

‘EACH AND ALL’

A TALK GIVEN BY EUGENE HALLIDAY AT PARKLANDS FOR ISHVAL -
SOMETIME SHORTLY AFTER MID 1982

NOTES:

- *As an aid to understanding the flow of his ideas, Eugene Halliday would invariably make use of an easel that was always situated next to the seat on which he was sitting. He would sketch drawings on this, often labelling them with important words or phrases. And in this particular talk Eugene is almost continually referring to them.*
- *Eugene mentions here ‘the recent Falkland situation’ which finished in mid 1982 – which obviously dates this tape to sometime after the same period.*

TRANSCRIBED BY BOB HARDY.

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1. Now, this ‘time-mind’ is a wonderful thing. It's ‘Solomon Dum Dum’. It is ‘the wise-ignorant creature’. It's very wise at seducing women or seducing men. It's very wise at choosing the correct dinner's club to belong to. It's very wise at believing what the car salesman says. And it lives continuously thinking, “If I get an enlightenment I can use it for further pleasures and pain avoidances, and a better body, healthier and a better house to put it in, and better cars, and so on.”

2. That ‘time-mind’ is always thinking how ‘to save its bacon’ or ‘piggishness’.

3. Now when that ‘time-mind’ is thinking in that way it doesn't want to know any logical truth that says, “It might be a good thing to do without something,” it has to get hold of yourself.

4. Now the ‘time-mind’ knows as a shadow thought that it would be very nice to be completely self-determinate, completely free from slavery through seductions and threats of violence. It would be very nice, admits ‘time-mind’, not to be frightened of other people's threats and not to be seducible by their charms. And then to make its own mind about what to do.

5. And the idea that it would be very, very nice to be absolutely self-determined, not a slave but a free being, has got into that 'time-mind' from the other mind. The lower light has been illuminated a little bit by the 'higher light'.

6. But the 'higher light' is not in a hurry to cure the 'time-mind'. Because every time the 'time-mind' makes a mistake, it has to work out a new problem. And the more new problems are worked out, the more the 'higher-mind' benefits, because it becomes enriched.

7. So the 'higher-mind' can actually keep very quiet and let you make a mistake so that it can come to work and say, "Now turn to me and I will tell you how to get out of trouble."

8. It loves solving problems. There is no problem unless we make a mistake. So the mind, the 'higher-mind', that greater light, says, "Okay, I tolerate you, make as many mistakes as you like. When you've made them I love solving the problems that you give to me."

9. Now you will find, in your time-mind, in the linear thinking, you will find thousands and thousands of excuses for everything you want to do. And if pure logic interferes and says, "Well, that's going to lead to trouble," the lesser light, the 'time-mind' says, "Don't bother me with that. I'm busy." It doesn't want to know.

10. Now this is very peculiar, that inside the one being, inside the one encapsulation zone of sentient power, there can be a variety of minds. There can be a 'pattern-mind' that sees all, there can be a 'time-mind' that sees the the thing it's chasing at the moment, and there can be, in between those two, any number of lesser and greater levels.

11. A whole comprehension of the universe; a comprehension of the solar system; a comprehension of the planetary system; group mind - small group, great group, very little group; individuals. And there are many, many levels between the 'time-mind' and the 'whole-mind' of cosmic intelligence. The lesser mind is going to make mistakes.

12. This is why in the Lord's Prayer it says, "Lead us not into temptation." 'Temptation' means 'temporal presentation'. It means that time is stimulating you to make your next error so that the mind above it can employ itself in solving the problem. And every time the 'lower-mind' leads you into trouble, the 'higher-mind' solves the problem and then pats itself on the back and is in serious danger of what is called 'intellectual pride'.

13. When you got into trouble through carelessness, and then you get out of the trouble you all think how clever you are. That's a tendency of your conceptual mind.

14. Now, the temporal mind ordinarily carries on living by pleasures and pains. It likes pleasures, it dislikes pains in the body. So we have the statement that Jesus makes 'two' - that the initiative and the governing concept, fight 'three' - the time mind, pleasure, pain, response, physical body. And then it says, "Also, I'm three, fight two."

15. The time-mind can decide to move over, lead the pressure-pain pursuit and the physical inertias, and join the higher intelligence and start living a truly human life. That is to say, a life based on a hierarchy of importance. In the initial stages, up and down the country there are thousands and thousands of people rushing off to go to yoga schools, development schools, in order to get enlightenment - that's the higher light, - and power, initiative, will, and prophetic insight, etc. But the lower mind, when it first hears about them, goes off only to get out of trouble from a painful situation into which it was led by the offer of a pleasure.

16. So that middle mind moves over to the higher mind for the wrong reason. Instead of moving towards reflexive self-determination, it moves away from the unpleasantnesses of negative pain-driven responses. And then it goes off to weekends; open universities; magical circles, and it goes there, and as soon as it gets there it sees a lot of other people looking for what? The same thing.

17. Pleasure relations - pain avoidances. So mysteriously, even in the centers of yogic practice up and down the country, or Buddhistic meditation centers, or whatever they are, it comes with the rolling of the eyes of maidens who are seeking enlightenment also. And then the gentleman and the ladies start seducing each other back into the time process.

18. They encourage pleasures. I say, "Ah, you are seeking enlightenment. That makes you a higher being I also am seeking enlightenment. That makes me a higher being. And two higher beings getting together are surely better than two lower beings." "Yes", says the other, "They are."

19. What about your motivation getting together. Are you not making yourself dependent on an external being, just as you did when you were dependent on the pleasure pains in the body?

20. Aren't you in this meditation centre to learn to centralize consciousness, not to seduce yourself again with an external partner to aid you?

21. So the middle temporizing mind is in a very grave difficulty. Because all the pleasures it's ever had and all the pains it's ever suffered are dictating to it at the very moment it is seeking the higher enlightenment.

22. So the higher enlightenment says, "I'm in no hurry, I am logos, I am eternal, I can wait." But the 'time-mind' says, "I can't, I'm getting older. Between now and my death I've got to get hold of myself or, both mortally disintegrate."

