

Hierarchy in Body Centres

A talk given by Eugene Halliday, transcribed by, and with arbitrary headings by John Bailey.

The drawings aren't the originals, and all editor's notes are in square brackets.

The talk is split into two sections.

– part one.

I'm going to continue where we left off last time we met. The reason I'm going to do that is because several people said to me that they would like an expansion of what was then said. And I like expanding that particular thing backwards in a sort of contractive manner to concentrate what was there rather diffused.

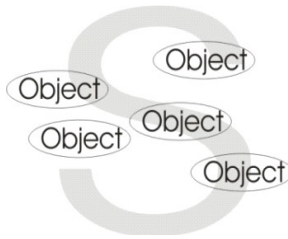
So I'm going to start with this question of centres in the human being, related to certain organic structures in the body. But I'm not going to deal with it anatomically in the occidental sense, but logically in terms of evolution in the individual and human collective, and in the cosmic.

Difficulties in Philosophy

One of the main difficulties with philosophy is the failure to define terms adequately in each generation. Each philosopher seems to like to start from scratch — which is, as you know, a name of the devil — and is determined, if possible, to ignore the contributions of all other men of the past, except insofar as he believes he can refute them.

So we don't actually have a history of philosophy in which the valid contribution of a philosopher is clarified and added to the next philosopher; what we tend to have is one philosopher denying the conclusions of his predecessors in order to establish a new truth. Well, we want to cut across all this by considering, from certain dialectical principles, what is possible for human thought, in considering universal manifestation and the individual within that.

Sentience



To do this we can start off with our old friend 'S', where S is the subject, the Observer ... Sentience itself. *Sentience* means *feeling*, which is the basis of all knowledge. A plant feels dimly, an animal feels a little more acutely, a human being has a magnifying glass on his sufferings so that he can actually make them bigger than they are by a process of feedback. But in all cases sentience is at the basis of what is happening.

So when we write S, we shall mean the perceiving Subject of phenomena; we shall mean the Consciousness internal to which all objects appear; we shall mean an Infinite Field of Sentience; we shall mean that its infinite because we cannot actually define the limits of anything other than an object. To define by the meaning of the term — and the *fin* in define which means *end* — to define is to indicate the limits of extension of any given being.

So we can only define that which has limits. Anything whatever that can be defined with limits: that we can refer to as an object, or as phenomena, or we can say of it that it is a content of Sentience itself. When Sentience analyses itself, and verbalises its analytical process, Sentience is then called Consciousness. When Sentience is on guard against a very wide field of possibilities, we call it awareness. These are words from different languages, simply because different peoples have developed sentience in different ways. Remember that the *s.c.i.* in *conscious* comes from a root meaning *to cut, to shear*, as you see in *scissors*.

So consciousness itself means an analytical process; you cut total reality into bits in order to become conscious. If you don't cut it into bits and analyse it, although you are sentient — that is, you can feel; although you may be aware of a widely diffused threat to your existence — you are not conscious until you analyse and verbalise the content of your sentience.

Sentience therefore includes all modes of knowing within itself. It is the infinite field internal to which some of its processes are analytic. And those analytic processes are the means whereby we become clearer and clearer about what is happening. When we define any situation whatever, we become by that act of definition more in charge of a situation than we would otherwise do.

The Football Match

I went to a football match once ... in 1926. [surprised laugh from a woman in the audience ... this talk was probably given sometime after the early sixties] the man who took me, took me because I didn't want to go, and he felt that it was very wrong of me to say that it was a waste of my time to go to a football match and therefore I ought to go for my education's sake. So I went, because I love education.

And when I got there I couldn't tell Spud from Murphy. For those of you who are not old enough to understand that, that was the hero of the day. But I couldn't be bothered with the geometry of the football field. I didn't define — the shirts were rather similar of the two teams — and the result was I didn't know who won or lost, and I didn't want to know. All I knew was that the weather was very cold, it was foggy, and there was a fellow walking about, obviously very sick nigh unto death, trying to persuade other people to buy, uh, what he said were cough cure tablets, and he was coughing throughout this fog.

Now, because I couldn't understand the rules, and didn't want to understand those rules — although I'm very interested in geometry — and I didn't like to waste my time deciding why a sudden roar went up, it can be said that I was not conscious of what was going on. I was aware that there was movement. Peripherally I was aware that men were rushing about, and that some people shouted for some reason or other every now and then very loud, and began to thump each other. But I had sentience. But I had no consciousness of what was going on. And being a stickler for precise significances, I did not pretend to be conscious.

And when this man said, *well, did you understand it?*

And I said, *I was totally unconscious of what was going on.*

And he accused me of abstractive processes, introversion, lack of communication and a variety of other things. I haven't been since, and I have not bothered to commit to memory the geometry of the football field. But I know from occasional accidental viewing on the TV that there is sometimes sufficient difference of shirts to say why one man is hitting another.

The important thing is that when we define and analyse, only when we do so are we conscious. And where we do not define, we cannot act as referee. It would be no good at all giving the whistle to me on a football field, and saying, *referee this*, because I wouldn't know when to blow the whistle, except if I happened to feel from the rhythmical pattern of movement that a whistle here or there would help [uproarious laughter].

So we have to be very careful that we are thoroughly conscious ... that is we verbally define what we mean with every term we use. And we are talking about sentience; we are saying sentience comes from a word meaning *to feel*, that feeling is the means whereby, basically, every living form is aware of itself and its environment. [09:27]

But within the field of sentience we can define objects without in any sense defining sentience. No philosopher has ever defined sentience, awareness, consciousness adequately so that any other being with no awareness, no consciousness and no sentience has been able to understand it. It is only possible to talk about sentience to sentient beings. To talk at all to anybody requires them to have a sufficient vocabulary to be conscious — that is, to be analytic at least about the sounds you are using to represent certain ideas. So when we try to examine sentience we must recognise that nothing whatever can be said about sentience, other than this: it is that in which phenomena occur; in which objects are presented.

Now we say that we are beings of five senses. We smell — not stink as Dr. Johnson said — we smell, taste, touch, hear ... there's one missing.

[From the audience] See.

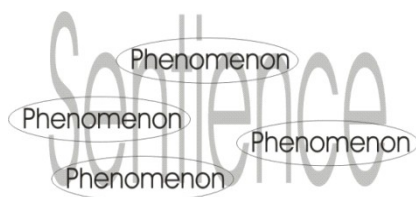
See. Seeing is the tyrant, because seeing gives you the defined edge, whereby you are led to separate from sentience its content. With the play of light on the retina, you are led by differences of tone value and colour to assume contours where you see changes, which are then assumed to belong to what we call an object. [11:27]

An object is something most clearly defined by the eye, so that the eye has become in the ancient literatures — and certainly in all initiatory rites of the great religions — the supreme tyrant, and supreme agent of the intellect. By means of adequate vision and definition of forms as perceived by the eye, it is possible to learn to think geometrically. And when we do this, we can discover that although we can never consider sentience as such, we can actually consider the objects within sentience, and then it does not matter whether sentience has any significance at all — because instead of looking for significance in sentience where it has no existence, we look for significance in the object. [12:28]

Perception, Phenomena, Predication

Now I'm going to say that within sentience, there are certain perceptive possibilities. I'm going to write a P there, for perception, for phenomena, for predication.

Now, the field of sentience must be undefined, or, if we like, we can define it negatively by saying it is infinite. *Infinite* means *not finite* and it doesn't mean anything else. [13:01]



The field of sentience is not finite and is therefore non-defined. But the field of sentience is that internal to which all the objects we know about present themselves. Philosophically it's very often useful to call them phenomena: phenomena means names separated from other names. A noumenon is a name, standing in its own right, as a mode of absolute definition. The prefix before it, using a letter phi, means analysis, means that we can take the noumenon and turn it into a phenomenon by deliberately segregating it from the totality of other phenomena within the field of sentience.

So we can say that any sentient being can be represented by S and the content of any

sentient being can be represented by P. That which is precipitate, that which is phenomenal or analysable, that which is posited within sentience, is represented by P.

So that in a simple two-fold analysis of ultimate reality we do not actually need more symbols than S and P. It's rather like binary: you know, if you want to write a number in binary as opposed to a denary system, you're only allowed to use 1 and 0. So if I say 1 and 0 like that [10] in binary that does not mean ten ... because I'm only allowed to use these two numbers. So I can't fill the space in between here with the others from 2 to 9. And so it's very, very useful to be able to write, yes-no, something-nothing, and deal with everything in the universe in that way. It makes computers possible.

In the same way, in philosophy we could use S and P. we could say we're either referring to sentience or to what is posited within sentience. If we refer to sentience we have nothing to say other than this: that it is that in which P is posited. But nevertheless we could analyse every conceivable phenomenal structure, object or event in P terms.

All we have to say is P is the pattern which appears within sentience, and we could then compare patterns and ignore the sentience and be concerned with the pattern, because it is only the pattern that determines what we mean by efficiency. The man who designed the motor car engine, or a jet plane engine, or an engine for an ocean liner is concerned with different patterns ... is concerned with the way we arrange P.

