about it when you are thinking you are actually using words you invent words in order to control thought symbolically and you send these down through the larynx and you shout out instructions back into the feeling centre and off you go again so you have this peculiar process feeling, overflow emotions, motor response back in the head thinking, articulation back into the feeling centre.

Worship is continual remembrance if you were to take all the words out of your vocabulary and begin to define them the first thing you would observe is that you cannot define a word you've got without using other words and this shows you the reciprocal relation of thought you cannot define a word like some dictionaries do like cabbage see cabbage from the old English cabbage or something ...refer to cabbage again same place same page and it says see cabbage funny there are some dictionaries like that, have you got one they are rather cheap those dictionaries they are called handy pockets dictionary they tell you nothing but there are some other dictionary that tell you the origin of words some dictionary are not too bad like Wilde's Universal English dictionary which we generally recommend for beginners then of course you have some rather fuller dictionary with many volumes which give you the date of the intro of the word, who used it and what it represented

But when you try to define a word are forced to define some other a word you use another word to define this one and then you have to define the other words and you cannot define a word with only one word because to define a word you have to use a sentence and every sentence has a subject and a predicate so you have already got at least 2 and then you have to define those and immediately you are off with a tremendous spreading out of words

now as each word represents an idea in your mind it follows that you can't define a word except in terms of some other words you can't define an idea except in terms of some other ideas and as every idea you have has been evolved in a concrete living situation you haven't got a single idea in your vocabulary a single word that has not that is not emotively charged in some degree so that when you try to define a word an idea your forced also to define an emotional pattern but every emotional pattern tends to go into the motor centre and produce action so that any single word when you start to define it will lead you through overflow into emotion into activity any word will liberate energy and move you and then you will be in trouble and you will think again now because of this fact about words and ideas because a word is only an orderly par and an idea is only a form in a field of sentience if you are to balance yourself dynamically in a living way as all the words presuppose each other the only way you can liberate yourself from any given emotive tendency that would carry you into action is that the moment you hear that word you are immediately to define its opposite with the same amount of energy so if a man says forward chaps you shout backwards un...chaps if you do this internally you stabilise your being if you do not do it you cannot stabilise your being its rather interesting either or either you balance your ideas equals forms with emotional charges or you will go into activity on an unbalance the moment there is no balance in the universe other than the balance of opposing forces there is not a balance of no forces and there is no static balance if you are painting a picture and you are talking about balance you have to put a form here, a form here and a form here and so on there is a law of diagonal balance that you could use if you don't use energies in opposition there is no balance that means there is no balance yourself unless you set up deliberately set up the contrary idea of the one that has just hit you so if somebody says severity you must say mercy to yourself if someone says mercy you must say severity otherwise you will fall into mercy it is essential to balance quite consciously worship is continuous remembrance worship is worth shape the shape of value and your value ultimately is determined by the degree of intelligent self control you have got. So there we have now worship is continual remembrance from which we remember we are a feeling being a zone in an infinite sentient field and because it is sentient it feels and because it is infinite it means we are not separate from each other and because we are not separate rule 2 ahimsa

harmlessness comes out of it, then we go onto our 5, we feel, we emote, we motorise, or activate, we crash into obstacles, we think, we verbalise, back to feel and to be aware of that fact and watch the cycle whatever somebody saying to you immediately think what is the opposite of that and say it to yourself and recognise all opposites presuppose each other, all opposite ideas are equally valid the good the bad the high the low the near the far are all equally valid and your balance of being depends upon the realisation of this opposition immediately this comes you feed in the contrary stimulus and in that fact you are balanced unless you are balanced you are not free if you balance we know that because of the word libra balance a pair of scales if you have exactly equal weights in the scales you can choose to review both or you can operate both and you can operate either but if you are not balanced your energy overflows the emotion is going in the motor centre and making you behave in a certain way.

so your first duty in the pursuit of freedom is to remember to remember worship is continual remembrance, second ahimsa and then thirdly, feel, emote motor crash think verbalise back to centre of feeling, if you don't verbalise what's happened you will not be able to respond accurately to the next stimulus feel emote motorise crash think verbalise state what has happened back to feeling centre re evaluate do those 5 and you will come into balance it requires practice and first of all practice in remembering get a post card write on it worship is continual remembrance or for economy's sake you can write the initial letters of that wicr do you know what wicr is it is the old name for an anglo- saxon parliament it means quick differentiation