23. Now either a person believes that death is absolute annihilation of the self, in which case they've got nothing to worry about, because they won't be there to worry, will they? If death means total annihilation of the self, it doesn't matter. We eat, drink, and be merry, for tomorrow we die.

24. If you really disintegrate to death and you're totally annihilated, and there is no awareness, then there's no person there to worry about it.

25. But, as Hamlet points out, supposing you are not actually dead when you are dead. Supposing all that has happened is this - the animating principle of the body, for whatever reasons of accumulated negations of its pleasure pursuit, has simply withdrawn from the body but retained its condition at the time of the withdrawal. So its knowledge though at death is no better after death than it was in life. And then you have that horrible problem, how can you get an experience after death that will enlighten you further when you have no physical body anchoring it? You're a floating, sentient power. Now that's called a lost soul, a soul with no reference.

26. And do you believe that you will be absolutely annihilated when you are dead? Do you? And if you don't, doesn't it necessarily logically follow that the level of your intelligence at the moment of death is the level of your intelligence immediately after death? You can't avoid this conclusion.

27. So only those who can be happy who believe in total annihilation, and they can go out and get drunk and do what they like, and then die and that's no problem. As for the rest,

they cannot because when they withdraw from the body their furniture mentally, psychically, emotionally, sensationally: the furniture of their being is no more than they had attained in life.

28. Now at that point this mentational life, the animal mind, gets very frightened. It says, "I must hurry up before I die because I have to get myself a governing concept that will so integrate, that when I die I've got of reference, and my reference is Logos. St Paul puts it very simply when he says, "Christ in us, our hope of glory." Now, that Christ, 'Christos', means 'the anointed logic in the self'.

29. First finger: your governing concept, when it is thoroughly understood, is a permanent reference centre for the field of sentient power which you are. You do not have a soul, you are a soul. A soul is a zone of the sentient power of the Infinite. And there's no possibility of a soul being eliminated. The will of the Absolute is to ensoul, to create souls to enrich itself and to drive those souls, to pursue the kind of enlightenment that will make them uniquely valuable centers of reference for the Infinite. And when a person recognizes that, they say, "What is the best governing concept to have?" and then having got it, how do you work to realize it? The best governing concept is the concept of reflexive, self-conscious, self-determination. 'Love' is the working for the development of the potentialities of being.

30. Now to work for the development of the potentialities of being moves you towards the state called 'The I am'. Let's look at that word 'I am'. I-A-M. Now 'I am' means that the individual - the 'I', has actively the 'A', to substantialize itself, the 'M'. 'I-am' means 'individual actual self-substantialization. Now that is the doctrine of the incarnation of the God in man in one word - 'I-am'.

31. "I am that I am," says God to Moses. When Moses says, "Whom shall I tell the people sent me?" "Tell them 'I am' sent you. Tell them the fellow that was, is and shall be sent to you. I am."

32. Now 'I am' is an anagram of 'aim'. 'The aim'. 'A-I-M', is 'I-A-M'. What does the 'iam' mean? Do we have any Latinists in the place? You say 'immediacy' Those are not accidental. Those revelations were put into all languages by the priesthood of the ancient world. They were part of the training. The aim, A-I-M, is to be able to say "I am I-A-M."

33. Now if you are not able to realize the aim, you are then 'M-A-I'. That is, 'appetively active individual', and that is 'MAI-A'. 'MAI-A' means 'illusion'. You have deceived yourself by projecting an aim which is unrealizable. Because in the process you are carried away by your own appetite.

34. Have you ever felt carried away? Have you ever done what is called 'falling in love' as opposed to going into it with your eyes open? When you fall in love you feel emotional and for some weird reason - because if you examine it physically it's unbelievable - you decide to attach yourself to some creature outside yourself and worship it. And you don't say it's your will to worship it. It looks like Sammy Davies. Nevertheless, you devote yourself to it. And you see wonderful merits there – kindness, and humor, and dancing ability, and a voice, and sometimes a top hat and a cane.

35. And you go to work on it and you build up this external idol and then you worship it Now that is 'MAI-YA'. Now it's your substantial appetite creating an image of an individual and forgetting that you made it. You're a Pygmalion with no sense. Now the ultimate of this is that you say 'mia', M-I, 'mia'-cord. It is mine. You take an external object, and you say it is mine. That's a sense of external property, that there is something outside yourself which can be appropriated by you, but you attribute to it the qualities that you think it has. And you don't remember that you attributed those qualities.

36. You see kindness and mercy and industry and generosity, all these things, in another person. And you don't say, "That's me, my inventiveness, I'm a genius." You think that's the one that's a genius. You attribute all the best qualities that you personally have potentially inside you to the other being. And then mysteriously, because mentation is in an ambivalent situation, because it is there, it says, "And this brilliant being that I see and worship - mysteriously I can put reins on it, or a saddle."

37. Like a lady said here not very many months ago to the question, "Supposing the Messiah came and you married him, what would you do with him?" She said, "Well, I'd go to work to improve him, obviously." That was a feminine thought. That's a 'MA-I' thought.

38. So, 'ME-A' 'MI-A'. My illusion is to think that I've got possible control over a being outside myself and that the qualities I see in that person are in that person, not predictions of mine. But in fact we know nothing whatever about the unique nature of the essential centre of

another being. Everything we attribute to them is our work. What they are in their uniqueness their spiritual essence, is known only to that person and to God.

39. No other person can know it from external observation. So whatever we think we know about a person external to ourself is an illusion, it's a 'MI-A', made by saying 'ME-A' – 'it's mine', and forgetting that it is the aim of the 'I-AM' to release itself from the slavery to its own projections.