A primary particle, pluralised like a lot of little ball bearings, and then arranged in patterns, constitutes the analysable universe. Sentience is beyond analysis, forever, because it that internal to which the analytical process must take place. What takes place — what is posited within sentience — that, we can deal with. So in a very simple analysis we can say ultimate reality is polarised as sentience and power, and we must now ignore the sentience and concentrate on the power positing the phenomena particularised within it. [16:59]

When we do this, we'll say ... *well it's going to be very complicated, you see. To program a computer you have to train somebody in this binary system, and you have to get that person to reduce everything that he knows to a yes/no.* In philosophy we'd have to say, *reduce everything you know to P.* That's the Play of Patterns Posited, Phenomenon within Sentience.

Buddha

Well you could do it, but like the binary you would have to train for it, and that was one of the main objects of the Buddhist religion, which set out to say, *only sentience is non-conditioned: all phenomena are conditioned. Now do you wish to be conditioned or non-conditioned?*

Nobody knew what he was talking about, so they all said, *please, we'd like to be non-conditioned*, because you put an emotive tone in the one and not in the other. Would you prefer to be FREE, or in jail? Everybody shouts FREE! They don't bother to analyse that jail actually is an old name of God tying himself up, and that there is no jail whatever, other than that posited by sentience within itself.

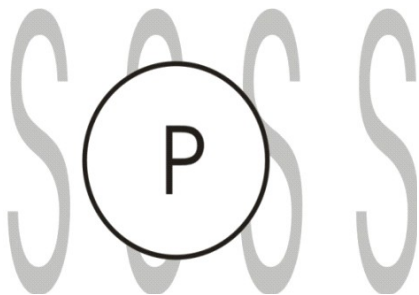
Jail is form. Jail is any form whatever, anywhere. Prison is form — P for prison. There are no prisons other than forms, posited within sentience. Buddha said, *only sentience is unconditioned, you conditioned lot!*

And they said, *Oh, we are terribly sorry, how do we get to that?*

He said, *Well, give it all up, stop positing, stop thirsting, stop being hungry and just be sentience.* Now anybody who listened to him immediately got out of the way of all the business men — as you can imagine — who were very busy positing, and if everybody had taken Buddha seriously and gone on with their sentience, and abandoned their positing, there'd have been a lot more space in India for further positors to push around in. And most of them didn't understand what he was talking about, and as soon as he was dead, and even before, they were busy positing again. And they haven't stopped yet until they 'S to P ... S to Pill' [*guessing what is said, indistinct words here*]. Now we can see that handling philosophy in this polarised way does not make it terribly easy, unless we train ourselves all the time.

You meet Mr. Smith, Trevor, and instead of saying, *that's Mr. Smith*, you say, *oh! that's P to the 2354¹⁰*. It's very confusing. It's more convenient to say *there is Trevor of the S*. And this way is economic to deal with each other, rather than in a simple binary philosophy. So it sometimes helps to add another term.

SOP



If we see that sentience is that internal to which phenomena appear — that internal to which is posited the particular particle, the patterning of which constitutes the world — we can say let it be imagined that between these two something is happening, a process is occurring of circumscription.

Now, we can write an O in here to symbolise circumscription. I will now change this diagram, because that is the original sop that this solid globe would be made into¹. Now, if we were to pursue the philosophy thoroughly. And we are going to say we are now going to write a circle there with a P inside it, and the S outside it. And this circle is to remind us that what we mean by phenomena, what

1 Ulysses: Troilus and Cressida: Act 1 Scene 3 (includes the Universal Wolf symbolism often referred to by Eugene)

we mean by particularised particular patterning, is circumscription. The fact the S.O.P. is the ancient word for wisdom, Sophia, derives from this observation. Everything that can be circumscribed is now within P — or P is the circumscribed. P and O are contingent on each other, and they are congruent absolutely. S is the observing subject internal to which — it's all S around here — internal to which phenomena are posited. So we now have a three-fold system.

Now when we have this system we observe factually that we become more efficient in handling phenomena — which is the only thing to be handled anyway — the more accurately we can circumscribe a situation.



If you go to her majesty's stationery offices you can find a little guide book called *Careers*. In that book you will find you can be a teacher, or a dentist, or an atomic scientist, and all sorts of funny things. This is a basic book that tells you what P you are, if you read the book and are influenced by it. Once you are posited on the book and the book acts on you, you are possibly conditionable by the terminology of the book. It has a very high sale, that book. [23:04]

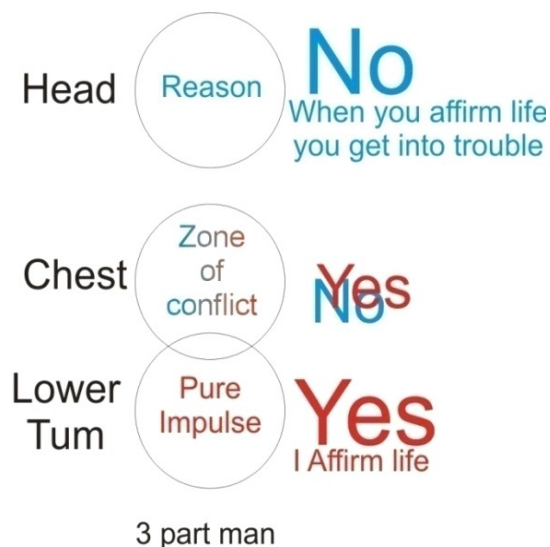
And we see here that in order to decide what to do, you must circumscribe the infinity of possibilities and select from infinite possibility that that you think you are most likely to be profitably employed in.

Now we find here — change the diagram again — we are going to put Sentience at the top, we are going to put P at the bottom. That's P for Perhaps. Between these two we are going to put the zone O and we are going to remember that this P really belongs in that O. But we are going to say a funny thing about it: that if we cover this whole thing like this, we've drawn a diagram of a being separated out in a linear manner, rather like a human being.

A human being has five senses in the head, and he has a positer down below, and he has a zone between, into which S is infiltrating and P is infiltrating. Now, we have a three-fold division here and we can say there is sense information coming in through the five senses in the head, there is a positing energy at the other end of the body, tending to posit regardless, and there's a zone of interrelation where the centres fabricate, from their own activities, what they are pleased to define

as rules, which they are then try to impose on the positing tendencies. And the positing tendencies being serpentine are very subtle, and they try to avoid whatever impositions there are, whatever inhibitions there are upon their activities.

So there arises between them a zone of interference of S and P, a zone that is tremendously important, because that zone psychologically is the zone of the affect, that is the zone of emotional play, the zone where you suffer emotionally from the necessity of choice.



Now, if we send a force down to something that we have posited, that force will bounce back again to the source, so that the energy thrown onto a centre from the periphery bounces back to the periphery. Once a periphery has come to be — as when we drew the S outside of the circumscribed zone — once the periphery has come to be, energy pressing upon it can in fact be bounced from the periphery back to the initiating source. So there arises another zone, a zone between S and O, and another zone between O and P. If we say that this middle zone here is the zone in which emotive responses occur through the impositions of controls upon basic impulses, then we can say that in the battle of the zone, the S which is free is more able to work upon the emotive zone from above, and to see it objectively. But the feeling which is below produces a zone of interaction here, so that when it sees the desire or the emotive charge to be already tainted by orders from above, a conflict will appear in which the P tries to avoid the tainting of the pure impulse by the intellectually imposed taboo. [27:22]

We've now got a five-fold system.

Now let's apply this, as we did before, to a human being, and we'll say the human being has these three parts. We'll observe the nexus here between them.

The head is lifted away from the rest of the body in order that the head may be able to consider consciously — that is, analytically — whatever messages come to it from below. The essential thing about that head is that it must be able to shelter itself sufficiently to be able to

consider what would be the best formal response to any phenomenal stimulus. So at the top end there we have the function of reason, at the other end the function of pure impulse, the unconsidered impulse which always feels exactly right — unless it is actually punished, which means negated in its power, by some action of a restraining force. [28:38]

Between the reason and the spontaneous impulse arises the zone of conflict: *shall I, shall I not?*. Let's say YES, a Y down there, and NO up there. A NO in the head, and a YES in the lower tummy.

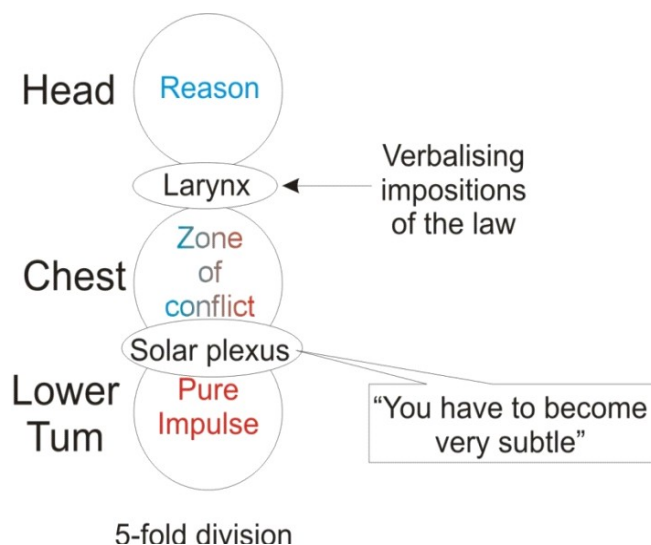
And then let's say that the head comes down and writes NO, and the tummy rises up and writes YES. So that in the chest region there is a conflict between YES and NO.

