

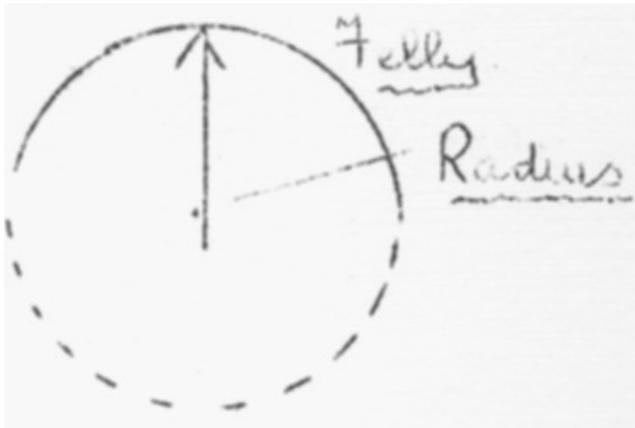
## •The Letter K as opposed to the Letter T (Lecture 36)

This is a copy of a transcript and a sheet of original drawings of a presumed taped talk by Eugene Haliday. It was re-typed April 2002, from a earlier copy donated by the family of Charlie Blythe to Tan-y-Garth after the death of his widow (2001), and marked as Lecture 36 (verbatim). Charlie was a good friend of Khen and a regular attendee at Edge Lane and Prescott Drive lectures. His is the deep gravelly voice heard asking question on several tapes. He died 1972-3 .

The re-type was by Alan Roberts, April 2002 [my additions to clarify parts of the text are in square brackets ] . The drawings were on an attached sheet and were inserted into the text at appropriate points by John Bailey at the time of re-typing. The original script is rather devoid of commas, so I have added these freely. At the time of the re-copying we have not found a tape that corresponds to this typescript - A.R.

### Contents

The questioner wants us to deal with the letter "K" and what it means as opposed to the letter "T". We have also got a question about prayer and a personal contact with the Godhead. When we have personal contact it is with God rather than the Godhead, God is the personalised Godhead. The Godhead is the impersonal source of God. We will deal with it as far as we can in drawing. And finally a question on the formulation of habitual behaviour and the mechanics of the nervous system. As we are not aware of what parts of the nervous system have been developed in the right way, we want an indication of some technique so that we integrate the right kind of ideas and remove the others.



We will deal first with the letters "K" and "T".

We have said that the "K" means substance - that "A" means energy - the two together "MA" mean appetite, whence your mother is so called. Hard "G" means the earth itself, the "I" is the point of application, and the "K" is a force striking on substance. [M A G I K]

So we have an appetite, a gross concreting of the appetite in a precise situation by the application of a force.

In the letter "T" the idea is not of a force applied against an obstacle but of one force passing another. So in this form (diag.) of the "T" - this is the Tau cross - the statement is that this force cannot get any higher, stops it penetrating. [sic]

Similarly if we take the curve of a wheel and abstract a part of the felly (diag.) and one radius (a force), there is a centrifugal action from the centre pressing out. The spoke cannot fly out because the rim is holding it in.

So, in this form of the letter "T", a force superior is going past - really derived from a curve - and the other is a radial force which cannot get beyond it.

In the case of the "K" we have an obstacle with a force applied to it (see diag.). In the word MAGIK we have to take the MA, the appetite, cause it to rotate and to solidify, by compaction, and then to drive the will - this is the letter V turned on its side K - to drive the will onto a situation. (letter K.) [ the V here is a vectored force  $\leftarrow$ , striking a resistance I, both combined into the glyph K ]

Now you can then turn the K on its back See Diag.) and let the straight back represent the horizontal earth line, shade below it and call it "Ge". The shaded part would now represent the appetite trying to work up. We have to by force of the will, apply it on a particular point and cause it to concrete itself by deliberately driving in. Now we cannot do this unless we have a duality, one side is the will side, one side is the idea. We

cannot drive onto a point unless we have a certain amount of power plus a certain amount of form. The form is to control the power: the power is to energise the form. So the more we can bring the will into the idea, and the idea into the will - closer and closer - the more near we are to the magical process where the will becoming coincident with the idea must materialise.

Now most people have this process going on. There is the will line, and next to it the idea (see diag. showing two parallel lines) and there urge is operating through the body, and there is a mental process operating in the mind, and they really have nothing to do with each other at all. They never interfere.

The thinking process of the untrained man has no effect whatsoever upon his will. Because this is a psychological fact in most people, psychologists, who have made a statistical surveys of it have come to the belief that the truth about man's behaviour is to be expressed in what they call Psycho-Physical-Parallelism. The urge side represents your body, the idea side represents your psyche and in Psycho-Physical-Parallelism the body and the urges are acting and the idea stream flowing but they have nothing to do with each other. One cannot interfere with the other. The urge goes on and has no effect on the ideas: the ideas go on and have no effect on the will.