40. When a person attributes to another being qualities of mercy, kindness, understanding and so on, we call this sentimental driveling. Because in actual fact every individual has a modality of the continuum; has the same potential as every other being. So we are all fiends, and angels, and humans, and animals, and vegetables, and minerals. Man is the sum total, the microcosm of the macrocosm. Man is a mineral in his bones; he is a vegetable in his digestive system; he is an animal in his running about aspirations for pleasures and avoidance of pain; he is a human only when he has a hierarchical sense of values, and he is an initiate only when he knows how to break the tyranny of external forms and initiate a new beginning for himself, from himself, from his own sixth sense.

41. Where does that place us really? How much work do we have to do to climb out of body identification, to escape pleasure pain, and that doesn't mean not to have pleasure or pain, it means not to be determined by them. And then to climb out of those into mentation, and then to climb out of linear thinking into patterned, (*sounds like 'to start'*) thinking, where we see the whole system of the universe. And then to climb above that and say, "I am an initiator, And the reason I'm the initiator is because I'm really an angel of the Most High. There is an angle - a viewpoint - of total reality.

42. Think of the work we have to do to get it. When can the work be done? The answer is always 'yum'. The answer is always, always right now. The funny thing about now -it's always.

43. Every second that we remember to initiate the choosing of the concept that we shall operate, that instant is eternity breaking into time. And when we hold the hand like this and make that right angle, we see that four of these digits are parallel, horizontal, and the thumb is vertical.

44. Now the four horizontals are all form-dominated. There's physical body form, the form of pleasure pain, the form of linear mentation, the form of logic. They're all form-bound. They're all definable.

45. But mysteriously initiative is not formed. So to get from the horizontal to the vertical we have to make a leap. The leap from form to will, from intellect to initiative. It's a leap. There's no sliding scale. Suddenly you recognize that form is the determinant of the self-encapsulating deceit. 'Deceit' means 'the concept of duality'. All the forms are being precipitated by the will, and yet when you look at the form, they don't look like will-precipitates, they look like form. And you have to make a leap.

46. There's no other way of doing it. You can't slide it. You must say "I know that form is precipitated by will," and then leap into the will. And in that instant you say "I posit my governing concept, I do it now instantly. 'in-stant-ly - 'I stand in it', in that which I posit. And I remember that the field of the hexon was the point of the arising of my initiative.

47. Now if we said the mineral on the little finger; then the vegetable; then the animal; then the human; then the superhuman, then the angelic, and then the space in which we all live, as he says in the Bible, "In which we live, move and have our being." That space is God. It is quite legitimate to make an equation 'God equals infinite space'. The 'ace' in 'space' means 'spirit', 'Ace' is 'H - 'spirit'. So on the level of the six, it is called the angel, and it is called the 'Lord of everything below it'.

48. So David says to himself in his meditation, "The Lord set up to my Lord." 'Lord' means 'principle of order', 'L-ord' - 'the working for order'. The Infinite working for order is called 'The Lord', but 'my Lord' is 'my angelic intent to be a unique viewpoint for 'The Lord''. And so 'my Lord' talks to 'The Lord' - 'The Infinite', and says, "I'm inventing a new governing concept and I'm bringing it to be from my centre of meditation, which resonates with the infinite. I emerge with a new initiative and with that initiative I make a new concept. And I offer that new concept to tee Lord - 'The Infinitely Extended Sentient Power as 'my Lord's' contribution."

49. Angel; Superman; Human; Animal man; vegetable man; mineral man.

50. The process of mineralization has to be reversed. Now the characteristics of minerality are inertia. The material world just lies around doing nothing unless something works upon it,

the viruses, the bacteria, the worms, the bedding beetles, whatever. The mineral world is just rotating on its own centers, and it is not doing anything other than existing.

51. But the vegetable world, that's where we're going to grow, grows out of the mineral world and breathes itself from the inertia in the phenomena of growth, development, branching, leafing, blossoming, seeding, and exceeding, always growing.

52. And then the animal comes along, out of the plant. Because you know that at marine levels there are living forms that swim about in the water in their beginnings until they come to a place to root, and then they settle down and behave like plants. But they were first planted. The word 'planet' - the planets in the sky, and the plant world are the same. The plants are governed by planets who recycle the energy.

53. The animals run about eating the plants and each other. The humans are there to order a hierarchy amongst the animals, vegetables, and minerals.

54. The super-humans are there to make big historic changes, like Alexander the Great, by his travels welding together the Greek world with the Persian and Indian and Egyptian worlds to make a bigger world.

55. And the angelic world is the mediator between the Infinite Godhead and the time world of manifestation.

56. So that when at your highest level of individuated awareness you are meditating on your personal self-relation with the Infinite Godhead, you are in your angelic state. You are perfectly balanced, you have five sense organs and a super fine sixth sense, and you know what you are doing, and you know why you are doing it. And within the situation you initiate something, make a new governing concept, and then push it through time, experience the pleasure pains of it. and then embody it.

57. Now your body chemistry is a precipitate of your emotionality. Your emotionality is a product of applying linearly the idea in time which you derived from the pure logic of your governing concept. And the initiating will posited the concept.

58. So you can say immediately that your body chemistry with its degree of sensitivity is really the product of the initiative that sprang out of your fundamental angelic nature.

59. In that sense, body chemistry is self-imposed fate, because the initiating will has precipitated the concept that linearize, that emotionalizes, that synthesize the chemistry.

60. So if you want to improve and get to a higher level, you have to change body chemistry. That means you have to start obeying Kosher laws. It means you have to attend to your diet, to your breathing and so on, so that you can refine yourself. Because only when the body chemistry is fine enough can you respond adequately to your governing concept. And only when that governing concept is sufficiently realized as an adequate idea structure is it responsive to a new initiative.

61. And that new initiative can arise only when it is aware that it is a monad, an Angel of The Lord. Angel means messenger. The individual is an angel when he is a messenger of the Most High talking to his own substance internally, and telling himself, "I am here for a purpose of divinization."

62. 'Divinization' is the present theological cloying word for what used to be 'oscillitication' (?) the making of a God out of a physical human being, and the incarnating in the physical body of those refined aesthetic perceptions which arise from seeing the world more clearly; which arises from the control concept that tells you how to look; which arises from your initiative determination to be a representative of that hexonic, angelic, or representation of the Godhead in the created individual.