Yes comes from below, *I affirm Life*.

No comes from above, *you know what happens when you affirm life: you get into trouble*.

The one below, rising up says, *nevertheless I affirm, because if I accept your NO, I die*.

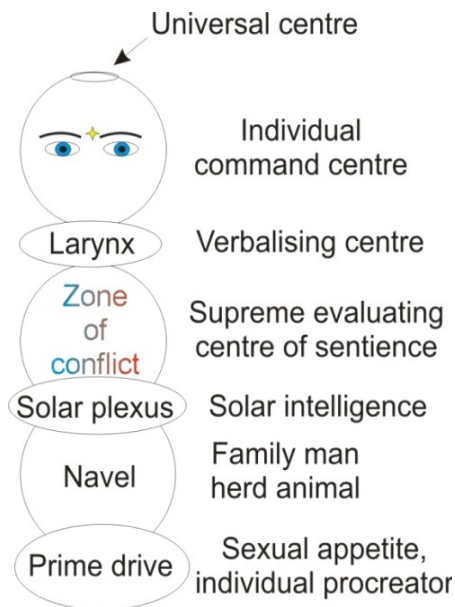
The one above says, *either you accept my NO, or we all die*.



And therefore in this chest zone there is this tremendous zone of conflict. *Annoy*, of course, has just a couple of meanings, with the N and the Y in a different order. The whole object is to annoy the whole being so that the whole being becomes aware to what it shall say YES, and to what, NO.

Now as we've seen in the other diagram, when the NO-sayer or law — the control — says NO and the one below says YES and produces a conflict zone, the existing conflict zone now produces between it here an analytical device, because now the law, the NO-sayer, the nous, he who knows, examines the conflict, and by verbal trickery proceeds to sort out the nature of the conflict. Whereas down below there is the zone here coming into being, where the positive spontaneous impulse life says to itself, *I suspect that this NO stuff is going on up there. I will have to defend myself with all*

subtlety. If we allowed that the free spontaneous natural impulse is the good, then we would have to abandon all control, and civilization would probably disappear. [31:33]



7-fold division

If we say that we will curb this YES, but by pure imposition from above without waiting for understanding, we will produce a profoundly negative state with ultimate impotence, and the disappearance of the human race through impotence.

What is required is that there shall be a balancing of these processes.

This five-fold division has arisen because we have sentience, and positing within it. These interact and produce a zone of conflict, and then with the sentience imposing 'NO's here there has arisen a mediating zone, which is your larynx, and between this chest zone and this impulse zone there has arisen the solar plexus there, which tells you that you have to become very, very subtle to defeat the verbalising impositions of the law.

Now all of these processes are essential for human evolution. There is no possibility of saying *one of these is good, and the rest is bad*. It has been historically convenient for the ones in the head zone who say 'NO' to say to spontaneous responders *you are wrong* because in the days of the spontaneous response civilisation was impossible.

Let's therefore take this and see how we divide it. [33:21]

We used the six-fold division last time, and we can do exactly the same thing now by simply positing inside here a subdivision. Now, if we take it like this, and we now start at the bottom and we'll say the sexual centre down there, and that circle is centred on the navel.

So you have a sexual impulse [1].

A navel that guarantees you had parents, and therefore makes you a family man, a herd animal [2].

A solar plexus brain there which is instinctive, and perfectly matched to the environment, so that the solar intelligence — the solar plexus — is invariably right within the environment that gave birth to its knowledge. But it is not invariably right in another environment. If we take a polar bear with its instincts in the Arctic Circle, and put it in an equatorial jungle it will become confused. Its instincts will not have the appropriate stimuli. So remember that your solar plexus is infallible in its conclusions — providing you are in the environment in which that solar plexus got its information [3].

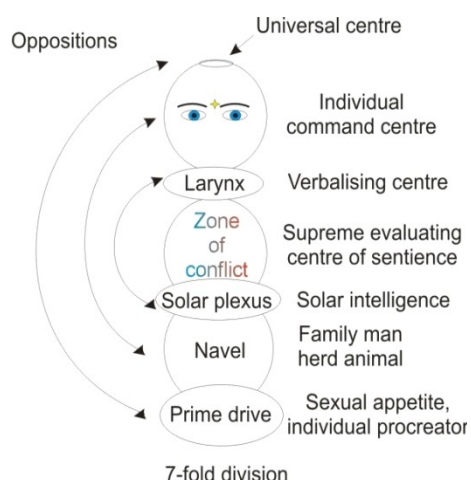
Now, from the solar plexus here to the heart, we have a slightly different process going on. This heart centre came into existence as a result of the interplay of sentience and phenomena, or the law of consciousness, analysis, and the spontaneous impulse. The heart itself is the centre of the whole being, and is the supreme evaluating centre of sentience [4].

But between the chest and the head comes the larynx, and that is your verbalising centre [5].

And in the head, between the eyebrows you have a centre called the command centre, individual [6].

And at the top of the head, there where babies have a little hole [fontanelle], you have a universal [7]. [37:47]

Universal – Particular: Opposition



When we look at this analysis we see what we did before. The universal there [top of the

head] contains the potentialities of all that are at the other end of the being [prime drive]. Whatever occurs in the sexual drive, the attempt to posit children — that is, new phenomena, new forms of being — is the potentiality in the universal there. So these two are in opposition, not as enemies, but opposition spatially, because one of them is the Universal Cosmic, and the other one is a particularising, individuated procreator.

Individual – Herd: Opposition

Placed between your eyebrows, just slightly above them, your individual command centre is opposed to your herd instinct. The thing that makes you a member of a family — whether it's a little family, the one that generated you, or the nation, or the total terrestrial community — this is in opposition with your individual being. But they are not enemies, but they frequently function as if they were. But when they do, they do so in order to be friends ... because only good fences make good neighbours. And if you wish to stay on good terms with members of your own family, the best thing to do is to remove to the antipodes. There's a certain natural law about that, and misinformation about that holds people together in continuous enmity ... that would be far happier, friends, far apart. It's to do with the dispersal of characteristics of the infinite continuum.

Analysis — Simultaneous Comprehension: Opposition

Now, in the same way that this opposition exists, so there is opposition between verbalisation — which is serial, moment by moment you say a word, a word, a word — and the solar plexus, which is simultaneous knowledge from a given environment.

Your verbal centre analyses what your solar plexus simultaneously comprehends, and the heart is the pivotal centre for all these processes. We have three down here, three above, and one in the middle.

Further sub-division of the chest would show that we have certain processes going on in the diaphragm, and certain in the upper chest where there's a funny little gland there, a certain relation there. And of course when we do that we get a nine-fold division and we can go on doing all kinds of funny things by sub-dividing our initial concept.

What we have to remember is that our sub-divisions are for our increased efficiency and not for anything else, and that there is no entity status of self-existence within anything we define, other than that we choose arbitrarily to use as an entity.

The only reality is whole reality, and anything abstracted from it by the intellect for its own purposes, wrenched out of its holistic content is thereby rendered that much less relational, that much less powerful, that much less efficient.

Involution - Evolution

Now we can see here the meaning of power differentiation, because if we look at this

diagram we can see that it represents a process of evolution, and involution. [39:45]

If we start with the cosmos up here, and posit progressively downward, we will find that cosmic energies first posit individuated centres of sentience. Those individuated centres of sentience verbalise — that is to say they vibrate sonically — they, observing their own vibratory status ... feel. The verbalisations through the feeling are gathered together in a unity and generate this solar intelligence of the animal. This solar intelligence posits a family as a means of development, because only groups provide each other with sufficient stimulus to develop the individuals within the group. This group posits the individual. That is the process of involution:

That the cosmic posits the primordial monad, the unities of sentience;

That they vibrate and verbalise their own content;

That feeling their own verbalisations, they unify them and make a solar intelligence, which is instinctive.

That makes the group or family;

And that posits the individual.

Now the process of evolution this way [back up the ladder], is that:

Every individual has to belong — in order to evolve — to a family;

Has to be subjected to the collective instinctive knowledge of the group to which he belongs;

And then he has to climb up to evaluate in feeling the evolution of the instinct of compassion rising out of the solar plexus;

And when he has felt this unity of all beings instead of simply of his own group;

Then to verbalise his relation with forces of the source, of the origin;

And then in the process of verbalisation, to integrate himself as an individual.

When he is a self-conscious evolved individual, able to articulate his inner content, then he is in a state where he can assert his cosmic origin, and his cosmic intent to cooperate with all other beings who are cosmically determinant. So involution is a process from the cosmic downwards in the particular individual; evolution upwards from the individual to the cosmic. [42:25]

Now in terms of efficiency:

the more you know formally about a situation, the better equipped you are to deal with it,

the freer you are from emotional contagion, the better you are to deal with it,

and the more free energy you have, the better you are able to deal with it.

If we take this word — the old Egyptian word for a priest — we see here the same kind of division in which power and sentience here is breeding a relation between it. H has always been the glyph of power. It means control; it means hedging; it means ditching; it means ladders of high design. Power in the universe differentiates, that's the R. The differentiation of those powers result in expressions. Every time you differentiate a power, there is a stimulus from the differentiation, and the whole thing feeds back. The vowels here mean God and the vowel here means the world. So within this word we have a series of glyphs which imply that there is more efficiency in the differentiated mind, in free power, and freedom from emotional contagion. This is obviously a very, very high aim for a person involved in an emotive situation.