Now we know that this is a fact for most actions. If we take the organic actions in the body, say digesting food, we know they go on regardless of what an average man thinks. But we also know that this does not apply in certain emotional states because every idea has a feeling tone, and that feeling tone can produce an emotional strain such that it acts back into the organic side; and an idea with its feeling-tone can induce a failure of the digestive process. So there is a possibility, through the mediation of the emotions, whereby an idea can interfere with the will.

But those psychologists, who believe in Psycho-Physical-Parallelism, in their own experience they found nothing whatsoever, when they looked inside themselves, to lead them to believe that there is any power in the idea to influence the course of life. Now if magic is to be a possibility, we cannot have this parallelism. We cannot afford an idea

stream that does not interfere with the life behaviour pattern, so we have to bring them together.

When we look for will we find an urge in the body. If we try to find out what that urge is aiming at we have to start thinking to clarify it. Initially there is a distance between the will and the idea, such that when the idea tries to interfere with the urge - take a primary urge like hunger or sex - when it tries to interfere, it has no effect whatever. You can easily devise very simple experiments to show that primary urges do not take much notice of what we call reason. Yet if they do not, then we have a Parallelism which cannot lead to a change of the world in conformity with our will and idea.

So we have to define the will, and in the act of defining what it is really going at, we are taking energy from the will and putting it over into the idea; and we are empowering the idea. When we start clarifying the will we have to cut the will. Now you know in the Egyptian Myth, Osiris is cut into pieces by a wicked demon, and has to be put together again by his mother the Moon [Isis] and his son, Horus, the hierarchical concept. We must have an idea of a hierarchy of powers, and on that basis analyse the will. We then play the will energy into the idea. This results in the next impulse of idea and will having less distance between it and every time we analyse the will we reduce the distance between will and idea. If we persist in the process of analysis we can drive the will until finally it meets the idea and they coalesce. The idea is then seen to be the form of the will.

This process of concreting an idea is the same as the same as the process by which the universe is created.. We start off with a field, that field in order to create must ark. When creation is to come it means that the forces were uncircumscribed and must be circumscribed.

Now in experience, if you think about any given thing, or person, you will get an immediate reaction [in] feeling. Either you will feel inclined towards them or not. This is a vague feeling. If you have not bothered to define it there is still a feeling orientation; and the moment you can say there is a movement towards or away from a being - it means that you have started to spin your feeling into forming. Before that time it was unformulated, there was no circumscription. The moment you have begun to like or dislike you have really begun to define

a situation. Now if you leave it in that state - like the man who "...didn't like Dr Fell,"<sup>1</sup> then you cannot create, you cannot complete the process.

In the MAGICAL process you have an appetite and it has to be driven into a definition and progressively sharpened by the action of idea upon it, until you drive it into the centre, the Saturnine impression, and you make it so hard and compacted there, that it will not go any farther and you are still driving. You are hitting K into this definition until it gets so hard it suddenly breaks. And then, at that moment it breaks, there is a shine out of light through the whole process again, and you suddenly realise what the vague feeling was that you had before analysis. First, you have this undetermined feeling; you try to find out what it is; it appears as a vague liking or disliking; you insist on analysing the situation until eventually you come down to a formal fact, and then you hit that formal fact and carry the analysis right to the limit, right through the whole process. The result is understanding of the reason why this vague feeling was there.



I shall draw a man now and you shall see if you like this man or not. Have a vague feeling about this man to begin with. Is this man worthy of your attention? If you look at it you will find some kind of feeling. Now we have to do this and look at it, and say to ourselves, "What do we feel when we go round here? Is that all right?"

It is a nice egg shape, it is quite pleasant...Let your feeling run around along and change direction, then let it switch to another part of the face - say to the nose. See what happens when you get this nice egg shape and then switch. See what happens with the feeling. Now follow this angle (indicating diag.) dropping down here which is really vectored down. Now you have got a different feeling than here.

Every line in a work of art and every line in nature, is a force plus a direction. If I make one of these lines very, very strong, I can increase the force without altering the direction. So I have a direction plus a force - a vector quantity there, and my feeling arises from the direction and the force added to the direction.

---

<sup>1</sup> [ 'I do not like you Dr Fell, The reason why, I can not tell...' was a poem quoted by Eugene in other lectures. ]

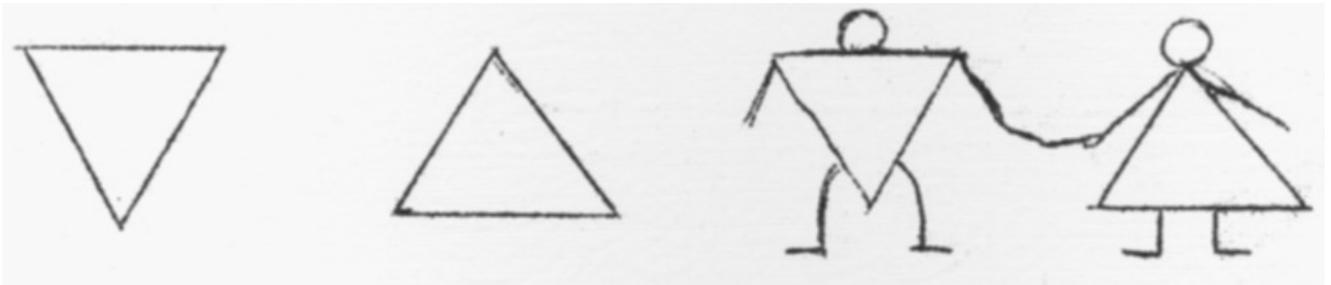
If I look at this drawing and I see a slight elevation at the corner of the mouth, which is associated with some possibility of humour, there is a withdrawal backwards here of the jaw... All these things as you look at them and analyse them, become clearer to you, as to why you like or dislike that person.