63. Now that is a short outline of a job to be done. Does it sound like work? Yes it is. And yet the rules are laid down in every major religion.

64. And the basic rule is, only by mortification of selfhood can it be done. Now, mortification means killing doesn't it? It's called slaying the slayer. Now, 'the slayer' is 'externality', and 'the slayer of the slain' is 'internality'. The slayer, the slain, and the slain. Your consciousness has been slain by the dominion of external physical stimulation over your emotional and mental processes. You have been killed, you are dead, as it says in the book of verse, 'In your sins'. 'Sins' means 'separative intentions that make you forget your wholeness'. You are dead when you are determined by physicality, pleasure-pains and meditation based on them. You begin to live when you get the governing concept that initiative, absolutely free self-determination is a possibility. But that will is in the centre of your being, it is not outside. And

when you retire to the centre of the palm, into the divinity within your own being, you know there that your uniqueness is a secret to you and the Godhead.

65. Nobody can know your innermost intent and you cannot know the innermost intent of the most intimate person you know. There is no possibility of one being penetrating to the centre of initiative of another being other than by mortification. That's to say by the killing of all the things that are against that ultimate self-realization. So you kill the killer.

66. The killer is externality, and the internal - the innermost essence of being - has to turn away from externality. It will still be there, you can still relate to it, but your dependency is gone. You can no longer be terrified by outside threats, nor wheedled by outside offers. But you can still see; you can still feel; you can still think; still conceptualize; still will in relation to those things, but not in a subordinate position. 'His worship is perfect freedom'.

67. The freedom is from the tyranny of body; sensuality; mental seriality; conceptualization - to individual free initiative looking in its own centre, and the centre there of initiative remembering it is a precipitant of its own created of the infinite. When that is realized, realized - made real, functional, and not just theoretical, then all those powers go back in the physical body. They inhabit the body. They don't run away and leave it to rot.

68. They re-inhabit the body. That's reincarnation. That's the real meaning of reincarnation, that having executed yourself from the body, you then reposit yourself in the body of your experience, deliberately by a free act of will and not by temptations of pleasures or by threats of violence... .. Maybe we should now retire a little.

+ This sounds to me like the regular ISHVAL interval +

69. ... (S)he thinks if she can get hold of that drive and train it, she can point it in any direction she wishes to go. Whereas the male is thinking if only he could get an inspiration - field that invites him to perform, that would be a good relation.

70. The relation of the woman is to find the drive power and the intelligence, and then persuade it to work in a certain way for the relation with the woman. And the man is looking for relation to be recipient of his drive and that's in the 'fallen'. Now in the 'unfallen' the same drive power is situated in the heart not in the pelvis. It could descend to the pelvis, but it is not centered there. It can relate, it can marry, it can have children and so on, but it is not centered

there. The pelvis is not the centre of the authority of the 'unfallen'. The 'unfallen' is centered in the heart of compassion, the heart that feels the conditions, that knows the state of the other being, and that makes allowances for vulnerability. So that heart is a complete being, where all of these are put together, that means you don't need any further diagram, it rolls up.

71. You put together your idea with your feeling of compassion and sensitivity to the needs of the situation and you drive intelligently towards the goal but with supreme sensitivity to what is and is not possible.

72. And if you do this you are neither male nor female. You are both or neither. This is where the great sages of all the major religions have taken this idea of the male-female, female-male - the hermaphrodite.

73. They put together Hermes of the thrice (... ?) chord and after a deity of the sensuous life in the same being, and make a balanced bipolar human being who is neither overstressed male, nor overstressed female - but comprehends both aspects of the being in him/herself.

74. All the symbols that we see are seeds of the will. That is to say when you meditate upon them, you will find your will begins to change when you meditate on a symbol, and you see the symbol as a key to modification of behavior. And you find automatically that where you see a course is better than another course, if you are at all balanced you will use the better course.

75. But if you get overheated, and if you become angry, furious, the energy will jump, leap out of its proper pattern because the electrons in your nervous system will jump out of their tracks and they will go onto other tracks and they will make accidental relationships.

76. All that you call accidents are the product of energies jumping out of their appropriate tracts into other tracts simply through overheating.

77. So you have three 'Ks) - cool, calm, collected.

78. And we have to remember that the number of nerve endings in the body does not diminish as you acquire self-knowledge and through self-knowledge self-control.

79. In other words, your capacity for happy enjoyment does not diminish when you understand yourself, and the mechanism of the body, and the brain and so on, that you have built. Because it is true that the body, as you can see in your bones, is a kind of machine. The

bones are like levers and they are pulled with muscles. The whole body can be viewed as a machine and all the brain processes likewise.

80. But then man is not a machine. He has made a machine to ride in. His body is his chariot and he has designed it himself, for himself, for his own unique self-realization. Every man, every woman has an idea which is their own special idea, - a unique idea which they know more about than anyone else. And this idea has got an effective charge around it - a bio-magnetic field - which energizes the idea. And when that charge increases to a certain height it overflows and it's then called 'emotion'. 'Emotion' means it's going 'to flow outwards' - and when it flows outwards it becomes conation.

81. Now 'the idea' therefore is a very mysterious thing. 'The idea] is a very compacted power with tremendous significance in the very simplest idea. Think of the word dot. The least mark we can make is a dot. Think about dot and how do we spell it. We spell it D-O-T and D-O-T means a zone in which we are crucified. Draw a circle, put a cross in it, and you will observe that you have divided it. Draw the circle, put the vertical in, now got two Ds back to back. Draw another like that and you've got two Ds, one above, one below. So in the act of taking your circle which is the O - that's the Samakh(?) in the Hebrew - you have marked off a zone for activity, you have posited an intention, and in the act of positing that intention, you have made yourself passive to the idea.

82. Every time you get an idea and wish to express this idea in any way whatever, when you get the idea and you consider it worthy of use in expression, you put yourself under the idea. You go under the law governing the idea.