The person involved in an emotive situation does not want to know what are the formal facts. A man may fall in love with a woman with bow legs: we can find a tribe that think they are beautiful and send him there, and then everybody will be happy. It is true that we can find forms that will please anybody in the universe, and it equally true that we usually find people not in the places where those forms are. Because if they were exactly where they would be satisfied, the universe would be static. And therefore there has been a big mixing process.

Creation and the word *crater* are fundamentally the same word, and the crater, the creator is a mixing bowl. The fundamental idea that creation is to get everybody who is thoroughly satisfied as far away from the being that can satisfy them as possible, and then say, *right, find it!* And viewed from a helicopter it makes very interesting patternings, which people of Germanic extraction like doing in slow motion on TV. The important thing about it is that to deny the differentiation of power is a way to efficiency, is simply to regress to an earlier level. [45:48]

The protopathic response

Remember, when we take a monocle — some living protoplasm with no divisions

within it — if we give a stimulus — that is an energy input into that protoplasm — the energy goes inside it, bangs against the walls, reverberates in there, and there is no discrimination within that being. It is simply moved by the energy input and the energy which constitutes its own being.

If we put two stimuli into that being and mark one B and the other A, the one called A will cover the whole sphere with A, the one called B will cover it with B, and there will be no possibility in that being of discrimination. If we were to fire all the letters of the alphabet simultaneously at an amoeba it would vibrate alphabetically, simultaneously, comprehensively. But it would not comprehend Shakespeare's serial order of presentation. This method of mashing up the whole thing is called protopathic response, and it depends on a moncel having no internal sub-divisions.

This kind of being goes about and it evacuates anywhere, from any point whatever. It ingests food by throwing out prolongations, pseudopodia, and then it retracts them and it piles up rubbish in itself and it goes, phtttt [a spitting sound], anywhere, there's no possibility of it saying would you mind, that a-way [audience laughter] ... you see?

Whereas a little thing called paramecium has more consideration. It has actually drilled a little hole in itself, and it's always in the same place. So if you approach a paramecium from the front you don't get insulted, whereas with this protopathic geezer you can actually be insulted very easily. If you had friends who suddenly opened a very large pore [pronounces it like pooaw] and blew out of it what they didn't want, and you never knew where the pore was going to open, you would say *well, I must defend myself somehow, as I've got to accelerate my own pore openings, in all directions or retire from this place*. The process of evolution is retiring from this place — namely the pond. Climb out and start being a uni-directional being with a front end and a back end, with a notice on both! [more laughter]. Remember all your features are notices for other beings to interpret. [48:49]

Human Evolution

Now, protopathic response is no good, and it is the biggest single enemy of the next step in human evolution. Human evolution is a movement of cosmic intelligence to produce within itself pluralisations: the 'S' produces 'P's. [49:11] Each one of these posited beings has a destiny to fulfil and the end of its destiny is that each posited being within the field of sentience shall be able to function consciously and deliberately and by act of will freely, from within itself. It shall be absolutely self-determinant, and absolutely reflexive ... and when this has occurred so that all the energy inside cosmos is actually energy of absolute self-determination, then that is the end of evolution.

The human race is not there yet, altogether. There have been indicators in the past of the possibilities. We have seen in Europe certain kinds of psychological movements, generally subsumed under mysticism. We've seen the same in India in yoga, and so on. All these processes are simply attempts on the part of an evolving cosmic being precipitating itself into individuation states, to get hold of itself and make a plurality of conscious beings. The only way to this is by heightened awareness of the processes whereby one becomes what one is. [50:39]

Breaking the tie to the Herd

Now, if we take the being below, the belly being — which reproduces and belongs to a family and has an instinctive intelligence — and examine that being, we find that such a being cannot get away from its herd. All its instinctive intelligence binds it within the herd, and simply posits within the herd another form like itself. So that that being cannot evolve to become a reflexive being, self-determinant, consciously creating, like the original cosmic creator.

So we have to say we have to lift this being up somehow, out of the herd. You notice that Christ said that he had come to destroy certain facts in the world, and notably amongst these facts was the fact of family. When he was required to go back to his mama and his brothers and so on, he said, *who is my mother and father and sisters and brothers? ... those who do the will of my Father*. He denied terrestrial relationships of the physical order to be valid. He was anti-family, anti-biological group ... and pro-logos, pro-cosmic-thinking. [52:08]

Buddha did the same thing, because he did a very naughty unethical thing, he deserted his wife and child in the middle of the night and went away without telling her. That's very unethical, and yet he became a saviour for millions. Other saviours in the past have had to break the herd instinct and the tie that stops individuated self-determination.

Every point must become self-determinant, because logically that which is not self-determinant is going to be determined by something outside itself. The man who will not study what is happening in Vietnam or Biafra, and who yet presumes to vote upon it, is a fool. If he is going to speak about it, he should know about it. But unless he individuates himself and integrates himself, then that man is not qualified to speak ... and he knows it. And because he knows it, he joins the herd. So that as soon as you say, *but you have no knowledge*, he invokes all his friends to come and beat you. Because he knows that if he doesn't beat you he will have to change, and he is at the level that belongs to the herd, and living instinctively. But evolution is going to wipe out every being that is not self-determinant, because the aim of evolution is the creation of self-determinant, self-conscious, reflexive beings.

You've had a couple of wars, we're going to have another one. In this third one there will be such a stimulus presented to people that they will have to decide whether or not they are going to passively allow governments to slaughter them for purposes they know nothing about.

Every person after the third world war will have to take a hand in his own government. He cannot put a mark on a piece of paper and say, *now I don't have to think any more. Men are sitting in a big house doing something so mysterious for my welfare that they won't let me take a TV camera in to watch them.* The third world war will give a bang to the human race for every individual to decide that he must know what he's doing, and when all the beings in the world know what they are doing, so that no one of them can be duped by the others, then the evolutionary process is completed, and the process called New Heaven, New Earth, appears in its fullness. [55:03]

Mineral World

Now let's consider another aspect. Must be getting near the end ... [of the paper on which he's illustrating his talk ... the sound of a roll of paper being sifted through for a space on which to draw].

Let's consider certain terms in relation to a five-fold division, and see what the work is one has to do in order to integrate. We will say we have a physical body — we'll call it a phys-bod because that's what it does — and this phys-bod is made of minerals from the earth. Every physical body of every living being we know is made of minerals from the earth by a certain agency. If you take a man and put him in the crematorium and go through the procedures, you get a little pile of somebody else's ashes back [audience chuckles]. You will certainly get a mineral content, not an organic being after it's been through the fiery furnace. Jews don't like it, because of Shadrach, Meshach, and Abednego².

The Vitalising Force

Now it is a fact that the minerals of the earth that lie inertly on the ground are picked up by plants, trees and so on, and that to do this they need light from the sun, and a substance called chlorophyll, and with the aid of this substance and the light, they are able to take out of the atmosphere some carbon, they are able to mix with water, minerals from the earth, and they are able to take the so-called inorganic, inanimate mineral world and organise it in the form of a plant. And therefore we have to say there is a process above the level of the mineral, anybody can go around and kick a rock when he's in a bad temper, and the rock has no redress other than Newton's Law of action/reaction and it can't even

² Daniel 3:12-30

determine that.

Above that level of physical body which is chemical, there is a force which vitalises and organises.

Now this is a fact. This is the one we call the bio-field, because there is a field of force which organises the mineral world, and patterns it in ways quite beyond the power of minerality itself. The mineral world cannot grow by ingesting other minerals, changing their forms and moving about. It lies statically, and in the case of so-called crystal growth it is by accretion from outside. But this vital organising force, which is intimately connected with solar radiation, is able to pick up these minerals from the earth and in the air, and to make an organised, vital body.

So that we have to say that the collectivity of vital organising forces, which takes these minerals of the world, must be considered to be in its own sense, at its own level, a kind of being.

Vital Organising Body

Now if we use the word *body*, we don't have to mean by the word *body*, gross, heavy, coarse, material, mineral. By body we can mean anything whatever that we circumscribe, because the letter **B** originally was a circle, and meant circumscribe — and analyse, we put a **D** in it to symbolise that we divide it. A body is any energy system whatever that is circumscribed.

So we can talk about a body of opinion, we could talk about a body of radio energies issuing from a certain radio station, we can talk about bodies of influence, bodies of emotion, bodies of spirit, and so on. *Body* does not necessarily mean gross material of the heavy mineral sort. Body is any zone that we can circumscribe, and thereby divide from any other zone.

So we can talk about a vital organising body, and we can talk about a physical, mineral body, and we can say that the collectivity of mineral elements in a body — if the vital organising body removes — begins to disintegrate. When the vital forces depart from an organised mineral body, the mineral bodies start returning to the place they came from.

Mobilising Activating Principle

Now we have not only a vital organising complex of energies, but we have also another one which mobilises us, because we don't only grow fatter and fatter day by day, we also get up and run about and reduce it a bit.