If I draw another man, I might give him another kind of nose, with a very sharp line over the nostril, turn the mouth down and put a very sharp line down the side of the nose. Put out the bottom lip, get the eye sloped down and put the eyebrow high. Now this is the sort of being who considers himself superior, and he gives us that kind of feeling about him....You see this line (diag.) and this one going down, and this one swinging up is closing the nose. There are people who have a very, very strong line around there and it means that they do not want to smell you at all because you are an inferior being. The mouth is turned down and compressed, that means that the appetite centre doesn't want anything to do with you either.

So altogether such a face suggests that you are not a very valuable person. And as you analyse the forms so it becomes clearer to you why this vague feeling really meant what it meant. So we have the form, the actual shape that we see - and the form that the consciousness, in order to follow it, must move. And the character of the motion in the feeling is the significance of the form. If we only look at it vaguely, and do not analyse verbally the directions of the forms in relation to each other, we will not understand this feeling.

Here (drawing a triangle) is a vague feeling. And here (drawing another triangle this time inverted) is another vague feeling. Now if we add something anthropomorphic onto this one (adding arms, a head and legs to the first triangle) and the same onto this one (second triangle) we immediately find that the character of the feeling is starting to alter. The greater width across the bottom of the figure suggests the female form, and over the shoulders - the male - and immediately we tend to be orientated towards it because of this fact. So if you actually saw a silhouette that shape (indicating the female) against the light, and nothing else...and one this shape, and you were in a certain condition psychologically, you would tend to follow this one (broad base) rather than this one (broad shoulders). Even from the point of view of a very,

very simple silhouette, seen in the distance, the form has certain associations; associations at least as old as the human race, and actually considerably older.



You know we have a force vectored down and a force vectored up. This one (drawing of a triangle with horizontal at the top) is based on heaven power (see diag.): this one [triangle with horizontal at the bottom]) is based upon matter. So if we now draw the two interlaced we have a symbol, which is female and male. To meditate upon the feeling of these two is to generate certain feelings inside yourself. This is the purpose of yantra meditations, where you take such a form and move along it, and see what you feel like in the different angles. One will give you a totally different feeling to another one. They are very, very simple forms (the triangles) from which the forms of human beings, animals, plants and so on are derived. These forms pre-date humanity. They occur as primary vibrations in the substance, before individual men are made, so they are associated in the depths of consciousness with primary experiences.

So we have a very good method then in the magical process of avoiding the psycho-physical-parallelism where we have a string of ideas and a string of life urges ignoring each other. By taking the impulse and asking ourselves, in words, "What is this impulse trying to do?". That will then give you a general direction. The impulse is always going in a given direction to do a particular thing. So when you ask yourself, "What is the direction of that impulse?" the form goes in and brings the will and that idea closer together. The impulse will then appear to change its character, somewhat. From a vague direction it becomes more specific. You will find then if you proceed to analyse and make it more specific, the less power there will be in the urge.



You will find that the general things - say the sexual urges - would appear as a very, very general movement towards anything of the opposite sex. Then, if you say, "What is the precise nature of this urge?", and set before it various shapes, long, short, fat, thin, etc. - as you contemplate the different forms you will find that the will becomes more specific.

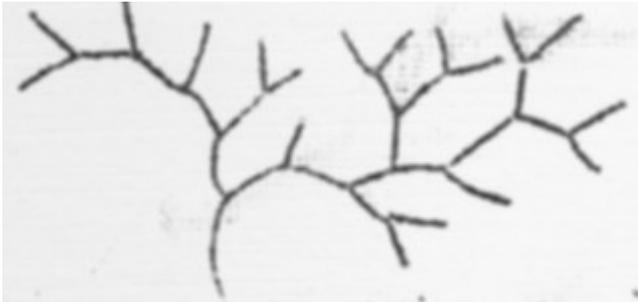
Say we are male, and we ask ourselves why we are attracted towards the opposite shape and we analyse it. First of all there is the general shape, it is wider across the pelvis; then it becomes apparent that it is not quite enough. It must have something else and there begins a definition: would we like it to be a very long triangle? or a very short one?. Now this depends upon racial experience. If you belong to a tall shape physiologically, then your memory images will be largely biased to sharpen themselves, in idea, towards the short shape. And if they are of the short race, then they are biased towards the opposite. And by simply asking yourself what particulars produce more or less response, say long hair, short hair, curly hair, straight hair, black hair, fair hair and so on - big feet, little feet - whatever it is you are desiring; and driving the will to clarify itself - which is the same thing as causing the will to become idea, and the idea to become empowered.