83. The idea is a form. The form is a compaction of infinite energy, and it's compacted by interest. Where you are interested, the field is interested. Where you're interested in an idea, the whole universal field of power condenses onto that idea and that idea vibrates and gets stronger and stronger, and finally the idea dictates to you.

84. You might think you've got a good idea but when you meditate on it and see it's a very good idea, instead of you having got the idea, the idea gets you. Like Hitler's 'Thousand Year Reich' got him. Like many great people have thought, dreams of empire. And then the idea has

got them. Like Napoleon. He's going to take over Russia and then coming back with cold feet.
The idea gets the man.

85. So that you have to be very careful of the nature of the idea to which you give yourself. The idea that you feed with your interest - and remember it is interest that feeds an idea - draws in from the surrounding infinite field, more power the more you have interest until finally the idea takes over and conducts your life for you.

86. And therefore there is really only one idea that is safe to put in your mind and embrace. It is the idea of directing. It is the idea of asserting simultaneously a pair of opposites. The only way you become free from the dictatorship of an idea is to oppose the idea with its opposite.

87. Then when the two ideas energize with your interest they produce a state of perfect stillness. And in that stillness you can initiate any direction at all. You are not pushed by the idea, because you have opposed the idea with another idea.

88. Now that is contained in the 'logos'. You remember what we said about the word 'Logos', it's two circles and a serpent. That represents each and all. The dot in the middle is each and the O is the O. If we were to write that, we would write EO. Can you see that EO? Can you see now? Or ten. Ten are yet to hold. The 'each' is an 'itch'. The Sanskrit word for 'will' is the word 'Scvecha' which means 'itch'. The whole, represented by the circle shouldn't really have the circle drawn because it is infinitely extended through all space. But if I didn't draw it you wouldn't know what we were talking about. So I have to draw a circle to say, "Let us confine our attention to the sign, the circle, the sign of 'The All'. But we must remember that 'The All' extends infinitely, and I could equally well have drawn the same circle over here, with a dot in it, or over here.

89. Whatever we can draw anywhere we could draw everywhere.

90. Now remember in our definition on the continuum, a continuum is partless, and any quality, any property, any attribute, whatever that we may find anywhere we may equally well find everywhere.

91. And if I draw merely the circle with no dots in it, to remind us of zero. Not the lady up there, the infinity of possibilities. Infinity means 'not finit' - not finite, not limited. But we have to make the sign, so we make the sign 'naught' - 'zero' to symbolize the infinite.

92. If I don't put the dot in it, there is no itch. If there is itch, there is no individuation. If there is no individuation, there is no evaluation. So when we put the dot in the middle of it, to represent the itch - you can spell the itch 'E-A-C-H' – 'each'. There wouldn't be any 'each-ness', any individuation' unless there is an itch in the infinite to express itself.

93. And when it gets this itch, from the itch arises a line like that out of the itch' and that line is the line of will.

94. So from an itch in the infinite - I'm going to do that horrible trick again - arises the will, the initiative. Initiative arises in the Infinite.

95. I'm now going to say at right angle to initiative there is another line like this, and this is the timeline.

96. So I'm going to put on the timeline there. The sign of Saturn. Saturn is called 'The Lord of Time'.

97. So we have an 'instant', springing out of the infinite, constituting will or initiative in it, 'n-yor' (?) you, means 'I begin', and that is at right angles to the timeline - that is, the will, the initiative, can only be used instantly. It has no temporal duration. But immediately the initiative appears then it starts a motion in the ultimate substance - and remember the ultimate substance is not matter it is power, on which matter is a modality - it starts a movement like shaking a clothes line makes of ripple and that ripple comes along this timeline, and constitutes what is called duration.

98. 'Duration' is the philosophical term for 'the lastingness of time'. Duration is not the word applied to eternity of power.

99. Initiative springs out of the eternity of power; duration appears as an after motion which is going to drive through the time process.

100. Now, everything comes out of the centre of initiative from the infinite field.

101. I'm now going to draw the middle finger round the time line and then I'm going to draw your ring finger and your little finger, and your index finger, and your thumb. Now that's our mnemonic. We're going to discuss it.

102. I'm going to put Jupiter there, Sun there, Mercury there, and Venus over here.

103. Now this circle representing the infinitely extended field from which an active initiative arises by the 'intention' - the inner tension of the field - has six aspects And that allows us to say that this palm of this hand shall be called a 'hexon'. Now 'hex' is six - that's Greek. 'On' means 'a being with tail in mouth', 'hexon' means 'a six-fold being'.

104. If we like to put patterns on it, we can make a flower out of this. And when we do so, we are talking about the six petals flower or lotus. Now 'lotus' is another word for 'let us' or 'free release of energy through an act of initiative'.

105. We see that we have made a right angle with the thumb in the middle finger, and when we do the sign of right-angledness like this, is a sign of a decent type of person whose will, once expressed, will be honored in time. The initiative creates the timeline.

106. Now the timeline has a kind of mind in it called 'mentation' and it is called 'the lesser light'. It's called 'the lesser light' because it is a kind of light, and we can see in the mind, images which appear in time and correspond with forms in the time process.

107. If there is a lesser light there, like the light of Saturn or time, above it there is a greater light, the light of Jupiter which is an extended light.

108. Can you remember that diagram and allow me to switch off this light? Will that be alright? I hope it will. Because it gets very, very hot with that thing.

109. Think of the diagram and we're going to enumerate it, and then talk about numbers.

110. There are many, many works of alchemy, of magic, of philosophy, even orthodox philosophy talks in terms of numbers and number values.

111. We're going to number the finger - the little finger: one. And the others, two, three, four, five, and the palm, six.

112. So if we talk about first level, we are talking about the physical body. The level in which we start to examine reality is our physical body level. The baby isn't born philosophically equipped with a large vocabulary. It's born with a body, and it is through the body that it will learn. So the physical body is the first stage of learning.

113. Now the second stage of learning, if you may remember, is when the baby - who is rushing about under its own steam, crashes into something and experiences pain. Now the pain

experience causes reflection - until you hit the obstacle and you bounce back from the obstacle, just like a ray of light hitting a mirror.