So we have to say we have another body up here, and we would call it the mobilising or activating principle here. And psychologically we experience it as desire. But we'll call it here an active, mobilising function. We run about as well as living. We live when we're asleep, relaxed in bed. A new principle is operative when we run about. And we observe, we are climbing up from a purely passive, mineral state in which another being who is vital can come along and grind us to bits, to swallow us and convert us to its cause, like a plant does.

There's a definite climb, because the plant has got one over the mineral world, it can do something with it that the mineral world cannot do itself. The plant takes a certain amount of mineral elements from the earth, and picks them up in the act of growth, and defies gravity. The mineral is entirely gravity dominated. The plant is not.

Now, just as that plant can defy the horizontal of gravity, so there's another principle here that can defy gravity and the confinement to the vertical movement, and move about horizontally. So that we find we have a desire nature, and we have an active mobilising body. And this active, mobilising body can run about, and rip trees up by the roots, and throw them on the fires, and break rocks up ... in other words that active, mobilising body has got superiority over the merely organising vital body, or the physical body.

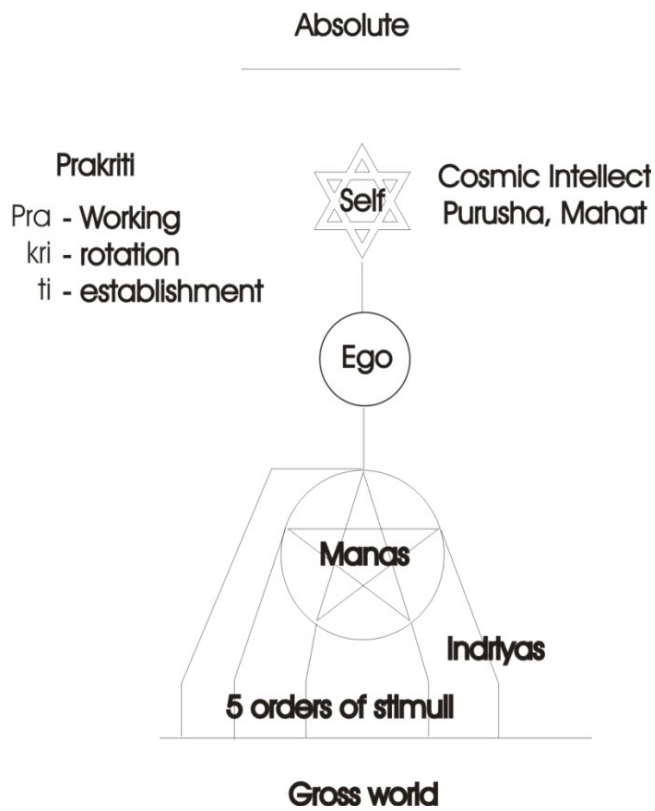
Mental Body

Now, above this active running about mind, this process of deciding to rush here and there, to evaluate this is this, and this is that in terms of action, we have another kind of body, which we will call the mental body. And this body is able to calculate where to run to, without actually running. And this, the totality of the energies that calculate in the mind ... the totality of those energies is the mental body. [01:03:21]

Now, the person who can evaluate his desires, his organic processes, his physical/mineral body — that person can decide, *oh! I'm vitamin C deficient today. I think I'll swallow a tablet*, and he can balance himself up in this way — he is superior to a being who cannot do this, but must rush about. As that being is superior to that one who simply grows, and organises, as that is superior to the one that lies about on the ground.

So there is a definite climb in power and efficiency to the level of the mind.

Now, the mentation process there represented is empirical, and it merely counts what it has got; through having a physical body, a vital organising complex of energies, an activating mobilising complex of energies. And all these have acted in such a way, there has been an evaluation ... empirical. That is, all the data is supplied from below. [01:04:35]



Buddhi and Boddhi

But above this empirical mind there is another mind. Above that empirical mind there is one subtle one, for which the term Buddhi is used, and we put ... we'll put boddhi down there, Buddha is the intellect. This is that process which does not need an external stimulus to determine it. And that particular body there is able — without any external data, without reference to the mineral world, without reference to vital organisation, without reference to active mobilisation, without reference to empirical data — to determine from within itself the pure logic of possibility.

Gautama Buddha represented pure intellection that could sit down under a Bo tree, or a banyan tree, or a banana tree or any other tree you like, and from within himself he could produce an intellectual analysis of a situation that did not yet exist.

From that realm of cosmic intellect, sitting down inside himself, he was able to determine and to influence — one man — millions of people at the other level. He knew kings who were at the mental level, he knew other fellows at the active level, some who were lounging about just being organisms, and some that were walked upon, like minerals. But he knew something else ... that he didn't need to run about. He had a dialectical principle inside him of cosmic intellection, and it consisted in the discovery that every

process downwards was developed deliberately by a process of internal self-positing; that this original cosmic intellection preceded the mentation of the empirical order, the active mobilisation of the animal body, the vital organising of your vegetative system, and the minerality of your physical body. So that he completed the process to a certain level ... the cosmic level.

The Top Triad

Now there is only one level beyond that, and that level is itself the infinite, the undefinable. Buddha covers everything that is definable. And beyond that there is only the undefinable, which is the absolute source of the whole process. And when there is a certain little formula in yoga, of being consciousness, bliss, this top level is being referred to. You know that bliss means the uninterrupted motion of the will. You know that form interrupts. So this bliss level must be above the limitation. And we see in Atma Spirit, Buddhi, Manas, the higher trinity. There is Free Spirit, Cosmic Intellection, Individual Mentation. That is the top triad and those are beyond all the determinations from below.

And if we take these four processes here — we can refer to them as lower individual personality — that the man of the empirical mind who knows because he has studied empirically, is clever in proportion to his studies [1], and his degree of mobility [2], and his vital, organising drive [3], and a physical body to start from [4]. That man is what we call a personality.

There's a very, very important rule, and that is, until you integrate your personality you cannot become spiritually illuminated. Until you can make your physical body obey you, and your vital organism obey you, and your active mobilising impulses obey you, so that you only run about if you decide to — until you can integrate those processes — you are not yet ready for the higher triad. Number seven in the ancient world, a holy number, was so formed because it refers to this fact: we have a physical body, with vital impulses, mobilising tendencies and mentation. These have to be integrated, and when they're integrated you have a personality, a very clever, shiny fellow. [1:10:06]

But that personality man is empirical. He's an encyclopaedic salesman on the door. He has studied externally, and if he studied very hard he's very, very clever, empirically. And when he has made that personality in that way, then his next step is to offer to cosmic service all his cleverness. If he decides to keep his cleverness for his own defined finite circle, he can't move up. But if he defines that having integrated himself so that he's so clever that he could really take advantage of millions if he so wished — if there were sufficient millions of people not clever — if he decides to dupe, he remains on the lower level, a clever personality ... a Hitler, a Mussolini, or whatever you like ... a Napoleon. But if he decides that he will dedicate himself to Absolute service, then the whole of this process is changed in a

very mysterious way. The transfiguration in Christianity refers to this: that at the moment a very clever integrated man decides that he will not use his cleverness for furthering his own private individual aim, at that moment the whole of his being has all the divisions that were taken into it for evolutionary purposes ... washed out. [1:11:40]

He becomes a unity.

You can see that this cannot happen unless that person dedicates to the service of the Absolute. Because if he decides to keep for his private ends his cleverness, he is keeping the divisions in himself that brought him into being. But if he keeps those divisions in himself, he is on guard. If he's on guard, he's inhibited ... he is walled in. If he's inhibited in this private way, then the spiritual triad above him cannot subserve his purpose, because it is not their purpose. And therefore, although they're present all through him, his own fear of the defeat of his private purpose will keep him partitioned, and hide from him aspects of his own being, which will keep him at the level that he will always be inefficient in relation to those higher beings. And just as the vital organising self is cleverer than the physical, and the active mobilising self is cleverer than the vital and the physical, and the mentation is cleverer than the three of them, so the spiritual triad beings above the private clever fellow utilise his private cleverness to further their cosmic purpose. [1:13:13]

So we see that the whole process involves a departure from the Absolute and a return to the Absolute — a precipitation from omniscience into nescience, from knowing all to knowing nothing except the darkness of minerality — and then a gradual climb out until that being is so saturated with this world's cleverness that he comes to level that he knows as a fact that he could dupe millions of people to subserve his end. Because until he reaches that level, he cannot dedicate himself wholly. It's no good a person who is not integrated, who is not truly a person — a being who is in the vital running about state, who may rush about and give you a pamphlet about a new religion or something — it's no good him dedicating himself to cosmos, because he has nothing yet to offer. He is a tool to another being. [1:14:23]

The Prodigal Son

The only being that can be of any real service to the spiritual triad that controls cosmos is the being who has integrated his four levels, so that that being is a true personality with all his parts obeying that centre of mentation in him, so that he constitutes a valid, unific offering.

At that point and at no other he can say right, I remove the necessary, private, binding lines of my evolutionary process, and I now slip into the sea of the infinite, determined that I will not exist any more as other than an instrument, and then he is the

prodigal son that Christ talks about. He has done everything, he has integrated everything, and he has given it up. Whatever he had done had enriched his sentience, and this richness he offers to the Absolute.