Now we know that when the primary, undefined will begins to spin in at the precise point where it completes the circumscription, it then deserves the name of idea, because now we have a division between inside and out. But that idea, in order to become a material fact, has to be driven in and we can only drive it in by defining the nature of the will. So, as we are driving in the will to the centre, we are clarifying the idea, and what we are driving in is will, and it is that driven in will that becomes idea.

So when the process is entirely completed there is an exact coincidence of will and idea. You have gone beyond a dualism. In that sense you are not a parallelist. At that moment, when you can do it, you can interfere with your life processes.

Now a very good exercise is to take your hand, look at the shape of it and see that the fingers separate out from the palm. That is

the idea - the visual image, the form. Now feel inside your hand - what it means as feeling to do that. You feel that you can separate the fingers and move them independently. You see that they are independent: then feeling has generated the separateness of the fingers. Every new growth comes out of a bud, There is an egg and it buds, and it grows itself a brain by budding like a tree does.



Then it grows itself arms, a little bud comes on first, then it prolongs and five little buds come on the end of that. And all the time the feeling to differentiate is pressing out.

The feeling, which is at first vague, produces a vague form and then it gets a bud. Then it starts pushing through that finer and finer differentiating all the time, and this differentiating process - at the subtle level - is idea; but as you are packing in the material from food it becomes a gross body. There is nothing in the gross body, which is formed, which doesn't precede the gross world - and is formulated by - the feeling.

So if you feel in a certain way biased towards or away from something and you eat food during that feeling. The feeling will carry that food and certain elements in it, which will resonate with that kind of feeling, and it will deposit in your physical body and change the constitution of the body. So if you take a food, take a cow that lives on grass in a field, and turns that grass that it eats into bones and tendons and muscles, and nerve fibres and brain substance, and so on, all out of one diet. It differentiates this substance of its food in many different ways, and the thing that does that differentiation is a feeling which itself has this urge from its source to move always to towards greater diversity, coincident with harmonising its diversity.

There is more diversity in a man than there is in a amoeba. That means there is more spiritual energy in him. Spirit always grows, and as it grows it splits. It is always trying to differentiate all the time - this is the origin of the letter "V" (diag.). Nevertheless, there is a bounding line, Every tree has a bounding shape. The shape of a fir tree and the shape of an oak tree is a product of the psyche that has

generated it; but the form that we see in the world is no more than the concreting of something that pre-existed vaguely in the field, and is simply sharpened up; becoming idea by compression, by the will applying itself to define.

Now we have the question of building this into the nervous system so as we get the ideas we want, and not the ideas that we do not want. And the question is, how do we know when we don't know what we should knit next. The answer is, that you do not know what you should do particularly at all - but you do know generally and universally.

The thing is not to try to interfere with the particular nervous knitting because you could not do it. Your nervous system knitting is already far too complex, so that what you have to do is to get your universal propositions right and allow these to infiltrate.

Your nervous system is constructed something like a tree with nerves coming out all over the body. You cannot be expected to know the terminus of every nerve in your body. But in your head you have a centre in your forebrain, and if you put your governing concept there and leave it there - just keep re-stating it. That governing concept will release energies in accordance with association law down the nervous system and cause the synaptic resistance to vary, in the light of this governing concept. So we do not have to sort out the particular synaptic resistance -the knitting of the nervous system as it is in particular. What we have to do is to get the universal proposition right and that itself will go through the nervous system and sort it out. This concept is the leaven that leavens the whole loaf.

So, we re-state it.

Every being is circumscribed. Every circumscription excludes the absolute in including the relative - excludes the infinitive in including the finite. Therefore every circumscription is a limitation if you put your consciousness inside it, but it is a created entity, something gained, if you put your consciousness outside it.

So there are two ways of looking at the material fact. One is, that everything that exists (circumscribed) is a real limitation on the being inside because when he tries to push out, he finds a limiting factor. Thus if I think that my physical body is myself I must feel imprisoned

within it. I cannot communicate with you at all except by funny sounds. I have first of all to construct something, an idea that you exist. Then I have to rattle my tongue and hope that your ear drums will rattle and that some sort of interpretational process will go on inside you - and that is an assumption -if I am only the body. In fact it is not anything like that. A child does not believe in the physical body as separate when it is born, a child has no concept whatever of separateness in the physical body. It thinks that all the world is obeying its needs - because when it feels hungry and makes a noise, it is fed. So it does not distinguish initially between its own body and the body of its mother. It pulls its mother's nose and ears and wonders why it cannot feel the pain, and why that being, which previously it did not consider separate, suddenly interferes without volition from the child. So it is only the fact of a will outside the child, imposing upon the child, convinces the child that there is an external being at all.