114. So on the ring finger you put the Sun because the Sun means the life principle. All the life that we have on Earth comes to us from the Sun via the food we eat. There's nothing in the food we eat except the energy of the Sun, which is a step-down transformer, making available to us the energy of the infinite field.

115. The infinite field of power has intended and produced within itself the solar system, the planetary system, the minerals, vegetables, animals, humans, super-humans, angelics, within that infinite field.

116. The whole of the individuated sphere we call the hexon. That's number six- the palm. 'Palm' is 'point, or place of God substantialized', 'P-A-L' for 'God', 'M' for 'substance'. 'Palm' means 'the positing of a divine being in the substance'.

117. So the hexonic being is simply a zone in the infinite mind of The Absolute. 'To zone' it is 'zealously to make a one'. 'Z-One'. Zealous oneness is a positing by the Infinite. And every one of us with a binding skin surface can be reduced, if you remember, to a fertilized egg. And the egg is drawn as a circle and the spermatic fertilizing agent is the dot in the middle.

118. When the infinite encapsulates itself in any zone whatever, that zone is an individuated inner-pressure (impression) of the infinitely extended. 'The infinitely extended' is called 'Brahman'. The word comes from the word meaning to extend infinitely. And when it gets hold of itself and encapsulates, it becomes 'havma' (?) that is, a fixated, crucified zone of the infinite.

119. When, in the centre of that enclosed sphere there arises an itch to get out of the limitations of the encapsulation there springs up from the palm, the thumb. It springs out of the centre to try to free itself from the enclosing, binding, limiting intention of the Infinite.

120. Now why does the Infinite make zones of encapsulation, considering the Infinite of itself lacks nothing? The Infinite Power - which is the basis of all things - cannot lack anything. It is 'all in all'. And yet, in spite of that fact, it encapsulates.

121. The reason it encapsulates and thus pluralizes itself is because if it did not, it would simply be an infinite ocean of sentient power, non-expressive. It would be infinity, sentient power, non-valuated, non-validated, non-expressed, totally useless.

122. But the moment it encapsulates, it makes a zone which is the first 'step-down transformer'. Because then through that zone it can push and change itself from an infinite non-duality, into a plurality of creative zones of activity.

123. And in the actual self-capsuling of zones throughout space, it enriches itself. So it is said quite correctly, "The world is made for man's education, and man was made for God's expression."

124. So you have God, man, the world.

125. We have to think very, very carefully about these primary definitions and come back to them.

126. When we say sixth level, we mean the hexonic level, first encapsulation. When we say fifth level, we mean the arising of initiative or will from the sixth level. We're counting down from six to five. 'Six' meaning 'existence', 'being' - remember existence is the word, 'existere', and we say 'out of six'. The six will appear in man in his developed form as five special sense organs and a sixth sense of unification of the information of the five. The sixth sense is common sense - the sense common to all - but it is also the sense that holds together the separative senses that have been produced by the simple act of encapsulation.

127. Encapsulation is ensphering. Every ensphering of power in the Infinite enriches the Infinite. And the Infinite is driving through the hexonic, the sixth level, to make for itself representations of itself. Like it says in the Bible and the Old Testament, "I have said ye are Gods." This is addressed by God to man. "I have said ye are Gods." That means you are creative beings. That means you can create like God creates, "But you are encapsulated," says God, "and I am not." And this is the only difference. Whatever God can do in the encapsulation, man can do. And whatever man can do in the encapsulation is a contribution to the enrichment of the infinite field.

128. Now from the sixth level of the palm, the 'P-R-M' - that is 'the place of God substantialized', arises individuated will. Now if all the wills that were so created by encapsulation were simultaneously to will the same act, there will be no change. If everybody simultaneously willed identically, everything would be exactly even. Can you see that? For all beings to will simultaneously the same act would be no different.

129. But it is only the differences that cause enrichment. If everybody became suddenly five feet eight and a half in the name of democracy. And if they all developed simultaneously average minds in the name of democracy, then there would be no necessity for anybody to talk to anybody, because there would be nothing to say except, "I'm a Democrat, are you?"

130. That condition is called 'pralaya', where everybody rationally lies down and in the case of standing up somebody says, "Sit down, this is a democracy."

131. Do any of you know anything about 'government by committee'? Have you experienced this? The main part of the individual in committee is to veto the intentions of the others, because nobody in a democracy shall shine brighter than anybody else.

132. So there is a will, a deep will, inside every encapsulated zone of sentient power - that is an individual - a deep will to be different. The differences are the valuations of the infinite inside itself. And each one is marked by its integument - its skin, its own place - so that it can be unique. And then an infinity of uniqueness add up through tremendous valuations of self by the Absolute.

133. Now, when the initiative arises, because it is individuated and there is an urge in it to posit a difference, then the thumb, the fifth level posits the fourth. It goes forth. That's a pun which is not a pun, it's a statement. The initiative chooses a concept, a governing idea. The governing idea is on your index finger, and it's called Jupiter, because Jupiter means God the Father: Deu – God; Peta, Pater, Peter - means Father, 'God the Father'. That is to say, the good concept that the individuated will chooses for itself to be unique.

134. Now it is the will of The Absolute that every encapsulation zone shall make a different contribution to the infinite, and that will fantastically enrich universal consciousness.

135. Now when the initiating will arises from the sixth level, five posits four. That is to say, it posits a governing concept, and that governing concept has hidden inside it three. Five posits four, four has a hidden three.

136. The fourth is the greater light. That is the light of pure logic. Not the light of expediency bending logic - that is the Saturnine finger. The light, the greater light, is pure logic. It is called 'logos'.

137. So the initiating will, springing out of the six level, posits the governing concept absolutely unique for each individual. And this is why it is wrong for any human being to copy the best trick of another being. And it is right to discover another best trick of its own. You know perfectly well the three thousand Suzuki violinists playing together and it sounds and looks very charming, but very few of those will become geniuses making a unique contribution.