And in the very act of being able to offer it, he rubs out the final separating concept, the concept of private purpose. And rubbing that out, there is no difference whatever between his will and the Absolute's. In which case whatever he says is Absolute, and all the beings below him will not be able to comprehend what he's doing, because they will comprehend at their own particular level. But he will become that mysterious pearl that the whole field was bought for, referred to in the parable³. [01:16:20]

Remember the pearl is grown out of irritation. The irritation of phenomena within sentience has caused the precipitation of beings who ultimately will become absolutely self-determinant. To recognise the efficiency/inefficiency of the levels of being, to recognise that all things have authority on what is below them and subservience to what is above them, except the top and the bottom.

The Absolute has nothing above it and is self-determinant. The bottom has nothing below it and is totally enslaved. And in between these two, there is a hierarchy of developing, evolving beings. [01:17:14]

³ Mat 13:45-46 Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

- part two.

... Mr. Eric Noakes [?] has certain people under his thumb, and he's persuaded them to put this question.

[Male voice] He's a dentist, that's why.

Sanskrit Consistency

[as an aside] you know what that word means don't you? This is the triad above the personality, which Eric through his slaves has put as a question — to expand the relation of these three. The interesting thing about this analysis, the Hindu analysis, is that the top word, those who can't see, we will bring our deaf and dumb expert to spell out with finger gestures A.T.M.A.

Donald? Will you make the gestures please?

[Donald Lord] I can't do Braille in public.

He can't do Braille in public. A.T.M.A. Now let's look at it and see what it does, because in this peculiar language, Sanskrit, there is a definite intent by priests of the ancient world to define by means of letter symbols, philosophical concepts, that shall be absolutely consistent within their symbology. So it is not the kind of symbology you get out of a Christian Science manual, where the argument is not very tight; or out of unity church, where the argument is even looser. This is a symbology in which every letter has a meaning, and compiling letters together gives you a concept which can be analysed by breaking down the letters and showing logically and consistently that there is a definite relationship between ontological facts, facts of being in the universe, and the symbology to represent them.

You know that when babies are first born, you smack them they say *Ah!* The reason they say that is because they haven't yet been told to articulate. They haven't been made to practice prunes and prisms, and rains in Spain, and rugged rocks, ragged rascals and things like that. So they just say *Ah* when you hit them, instead of replying in filthy Esperanto [audience laughter].

So in this particular symbology, the letter A symbolises the Absolute, and the letter T symbolises any intersection of forces within the Absolute, and the word AT means Father, or generative power and the verb **to eat** is derived from it. So the same word Absolute Crucifixion, Absolute Intersection of Forces, or the intersection of forces within the Absolute, implies the edibility of the universe to its creator. [03:31]

The second part of the word MA, implies in the M, a closure of your lips, a substantial power ... substantial, because circumscribed. Because circumscribed, offering a resistance. Because offering you a resistance, giving rise to this concept of substance. So that the activity of the Absolute, preceded by the glyph for M, MA, means Substantial Activity Absolute. This is MA, this is appetite. So we have the edible and the appetite.

This same word is used for the self of a human being. ATMA means your Self. When we consider this word therefore, we must say that the essential principle of appetite and edibility in a man is exactly the same as that in the Absolute.

There is an equation: the highest Self of man is the Absolute, operative absolutely in the place of that man; so that every man is an absolute, self-determinant being.

But he's two fold. He's not only the father of his own activities — AT — he's also the edible to any other AT-MA who might be about. Every being is a power, the intersections of which constitute its own formal structure. And every being constitutes fodder for every other being. It's quite obvious that in using ATMA in this sense, that they've already begun with a profound metaphysical truth — that every eater is edible, and had better watch out for every edible eater.

The whole problem of human ethics is *who shall eat whom, when, where, and at what price*. So when we take the Sanskrit term, and remember it is an ordinary lexicon, you would find it means self, and it could mean just self, higher Self ... and so on. But here in this triad, it means the Absolute Power that in its self-crucifixion, self-intersection of its own forces, generates substance, and that this substance activated constitutes this being's own appetite.

Atman

Every being is eating up every being. The Absolute is eating the Absolute. Every individual being is trying to eat up the Absolute, and not doing too badly considering his small size. When we think about that speck of dust, the earth, and one little speck of dust there with an idea, travels a quarter of a million miles through space to another speck of dust the moon.

Considering the small size of man, his intelligence is absolutely fabulous, because

that little tiny bit of matter on earth — however the astronomers, the Hoyles and so on, pretend that because he's a little bit of dust he's nothing — the intelligence that produced that dust and organised it and gave it mobility, and mentation, and lifted it up to the level where it can actually survey itself, that intelligence embodied in that dust, is the cause of the dignity of the dust. And it is ridiculous to take a spatial concept of *bigger bodies are better than smaller bodies*, if in fact a relatively small body — that of a human being — has the intelligence inherent within it to battle with the cosmos effectively, to a tremendous range. Because going to the moon is only the beginning of a lot of other journeys, not only on the physical plane, but on every other plane of being that there is.

The intelligence in man is the intelligence of the Absolute. And therefore man is inherently a dignified being, a noble being when he knows what he's able and know-able being. So when we see this word ATMA we must mean the self as such. The ATMA is the Self. This self is a being that is an eater, and is in sheer danger of being eaten. There are big fish and there are little fish. The big fish are eating the little fish. Some of the little fish are so small that the big fish don't even know that they have eaten anything, and they set up house inside the big fish, and they're busy selling the inside of the fish to outside fish [audience laughter].

So the Self is one with the Absolute. And therefore there is an equation: Brahman comes from a root meaning *to be extended*, so that the Absolute as extended infinitely is Brahman. But this same Absolute as appetite, self-determinant absolutely, is called ATMA. And therefore there is an equation, ATMA is Brahman. This self in man is the extended consciousness power of the Absolute. In every man there is a point of reflexion, of self-awareness, and at the point of self-awareness it is the Absolute, being self-aware in the place of that man's body. And it is this Absolute self-awareness in a man that gives him an absolute right to resist any other absolute man making Absolute statements. This is the ground of the self-determination which will ultimately be the foundation of a government of self-conscious beings, undupable by each other, and therefore forced by the logic of the situation to cooperate. [10:10]

Buddhi

Now the next level to be considered is the Buddhi, and this implies that there is a circumscription and there is an analytical process within this circumscription, and out of this analysis comes this power.

You know that when you split atoms you can make big bangs. You can also make big bangs by driving things together. You can make a bang when you separate things, and another bang when you put them together. This has to do with the fact that all things ultimately are energy. And this self, by an analytical process inside itself of itself by itself, has

illuminated itself as to its own potentiality. It — this Self, this being — by self observation within, has discovered that when it analyses in itself and breaks an idea, it illuminates itself by showing itself another formal possibility or way of doing something which prior to the analysis he did not have.

$E=MC^2$ made the nuclear bomb. To be able to see why it did required a lot of analysis over many thousands of years, And the retention of that analysis in the protoplasm of the human race, until it culminated in a certain person who suddenly nodded his head at all ancestral efforts and said, *that equation means power*. This was the Buddhist process. It arose through playing the violin, actually. Because of course music puts you above the level of the lower mind, because it involves you in a rhythmical process rooted in cosmos itself.

So this buddhi means pure logic ... not empirical logic, it is pure logic, the logic we call logologic; logos logic. Logos is the name of the ratio principle running through the whole cosmos, not derived from external stimulus but derived from internal self-knowledge. So there is the self and here is an analytical process within the self, which has illuminated the self about its own potentiality. This self, by self illumination, discovers that it is a being who can say *Boo*. Boo is Sanskrit for space, *Let there be Space*. And he can divide this space, and out of this division he can produce power, and with this power he can apply to a point, to a particular situation, and the power derived from his analytical process of his own being will dominate the situation into which he puts it.

Manas

Now, manas here, is an evolute of the Buddhi. That means to say that your counting process — ‘substantial [ma] motion [na] issue [s]’ — when your substance moves, you are evaluating. So that means there that every being that is living or mobile, insofar as there is an emergent, an issue of the motion of that substance, is manas, and that word is the origin of that word that we say ... mind. Mind, mentation, mentality, mensuration, all the same word ... M.N.

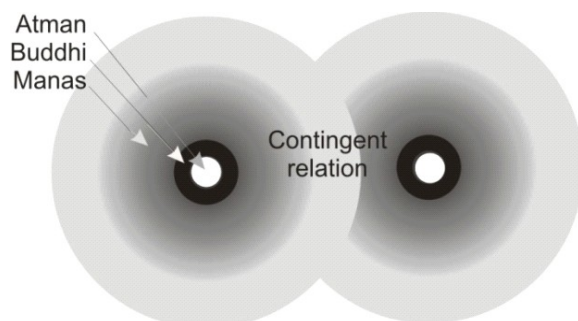
This manas is the mind counting process which will apply itself to the external world.

Now before it applies itself to the external world, here, it is simply a self by self-analysis has counted its own parts, and the issues thereof. Because if we take a being and put a wall in it, like we would in an amoeba before dividing it, we can then allow that energy from one side goes into the other side, and from that side into the other. We can allow osmosis, endosmosis ... any old -mosis. This process of two-way flow, of two way issue — you must be Jewish [an aside to a woman who’s just coughed] — a two way flow is itself already manas before there is an external world. And therefore this manas itself is already a very high process, because it means you squirt from one part of your own being into another

part of your own being a certain characterised energy, such that it balances your being in a very peculiar way, and patterns you.