So to get [out ] of erroneous integrations, false ideas, we do not spend our time with the particulars, we spend our time with the universal. We say "All beings are circumscribed - and this really means all beings - the physical body, the house, the solar system, everything within it, all circumscribed.; finited with two views, one from inside - it is a limiting factor, one from outside - it is a gained point." The solar system is a limiting factor if we consider ourselves within it, but if we consider from infinity, it is a gained thing, a created entity. It is only a shift of the attention to become, instead of miserable , identified, inside and trapped, to shift consciousness outside and say "I", the true "I", the Absolute Eye, the one that `looked` and made the universe. IT is only a shift of I-identification. The fact of circumscription remains the same.

Now in every circumscribed zone there is an active and a passive. The active is always the one aware of the Absolute consciousness, and the passive is always the one not aware of it ; and there are degrees of awareness.

So if there is a person who is aware that there is a force coming from outside the earth, causing the seasons on the earth, he is not surprised if plants start springing up in the spring because he knows that they are dependant upon certain solar forces to spring. Another person, who did not know that and had no idea of the relation between

the sun and its angle, its ascension, and the heat given to seeds in the ground, could only wonder.

In ancient times there were certain men who were aware of this fact and set themselves up as Priest-Kings, and imposed upon the others. They knew when they looked at the sky something was turning. It was either the sky or the earth. Those that had very clear logic said, "It is not very likely that the big one is turning and the little one not, it is more likely that the little one will be turning and the big one not - relatively." So they then taught the people the opposite, that the earth did not move and was the centre, and that everything "up there" did move. This made people materialistic and geocentric and tied down their imagination to the earth.

When they had tied it down, then the astrologer Priest-Kings studied the movement of the stars. They had a clock in the sky and knew exactly when the Nile was going to flood, or when it was time for the seeds to start coming up. Then they waved the magic wand and said "I will now make them come up," and all the materialistic earth bound people with the false concept were amazed at the things that occurred when the Priest-Kings said it was going to occur.

So always from the universal idea the power comes, and that power infiltrates through the nervous system. Thus, if you once clearly put in your mind, that in whatever situation, wherever there is an active and a passive and you make a decision - "I would rather be active or [than] passive", consciously, then spontaneously in the nervous system, without you knowing where initially, there will occur a change. The synaptic resistances will vary and quite suddenly you will find yourself superior to a situation which previously dominated you. Because now you have become clear that every finite being is trying to be active or passive in a given situation for some end. The will always works to an end, and every being (every finite) is trying to be active or passive. Now, if the other fellow is a worker it (the will) will try to assume the active role in relation to the passive one. But if the other fellow is stronger it will pretend to be passive rather than get a good hiding - and that on the physical, emotional or rational level.

So that as you become conscious that in any situation that you must be either active or passive - there is no middle between - and you

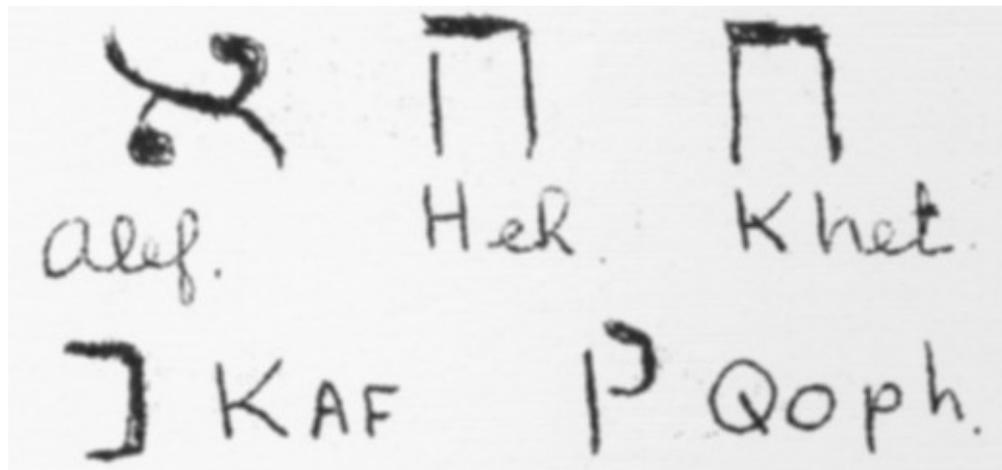
make yourself clear about this, and you do not bother about any particular application, then you are doing the work that Christ says "Put your mind on the seed of the Kingdom, seek first the Kingdom and all things will be added to you." down here. Then he says, "Do not take any thought about what you shall say before you go before the Judges because it will be given to you in that moment," provided that you have not rehearsed the particulars. What you do is that you so engram the universal upon you that in every particular situation you see only the universal. Then in any situation, without rehearsing, you have already got a measuring stick. And the measuring stick is: that the situation is circumscribed; that there is a limit to the power that can be applied; some being is going to be active and some passive. You evaluate your own strength in the situation and decide whether you are going to be passive (then walk out from the Queens audience backwards) or whether you are going to be active (and sneeze on the carpet or something). Whatever you do it must be a conscious decision if you are going to force this convergence of will and idea.