138. It is possible to drill an army to have three million violinists simultaneously playing scales to get good. But not all of them are equipped by The Absolute to be those things. Some are guitarists, some of them are acrobats, some of them are singers, some of them are painters, some like pot-holding, which is very strange. But they do, because The Infinite is willing the unique investigation of every conceivable possibility.

139. Now when that individuating will posits its own governing concept, then it has to press through that governing concept - the Jupiter - into the Saturn, into time.

140. It takes the implications of the governing concept, and it explicates them. What is in-folded - implicated, is to be ex-folded - explicated. Then the time action springs out of the positive concept.

141. So we have the great light on your index finger, and that is the logic of your uniqueness, and that great light will shine down and become the lesser light, the time light.

142. Now the time light is generally equated mystically with the moon, and the initiating concept with the Sun. Because its power and light, electronic rays from the Sun - heat, light, chemistry from the Sun, is going to appear downwards in a threefold way. As the intelligence of time, as the emotional evaluations of time, and as the chemistry precipitated by those emotions.

143. Now we start with our hand in the position of an animal like this, led by time. Your time finger is like an animal's nose going along. Most children do not consciously sit down and verbalize and tell mama "I got me a governing concept". When they do that that they are called dangerous and needing to go to school quickly, to get them out of the habit of being unique. Because they have to fit into a social structure and function. But if they do appear, which they do occasionally, the obvious thing is for the world of time to get rid of them.

144. Hence every genius who sits up in the cradle and says "Mama, I'm Messiah, needs immediate suppression.

145. In the time world there is nothing except the linear extension of the unique concept that is attained beyond time. Time begins with linear presentation, with serialization. But what appears serially was already there beforehand, held as a governing concept for that being.

146. Our solar system is unique in the whole mass of stars, and the earth has a unique orbit in the solar system. A man through his fourth level of lives, mineral, vegetable, animal, human: at fourth level man has a unique position in the organic life on earth.

147. Now in the time process, linear thinking is possible for the animal. A dog knows where it lives. It knows it can have 'Kennomeat', it knows who owns it, who feeds it, who takes it 'walkies', and it can calculate, and it can sit by the door and whine when it wants to go 'walkies'. And it can sulk if it doesn't get what it wants. It can look at you reproachfully. So all the functions that a lot of people think are human are not human, they're animal.

148. All the ways of trying to get one's own way in time by liking and disliking, and frowning and smiling, are really animal tricks.

149. Those of you who have dogs know perfectly well this dog can put its paws on the ground, rest its chin on its paws and look out like this. Meaning, why aren't you taking me for a walk? Or why is my dinner late? The animal mind actually does this. So on this middle finger - Saturn, time-mind, linear expression - there is a degenerate human being.

150. The human being - the 'H-U' in 'human., means hierarchy. So on the fourth level - the human level - the being there has all that is below it plus a sense of hierarchical values. And that means first things first. It means some things are more important than other things. And this is a thing that the animal doesn't know anything about. To the animal, pleasure is to be preferred and pain is to be avoided. To the human, pain may have to be affirmed.

151. You've seen that in the recently quietened down Falkland situation. where the British decide to go 8,000 miles and endure terrible weather and horrible conditions with risk of being blown to pieces and painfully injured for what they call 'a principle'. So write 'principles' on your index finger, the governing concept. You may disagree, but the fact is that certain beings called human are able to set up a governing concept, the execution of which will lead to terrible

sufferings - to being blown up, to being legless, harmless, headless, eyeless. And yet there is this mysterious power that can say, "I a human being. That is, I'm not a mere man." 'Man' means 'to count' and 'to evaluate', and any animal can do it. And funnily enough, a plant can do it too, in a feeling, sensitive way. But the human being is a being of principle, and any bi-ped walking about without a governing concept is subhuman.

152. King Solomon, when he met a man for the first time said, "What is your governing concept?" If he hadn't got one he just walked away. Subhuman.

153. Now this means that in order to become human we have to select a governing concept which we will explicate in time processes, serialize, and operate.

154. Like the journey from here to the Falklands - about 8,000 miles - was a linear journey. It took time to get there. There's a declaration we're going there, and then a few weeks later we're there. It's taken time.

155. Now to go through time and fulfil a purpose we must have a memory of a governing concept. In that case the governing concept was 'free human self-determination', against it's a very wicked, fascist junta who was very busy saying nobody shall be determined by anything other than what we say. Pre-self-determination sent those men to the Falklands.

156. Now the governing concept was strong enough to determine sacrifice and many lives to save a few lives. And many, many millions of pounds of taxpayers' money was needed to back that operation. "It costs," as Yiddish people say. Everything costs.

157. There's energy expenditure, and there's initiative; there is conceptual, logical thinking - that's energy expenditure, everything costs.

158. Now, when you have your governing concept consciously held, you have the greater light. You remember what you are here for - humanization. In ancient Egypt it was called 'Osir-ication' - when you became a cause of your own action; 'Kalsatsui' (?) - a cause of your own action, because you were no longer determined by physical stimulus' giving pleasures and pains, causing linear thinking, because you personally have posited a governing concept, and you personally are going to obey it.

159. When you have the ability to posit your governing concept and then obey it, you're human. If you hear about the governing concept, like in a nice book like ('..Carly..?..') - that's a lovely idea - so you put it for your bedside reading.

160. But unfortunately there's 'The Observer's' supplement there as well. You're a bit tired so you read the supplement instead of your governing concept. You've got the 'Bhagavad Gita'; the 'Tao-Te Ching'; the fourth gospel prologue - marvelous works of philosophy - all there by the bedside. But you read 'Reader's Digest' instead, and extend your vocabulary .. for a time.

161. Now if you can't make yourself obey your governing concept, we have to say very harshly, the being who cannot obey his own unique governing concept is sub-human.

162. Now that's a very devastating remark to make, isn't it? How many of us can say we actually remember what we're here for, namely to 'osirify', to solarize, to individuate, to become reflexively self-conscious beings?