Now that manas function in the human being and in animals, controls — in the human being what we call the endocrine system — it controls all those glands in your body that are busy squirting stuff into the blood, and through this squirting they are influencing other glands in other parts of the body, and making them say *squirt back* ... so that the whole body is a system of squirts, from cell group to cell group. And by means of this intercommunication of squirts the being is vitalised and equilibrated in a very peculiar manner, such that it becomes aware reflexively that it is a self-stimulating being eating itself. So that by the time it comes down to the manassic level, it is able to stimulate itself deliberately and consciously. It could say, *oh well, I think I'll make a bit of adrenaline now, and I'll shout at that old lady.*

It can do this quite deliberately. It can determine its own chemistry. It can be nice, and horrible, by squirting the appropriate substances, because every chemical substance is a precipitate of a type of will. Chemistry in the body is nothing but precipitated intent of a will to do something.



And now when we have this higher triad, we see that if this self-squirting were to go on — is it safe to pull this, David? [an aside] — alone inside that being, that being would never undergo what we call the fall, because it would be a self-stimulating system, it would know what it was doing to itself all the time. But within the infinite, this kind of process of circulating energy can go on anywhere at all, so that within the infinite, this can happen.

Contingent relation

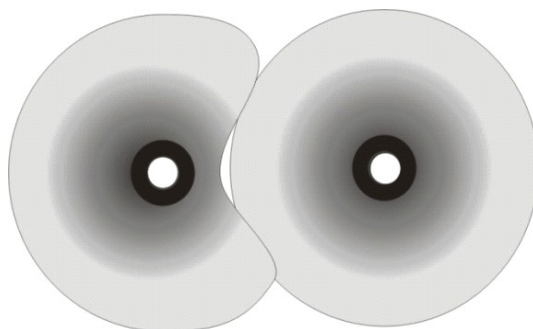
And when we get two such circulating entities, both of them Atman-buddhi-manas, we have a new situation, a situation of contingent relation; the relation of touch, where the peripheries of two beings touch. Now before this second being existed, and the state *god*

lived alone, one without a second, everything was alright, because he was his own boss and there was no problem. But the moment a second one appeared, the possibility of peripheral stimulation occurred, and then A, the Absolute, found that another thing, a B, was squirting into its zone without prior consultation.

The amusing thing is that there cannot be any prior consultation, because you have to knock to persuade the other fellow to discuss with you whether there should be a prior consultation. So the mere fact of the pluralisation of entities means that there is interference before you have time to see whether anybody wants to be interfered with.

A lot of young men don't understand this, so they wait — to interfere with the lady — for permission. And waiting for permission means no universe. [19:22]

Those who know this, they just knock, and say, *oh, you may be refused. At least I have knocked.* This process of two-way squirt of two discrete entities is the cause of all we mean by trouble, problem, disease, and so on. If there were only one being, there would be perfect ease, because it would give orders to its own substance in a way that it willed to do it. But because within infinite possibility within the field of sentience, any number of finite systems can be set up ... contingent relation can appear. Two-way squirt sets up without prior consultation, and the result is that A may react to B in a way that B didn't expect, and B may then reply to A's reply in a way that A doesn't expect, and this is what we call human communication ... this name.



Response to an empirical situation

So here we see that the manas — because we say Atma in the centre, Buddhi round it, and Manas here, the manas is the external of this higher triad. When it comes into contingent — that is touch — relation with another being Atman-buddhi-manas, the two manassic levels — remember these are not gross materials, they're very, very fine, but they are circumscribed, and therefore technically they come within the realm of substance — these two beings at the mental level or manassic level, they squirt mental energies into each other. And they either like or dislike it. There's no prior consultation. And when they squirt in

this manner, some of the things they squirt are noxious.

Those of you who have seen a beautiful caterpillar, very gaudy colours on a leaf, and picked it up to examine it will understand that you can be squirted on in a highly noxious manner, and when you are squirted on in such a way, the tendency — you put a bit of it in your mouth when you find it — is for you to shriek.

Now imagine a manas is a very fine thing in itself, because it is the self, counting its own squirts backwards and forwards within its own terms. And when it comes to another manassic being, here, an idea — that is, a form of energy, very fine — is squirted from one to the other, and if this idea is unassimilable to the other being — that is to say, not in accordance with the will of the other being, because that's all that unassimilable means; it means I don't want it — if it is unassimilable, this being shrinks away from the stimulus. As soon as it shrinks, its own manassic level is compressed and determined by the contingent stimulus. So that instead of manas now being a self-examination of an internal self-stimulation, it is an empirical stimulation and response to an empirical situation. The external now has coloured manas. The mind now has an external thing to which it will adjust — or refuse to adjust. [23:06]

So the moment contingent stimulation comes into existence, then manas shrinks, the mind withdraws. You can get rheumatism like this if you withdraw hard enough, long enough, to unpleasant mental suggestions. You get all sorts of funny things. In fact all diseases are caused by shrinkage from some order of unpleasant stimulus.

So when this manas shrinks back from the contingent situation, it has actually been conditioned by an external stimulus, and therefore we can't really use the same term. We have to add another word to it, to symbolise that this manas is no longer the self-stimulating self-knowing mind, but is the contingent mind determined by an external stimulus. [24:04]

kama-manas

So, very clever these people, they say, having written Atman-Buddhi-manas, just imagine those three above there and we put manas here again, the same evaluator, but we prefix it with another word. There is a glyph, F, meaning a force is hitting onto something, and that force hitting in that manner, turned round is the letter K. K means K-nock ... and to Keep. It implies there is a closure, and it says when the closure activity conditions your appetite — that's kama — you are kama-manas. That is, your evaluation is now determined by the external stimulus hitting on your periphery. And the moment you focus on this, you lose your awareness that you are a self-stimulating being, and you react to the conditioning stimulus. [25:15]

Now, loosely this is translated by some people, *lower mind*, without going into the

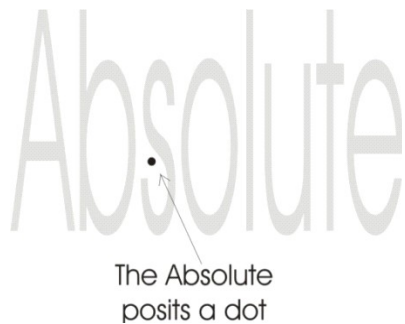
psychology and metaphysics behind it. But it means quite simply the kama-manas is that mentation process which is conditioned by your appetite being stimulated from outside you. Kama is Sanscrit for the God of love, lord, a cupid. Cupidity has the same root; because the capere, cupere, kipere, and so on, all imply that you have been captured by the stimulus.

To be cupid is stupid. It's quite legitimate, it's not just a joke, it's a quite legitimate metaphysical change of the prefix. To be captured, to be posited and divided by the stimulus is cupidity, stupidity. It's a technical term, not a moral statement. He who stands and pid, is standing on his pedal extremity, and because it has been touched or stimulated he is reacting. [26:29]

So this lower mind is the mind as conditioned by an external stimulus, affecting your appetite. You notice the ATMA has now become KAMA. That is, the Absolute, self-intersecting, self-stimulating being is now a locked up being. This is an activity within a closed situation and because closed, conditioned, and because conditioned relatively blind, and therefore kama-manas is the empirical mind determined by appetite, by want, by like, dislike, desire, aversion, wishing and wanting, hating ... all those things which arise from an external stimulus come underneath that word. So we have above this line a manas which is self-stimulating, and below it a manas or mind conditioned by an external stimulus.

Now it is this going-under-the-dominion-of-the-external-stimulus and nothing else in all major religions that is signified by the myth of the Fall. There is no fall other than from the level of self-conscious reflexive self-stimulation into subordination to the external stimulus. This means you can have immediate salvation by just not responding to external stimulation. This is the school of Zen. Just give it up. Don't evaluate the external world as worthy of your attention, but decide that you are a centre of creative values, you insert value into the world instead of expecting the world to insert value into you. If you abandon your appetite for closed situations — that's called privacy — you change the quality of the manas here back to its unconditioned phase.

Now it's obviously here where the battle of the human being is concerned, because above that manas is that buddhi. To remove the conditioning factors of the external stimulus is to allow the original manas or self-stimulator to function, and to put you back in your spiritual triad. But there is no other way possible for any being to return to spirituality, other than by this conquering of the slavery to the external stimulus. [29:20]



Positing Primary Particles

Now, every being has to try ... minerals can't suddenly see this, they are too busy. The elements themselves at the mineral level, the electrons going round the protons and neutrons in the nucleus, do not respond immediately to a suggestion that they are being merely mineral, and start efflorescing and becoming trees. They are obstinate. *Obstinate* means quite simply they *stand in orbits*, and if you charm — which it is possible to do with atoms, with the appropriate words and emotions and so on — if you charm atoms, minerals, electrons jump orbits and when they jump orbits, certain changes occur in the body which are called miracles. Like drilling holes in your hand, like Jesus and things like that.