Now there is a question here about the personal relation, prayer and personal contact. It says here `With the Godhead` - but the Godhead we do not draw anything for but if we imagine a circle of which there is no larger we can call [that] God. And we have said before that as a worshipper we must have this God for an object of worship - but it is an object for worship. Let the paper represent the Godhead and the circle (see diag.) represent God. If we now draw, internal to the large circle, a smaller one and call this the worshipper then we can see that the paper (or Godhead) goes right under the God and into the small circle or worshipper. If the worshipper had not got something in him of the white paper (Absolute Consciousness) it could not become aware of the possibility of a larger being than itself - the largest being which there is, which is God.

Now prayer to God means the reduction of the external interference. Here is God's body (see diag.) that is the biggest circle there is and here (drawing smaller circles within the larger one - see diag.) are finite beings which are simply rotations of this cosmic energy. Each being is exactly the same as the large being qualitatively, but not in dimensions; not in power. The amount of power that is available to the

smaller one is less than there is for the larger, and furthermore, these individual beings can mobilise themselves and cause interference. This interference is what we mean by the external sense world material, and we cannot get into contact with the big God unless we cut down on the interference.

That is if you try to pray, and prayer means a rational work - the affirmation of this big wheel that runs right through the lot. If you try to pray and at the same time you get a friend of yours to hit you with a large piece of bamboo, on the ear every two seconds, you will find that the process of prayer is interfered with. In the same way, any external stimulus whatever hitting one of your five senses turns the attention into the realm of the external physical stimulus, and thereby lowers your vibration.



Now God vibrates at a certain pressure. If we let the Hebraic symbol Aleph represent the Absolute pressure (see diag.) we can draw with it, as its first circumscription, the God right on the bar of the aleph and call this the Heh pressure - the pressure of the first circumscribed spirit.

To pray to God is simply to cut out the interferences of a lower order.

We are letting the Aleph represent the Absolute, that is the equivalent to transcending the God concept and going straight to the Godhead. Then the Heh - which is the personal God. Then the Khet - which is the "tough man on earth", a sort of Napoleonic figure. Then Kaf - this would be the intellectual working for the Khet man, and finally, a funny fellow Quoph - who talks out of the back of his head.

These then are the stages of vibration : *Quoph* or sexually determined impulse; that can interfere with your *Kaf* , or intellectual impulse; that can interfere with you and the *Khet* or `will to power over other individuals` impulse, which can also interfere with you. If you cut out these three interference then there remains this very fine frequency of God in you and you are then in contact. That frequency is there all the time but it gets obscured by these three other frequencies superimposed upon it.

Now as we grow older in life, we pass through these various phases. At puberty the chief stimulus is a *Quoph* stimulus, the sexual one, so that it is very, very hard, practically impossible, for a boy, going through the phase of puberty, to meditate at all upon God as a proposition because these impulses are now dominant. They are coming through and disturbing his consciousness. After a while they will die down and he will go to the University and become an intellectual and then the energies will manifest for a time in strange talk - largely about the fundamental principal of the first thing. Then you will find that certain of the boys will sort themselves out, and some of them, who are very strong with a terrific will to dominate the others - the *Khet* man - define these other students as `merely intellectuals`. Now that is a very dangerous state to be in - where a person has the power that could dominate and could define these thinkers as `mere intellectuals`, and the others as `naughty boys - wasting their substance instead of studying the real subject of life, namely power over other beings`. So it is harder to conquer the will to power over other beings than it is to conquer your intellect. And it is harder to conquer your intellect than it is to conquer the sexual impulse when it is dormant. Because the thing about the sexual impulse is that it dies down immediately after satisfaction and you can then make statements about `freedom from it` and all sorts of funny things. So it appears in its essence to be very easy to control. But the mind is not absent so often, perhaps only during sleep with most people. So to stop the intellectual processes of the mind requires more energy, but to stop the individual will to power over other individuals requires a terrific amount of energy; and you cannot adequately pray to God unless you can stop these three. It just wont go there because it is just a matter of frequency.

If you really think that God can help, you are talking about the Universal Being, and that Universal Being has all the other beings under its control. So for you as an individual to think of dictating to other beings from outside and ignoring the Universal is just a product of ignorance. Nevertheless that is very, very strongly rooted [rooted], the will to power over other individuals. If you can conquer it then it follows that the Universal Consciousness is yours. If you then give up the idea that you even need a God to help you, then you pass into Absolute Consciousness where you quite suddenly realise that your consciousness and the Universal were identical and that that was logically pre-supposed in the possibility of a relation - because two beings cannot be related unless there is something identical in them. And that thing identical in man and the Universal God is Spirit. Christ says, "God is Spirit". In the Bible they put "a Spirit", but there is no "a" in the original. In the Greek they have not got the indefinite article and the proper translation is "God is Spirit", not "a Spirit". If you say "a Spirit" an occidental thinker tends to think it means "One Spirit", but "One Spirit" is circumscribed, whereas Spirit is not circumscribed.