163. A man says, "I want to be reflexively self-conscious, so I'll go to Majorca and relax." It can happen. When he gets there the weather's so nice he thinks. "it's a bit too warm. I'll wait till I get back home where it's cooler and then I'll do what I came over here to do." Now this is sub-human.

164. Saying this is called 'harsh reality's presentation'.

165. Now in the time world we have linear thinking, but the linear thinking is fed and shadowed by external objects.

166. Your little finger - physical body, is number one object for the centre of consciousness of a baby. And when you smack the baby it doesn't like it and when you stroke the baby it does. And the baby can come to dislike discipline and love sensuous indulging. And if it does so, its thought process - the linear process - goes down to the body, clings to the body when it gives pleasure and runs away from the body when it gives pain. So if it can't get its own way in the physical body with pleasure, it will go to bed and have a tummy ache, a headache, an arm ache - something that makes it not necessary to go to school.

167. And you all know, probably many of you have got children, you know perfectly well that the child is capable of putting itself off-color when it doesn't want to do something. That's a

linear mind (third level), because of pleasure/pain, is doing things to its body. It likes to do things in the body that create pleasure, it likes to avoid things that create pain.

168. Nevertheless, the linear mentation is a light. It is the lesser light. It sees things in the world, it can analyze what is in the world, it can say what is in its memory of time - present and painful - of body experiences.

169. Now, when we make the animal like this with time leading, that's linear thought, like we're doing now. We're thinking linearly about the developmental process possibility. And when we come across certain initiatory ideas - very often properly called mystical ideas, although there are no mysteries to those who know - the lesser light hears that there can be a condition of greater light: increased understanding; increased intelligence; increased initiative, possibly the reach of a level of awareness that comprehends all things, and is an initiator of its own evolution.

170. Now when that lesser light sees that, it looks upwards to an idea, a governing concept. And the lesser light shines upwards to the greater light, and it is the greater light then shines down into the lesser light. That means your linear thinking thinks, "Maybe there's another way of thinking that wouldn't take so much energy or so much time, and that could see patterns of events before they happen." Prophecy is a possibility. And when that day comes of awareness that there is a gestalt consciousness, a pattern possibility, in which you can see the events of next year in the causes in this year.

171. When you can see those, the lesser light shines upwards and looks for enlightenment. And when it looks for enlightenment, enlightenment - which is always cooperative - shines down into the lesser light a new idea. And the lesser light then begins to expand.

172. So for the animal man walking along with his time mind, he's going along as it says in the Bible, "His breath goes down to the ground even as the beast," and then suddenly he realizes, he comes across the book that says there is a higher level of efficiency whereby, instead of walking about in the field eating grass, getting thicker and fatter and waiting for the slaughter, it is possible to get out of the field and go away, and not be tomorrow's dinner for somebody else.

173. When you see that, you look upwards and say, "Where is this extra light?"

174. And the reason we look up on that is because the original enlightenment came from a number of human beings who, contemplating the night sky, discovered astronomy, discovered the year, saw the stars circling around a pole star, and became able to measure with extraordinary accuracy the events on earth by looking at the stars in heaven. That is to say, by looking at the star Sirius, you would be able to say, "Well, you can expect a flood of the Nile."

175. By contemplating star positions, we know whether the baby will have a Taurus tendency, a Scorpio tendency, according to its birth.

176. If we understand the rules adequately, we can then place responsibilities where they will not be misplaced, because our governing concept includes that astronomical, mathematical, geometrical knowledge.

177. When that happens the higher light shines down into the lower light, and the lower light then begins to improve. Now when the lower light understands that there is a higher light - a higher intelligence - it starts wanting to know the rules because it wants more power over its own existence.

178. But before it reaches the state of the new initiation, it is looking at pleasure-pain in the body.

179. But the higher light, intelligence, says it is no good for you to be conditioned by pleasures so that you are carried away every time you're flattered or given a sweetie, or you are repelled and run away by being given a fright. The higher light says, "You are not to be dependent on pleasure pains derived through the body."

180. That places the animal mind - the man who thinks of pleasure pains in his body - in a quandary. It makes his position ambiguous. Because then he has to say, "But I've enjoyed all my pleasures, and I've managed to dodge most of my pains. Why can't I go on enjoying my pleasures and avoiding my pains ever more and more efficiently?"

181. And the logic mind - first finger - says, "That's a very nice thought, but you see the heavens tell you that there is a cycle of events. And an enlightened man like Buddha ('Buddi' is intellect - first finger - said, "To the born certain is death." You come into the world with a certain amount of energy, you develop it into your mature years, and then 'Whether you like it or not' - that's the most popular Islamic saying - 'Whether you like it or not', you are ageing and

your gaining of pleasure out of physical sensuality is going to decrease, whether you like it or not.

182. And your avoidance of pain is going to become more and more difficult. Rheumatoid arthritis is waiting for you. You are going to have extreme difficulty. The older you get, the stiffer you get. And so then the mentation life, the animal mind which can think - when it thinks about pressures and pains in the body - gets very upset because it knows certainly by the time it's 29, - I've seen many ladies at 29 burst into tears, because next year they're 30 - Can you believe it?

183. Being under 30 is not bad because you're growing. Over 30 you've already hit really the threat of the hump. And at 35 you're going to go downhill. So get ready for corruption creeping up. Get ready at 40, so you repeat to a friend of mine. "How old are you?" "Just over 39." "Oh yes, yes, it's your year coming up for your coronary you know."

184. Now, 'To the born certainly is death'. So this time-mind gets very frightened. It's heard of power above which can rescue it from the deterioration process, but it means giving up pleasures to a degree, not completely. But the beginning of intelligent control. And we don't like control, especially intelligent control, because intelligent control says, "if the grass is wet with heavy rain take a mac." And you haven't got a mac, you forgot it. When you went out it was a bright shiny day. And your top logic didn't work. You weren't listening. Because your time-man was busy thinking about what you were going to do on its picnic. Picking here and nicking there. [laughter] [silence]

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