Any kind of stigmatist's phenomenon comes under the heading of *induced changes* caused by becoming aware that you are a self-determinate being at some level. Chemical changes in the body are precipitated by act of will, and the will of the Absolute is towards the creation of reflexively self-conscious beings. To do it, the Absolute had to will primary particles to serve as centres of reference for an infinity of reflexive beings. So his first job from the Absolute was to posit a point. We'll write A for the Absolute and we'll write a dot for the letter I. Because the dot on the I is really the letter itself. The Absolute's first word is I [pronounced aaaa-iii] the Absolute posits a point, that's I [aaaa-iii]. That's affirmation. What it is affirming there is a negation. Because the first point laid is a mineral. It is rotating on a centre in order to be a point.

Now, the Absolute posits within the Absolute like this [saying this while tapping dots on the white paper] it posits a lot of such primary particles, because they are logically

necessary to serve as centres of reference for sentience. Without the precipitation of primary particles there could be no centres of reference. So the first thing the Absolute has to do is abandon — in the zones where he posits — his free absoluteness, and posit particular bondage.

Now this is a dreadful thing to do, for which the Absolute has to pay a very, very sore price later, when he has himself to incarnate in order to resurrect. The consciousness of the Absolute, being entirely logological, sees a logical necessity of primary particles, and it makes a lot of them. Now these primary particles are the matter that science says is conserved, or the masses of energy that are conserved, and they will continue to be conserved or if some of them are destroyed by clever men they will immediately be remade for the same purposes.

They are there to serve a reference points and to make a mosaic, and to pattern in various ways, to group them together and out of primary particles to make atoms out of these molecules, out of these various compounds, proteins, plants, animals, men, and the ultimately reflexive beings called divine humans. [33:13]

But the primary particles have to remain in existence and be affirmed by the Absolute until the consummation of days. The word *day* means a *division affirmation* and when the ultimate target is fulfilled — that is, there is perfect reflexive awareness of the beings defined — then the function of the primary particles will cease, and they will disappear, and there will be only the Atma-buddhi-manas level again, in full reflexion. But the mineral world will remain until that is done.

So when this Absolute posits its primary point like that, then it can send energy to rotate round that point. And it can demark the cosmos in this way. It can subdivide this cosmos in various ways. It can spin this sphere and make an equator. And we've written here A ... I ... O ... E ... pushed the whole thing through space ... U ... we've now written a row of vowels, five vowels to signify five levels of being within the creative process of the Absolute, and each one of them has a definite function. Each one of them is strictly necessary for the evolutionary intent of cosmos to produce reflexively-conscious beings.

Individuation

So when we examine this atma-buddhi-manas we have to say that the ATMA is the Absolute itself and that same Absolute, when it has posited a point and referred to it, is now an individuated self. It is still Atma, but it is Atma individuated. And that dot on the 'I' signifies individuation. And the moment there is individuation there is a possibility of an evaluation of the individual order, that prior to the appearance of the particle in the Absolute did not exist. And the pluralisation of consciousnesses by the Absolute makes an

infinity of absolutes and thus the Absolute shows profit on itself, because prior to pluralisation the Absolute has not got another one to compare with. So it is as if it were not. But by pluralisation of the Absolute, it makes souls, psychic entities, spiritually aware, so that it can play with itself absolutely, which is the supreme joy of all the great religions: the deliberate, conscious, creative, imaginative exercise of a plurality of reflexive beings. [36:14]

So there we are, that we have this personality structure, physical body and the three above it, the empirical mind conditioned by desire, and if you remove the desire conditionings determined by the external stimulus, the mind refines itself. Now you can see the ground of all ascetic practices of the past in this, because where you control your desire, the energy that would have gone out of you towards the object of desire, does something inside you that it can't do if you let it out. In other words it differentiates YOU ... instead of the situation.

Now, nobody can sacrifice for nothing. So if you say to a person who doesn't understand that principle, *control yourself*, you give him orders from outside. If he responds to your external order, he is kama-manassic, he is desire conditioned, and he can't get the benefit of it. On the other hand if he hears a truth and does not respond to it, he can't get the benefit of it.

So he has to do a very peculiar thing. When a truth is presented to him, his first duty is to make a quick mental note that it is truth, and his second duty is to see that he doesn't bounce into external awareness because of it. So we see here atma-buddhi-manas, a higher spiritual triad in which the Absolute knowing itself to be what it is — an Absolute appetite, also the absolute meal that it has to eat — by subdivision within itself, buddhity, it makes itself into a cosmos of pluralised beings, and these it squirts one into the other absolutely, and so creates reciprocal relations within itself. But because of the logical possibility of pluralisation producing contingent relation there is a real danger that individuated beings within that cosmic sphere will fall into slavery to the external stimulus. The moment they do so, that is the Fall, and the moment they fall they have a long, long way to go to get back. The Fall is an involutory process, and the way back is an evolutionary process. [38:58]

Has that dealt with the triad, Donald? See if Eric notices ...

[the following lady's voice is partially indistinct on the recording]: Eugene, could you tell us a bit more about someone who is capable of dealing with their bodies to the extent that because I can't think of anyone who's got themselves, who can deal with themselves to that extent and therefore I can't imagine. is this the choice that makes them individuals at all...

Well, you see this has to do with the law of sacrifice. When we take that terrible

word, Atman, the Absolute cannot get rid of itself, and therefore it has to say to itself, *I am an appetite, the power in me is intersecting and stimulating me, and I must do something or nothing. And if I do nothing with it, I am absolutely irritated with myself for non-development of my potentialities. I can inhibit my creativity, at the price of being internally absolutely furious with myself for inhibiting my creativity. But it's either/or, because I'm not nothing.*

*As the Absolute I am essentially a creative power. I can't get rid of this fact. So if I don't create, I am simply inhibiting my creativity, and that is energy inhibited. And as I'm an appetite I don't like being inhibited. So I have to say, Oh gosh! I **will** create, **blow** what happens! Because it's so unbearable not to, I'll do it. And whatever happens, I will apologise for it if it's horrible.*

Now as a result of my creative process there arises within the infinite an infinity of beings, one of whom is a little old lady with certain habits that I have to define as horrible. Now she might be a very nice old lady to some people, but I will have need at some point to define that little old lady as horrible. [41:22]

[The same lady] So you would deliberately ...

This is the idea of sacrifice. I mean, Jesus was quite a nice bloke, but Caiaphas had to define him as horrible. Because the total situation says that somebody is not noticing how nice that old lady is. The whole purpose of my reflexive intent requires some horrible old lady. She's a nice old lady, but she can be made horrible if I give her the right stimulus. It's just, she's kama-manasic. And I will forgive her for the horribleness imposed upon her, and that horribleness will make everybody re-evaluate little old ladies.

Supposing you've got a little old lady that's the essence of sweetness and kindness, and shone light on everybody ... wherever she went shopping, people opened the door for her and men behind counters jumped to serve her, and she only did nice things. Wouldn't really everybody want to live with that little old lady? Wouldn't they really? Wouldn't it produce a kind of idolatry of that little old lady?

Now to stop this idolatry we have to trip her up somehow [*female laughter from audience*]. This is a fact of human nature ... that if somebody is terribly nice, everybody wants to live with them. So it becomes at some point their duty to become horrible.

This is part of dialectic. In the logological sense the highest mercy is the greatest severity. Because you know what happens when people try to avoid being severe ... they inhibit themselves and then they blow up. Because the elementary fact is that if you inhibit yourself you've not destroyed the energy that you inhibit, and because that energy is sentient power it is appetite, and it will get its own back on someone, somewhere.

There's no escape out of this dilemma. Is there, Barbara? [43:36]

[A second female voice] Did you say there was no escape?

Yes.

[second female voice] Then there's nowhere to get back to.

... because there's no escape.

[Male voice:] They call it hell.

How do you interpret *no escape*? There are different kinds of escape: fire escapes, no escapes ... No. It simply means negation, a continuity of a process of circumscription. Now that's a very good escape. All you have to do is negate the negation. The negation is the external stimulus that some cunning being — maybe the Absolute or one of his emissaries — gives you to knock you into reflexion. He says *no* to you, and that is your escape. [44:44]

Krishnamurti

You can't move otherwise. If you found a beautiful person like Krishnamurti, terribly handsome ...

Who?

Krishnamurti, a messiah. He was a boy that was adopted because he was beautiful by a man and a woman who had certain ambitions and they defined him as a messiah and they prepared the world to receive him. They spent two million on advertising, and they put him on the stage, and then he said, *terribly sorry, I'm not*, and ran away and went to California and wrote poetry for a living.

Now his only trouble was he was very handsome, and he's been worrying about it ever since, and writing books.

Thou shalt not have a boss; that's all he writes.

There are no authorities; that's all he writes.

Why? ... because somebody tried to make him into one. He wanted to do something else and they adopted him, and said, *No! You are not a normal child. You are a potential messiah.*

Those two people knew that everybody was, and not everybody is handsome. So they thought, *Well, he's a potential and he's handsome, and a handsome potential is better than an ugly one, so we'll use this one.* They didn't allow for atma-buddhi-manas in him, developing itself to the point where it could realise that all the good books they gave him to read like the Bhagavad Gita and the Tao Teh King, and so on, that they were true, and that he actually realised their truth before he fell into saying he was what he was ... that everybody else is ... if they knew it.