God is Spirit and that Spirit "blows where it lists". It blows inside the universe and it blows out, and it blows in this man (see diag. ) and it blows out, and the individual has no control over it - it blows where it lists - so it will elevate a Hitler and then suddenly let go of him. It has a purpose and once the purpose is fulfilled it lets go of the individual vehicle. So if a man is in a state of identification with the work done, like Napoleon we will say, if he attributed his success to himself as an individual, then he would be profoundly upset when later on the force removes itself and he has to face the fact that he has no power. So Napoleon, on St Helena, brooding, cannot account for the desertion of himself by what he considers to be his own genius.

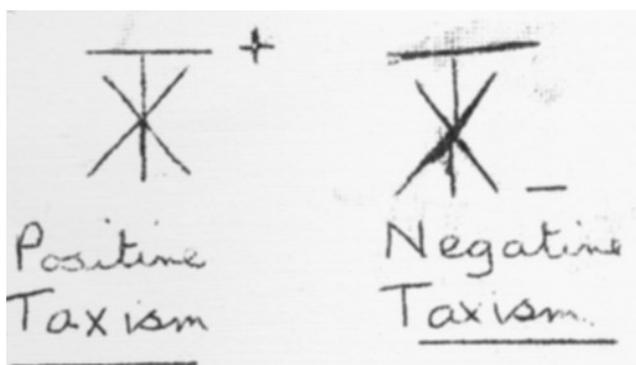
So the way to get at the *Alef* pressure is necessarily through the *Heh* pressure, because we have to go by overcoming the sexual, the intellective, and then the will to individual power; to accept the Universal Power as a fact, before we can get to the *Alef* which is the Absolute. And therefore this Universal one, which is the Cosmic Christ, is the one that said "No man" that is one of these (indicating diag.) little

circles, "comes to the Father (the Absolute) except through me" the Cosmic Universal.

So if we do not become aware that there is a Universal we cannot become aware that there is a transcendent spirit - the Godhead beyond the Universal. Now, this big Universe is the Cosmic Christ. He is sitting, this big circumscription is his seat at the right hand of God the Father. The right hand means power, the left hand means form or together they are will (right hand) and idea (left). He is sitting on the right hand because the right hand is the executive hand of power. And all the power of the Father comes to individuals within the universe through the Macrocosmic Sphere.

So no individual man in the universe as an existent gets power other than medially through the Macrocosmic Being. So he has to climb through all those stages, through the Macrocosmic Being to get back to the Absolute Source of spirit.

Now is that fairly clear? That if we deal with the nervous system we must not try to deal with particulars, because we cannot possibly know what particulars require attention. Just as in vocabulary, if you take one word out and falsify it, you falsify the whole vocabulary. If you take one physical habit and decide that that is an enemy and stop it you have no idea of the changes that must occur in the nervous system in order to balance it.



In our diagram, where we make the six going through their centres to make a seventh (see diag. lecture no 35) the statement is - every being is interlaced with these six forces and to step up one of them forces the other five into compensating activity.

Each one must defend himself because all are eternal. Therefore if you try to interfere with any particular habit as a particular from the outside, you will cause counterbalancing activities in the rest of the organism; you will have more to attend to than you had before. The same thing

happens with certain kinds of medical treatment, where a symptom, an isolated symptom, is attacked by a drug which is known to cause that symptom to disappear. Now, it has not caused the cause of the symptom to disappear, it has caused that symptom to regress, and the energy that was then appearing spreads through the body and appears as other symptoms. The first disease is then said to be cured, and the patient then has something else. And this is simply the balancing fact that if you stress one, [and ] you beat it, a revolution goes through the whole being and alters the relation of all the parts.

So we go back to this principle, only if we have got the Macrocosmic concept that we are all living inside one being, which being is God; that, that one being sends its ripples through all beings. So there is no individual being that has not got as its ground Cosmic Intelligence, which means that every human being has got Cosmic Intelligence underneath it, and if it were not for the interference of beings - stimulation of one being by another - then every being would have Cosmic Consciousness. But simply because beings do interfere with each other - they fabricate funny devices like I.T.V. specially to do so - therefore there is obscuration, an extra vibration goes on top and covers up the other vibration, the Cosmic one, which is still there, and makes it be as if it were not. So that most people with a materialistic training actually do not believe that their bodies are shot through with cosmic frequencies of intelligences higher than their own. And because they do not believe it, they are entirely subject to them, because if you do not believe in the existence of a being higher than yourself, and that being exists, then that being is acting upon you without you knowing about it. Which means you are really being passive to a universal force. So we get a statement like - "The crown is in the North", a mystic statement, and "The South has fallen asleep with the heat", and those people who don't understand what it means are subject to that law. If they carry the consciousness low in the body, and the lower parts are hotter than the head part, then their awareness will fall asleep. A man is like a mineral world and a vegetable world and an animal world and a man world; if he carries his consciousness down in the belly land, really he is a kind of vegetable and his reactions will be of a vegetative order. And vegetables only move towards and away from things in a simple rudimentary manner. The

animals have a slightly more complex way of reacting, and men have an even more complex way of reacting because of an increase of ideation in them. And then there is the integration of the whole which is called the HU - man, the man who is aware of the field of Cosmic Being

And at each level, the man who believes that that level exists begins to operate from it. So it is sufficient for you initially to believe in the possibility of something for a flow of energy to start to concrete it. This is the magical process. This is why Christ says, "When you pray, pray believing", and believe you have received already. You believe and you start a process. When I ask for something I do not think I am going to get it next week. I think the moment I ask for it, immediately the universe changes because I have asked, and at that moment the first flow starts. If my next thought is, "Oh perhaps I had made a mistake", it stops, and I have stopped it because my thought is formulating. It is opening doors for it and letting it in, and if I say, "I am not really sure the Universal exists", I shut the door again and it cannot get through. Every idea is a formulation, and every formulation is a block on somebody, and those blocks are of relative strength. The Universal Idea is a big door and inside it we have a lot of particular doors. The difference between one man and another is the number of doors and the thickness of the doors he has. Gurdjieff's "buffers" ideas are the same thing. The concept is a door, and at the same time a block to another concept.

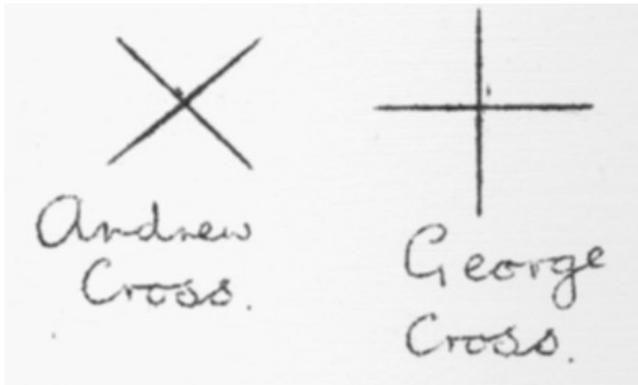
So in praying to the God, the Universal Being, which is identical with the Cosmic Christ, we have to cut off the external interference and know that we have cut off - this is fairly easy in later life, not easy at puberty - the sexual impulse. And then cut off the intellective impulse - and then cut off the will to power as an individual - which is not very easy. It is harder than the other two. The will to power, the will to demonstrate power, the will to do anything as an individual over others. When that is cut, the Cosmic consciousness underneath these things - under the sexual, under the intellective and under the will to power, was always the cosmic impulse vibrating, waiting for you to stop the interference.

So God is represented as knocking, "Behold, I stand at the door and knock", says the Cosmic Christ, now you have to open the door. "If any man will open I will come in and sup with him". he says, but

if you won't open, then he will not constrain you to, because you have got to have free will in the matter, then you won't get it

So if you believe you open a door, and immediately, not later, not next week, immediately the flow starts. And when it begins to come in, and a friend comes to and says, "What are you doing?", and you say, "I'm having faith", he hits you with the stick of his idea and says, "Faith, what is that? Good gracious close the door and get on with something". Now that external stimulus may set up an idea in you that maybe what you were doing was wrong, and at that moment you close the door and the flow stops. So there is a real fight going on in the world. There are two categories of beings: those who are trying to get faith, and those who are trying to stop them from getting faith. Those who are trying to get faith are actually called the Elect - that is the true meaning of the word Jew, not to be confused with the word Yiddish or Judaist and so on. `Jew` is the man who knows he is getting this and knows that this is the ultimate, and that his real fight is to stop this interference.

But all those beings who are materialistically based have, as their expressed aim, the reduction of every being who tries to get the Spirit, back to the horizontal, back to the "grindstone", back to work and so on. All the materialistically based beings have it as their life aim to reduce every other being to the material level. So that we can say immediately that all Marxists, and today that means many millions, all Marxists are enemies of Spirit. Actually they say the word is nonsense. There is only matter and its modalities. And if a man were to say, "I have faith", straight away one of these materialists would say, "Faith is rubbish, it is a fabrication of wicked churchmen". But faith is not rubbish, it is that amount of white paper inside the circle that enables you to know that there is some more white paper outside the circle, waiting to send a message if you will stop the external interference of the physical body.



Let us remember our old glyph for a taxism (diag.). There is a force(see diag.) going along and here is another force representing the reaction of a being. This letter "X" is the Andrew Cross and symbolises the action,

the whirling motion that arises in an organism when a stimulus hits it; and we have two kinds - plus or minus. Those are our taxisms - the positive one towards the stimulus source, and the negative one away from the stimulus source - and there are no other possibilities for us. We are either moving towards or away from the stimulus situation at any moment. In fact if a person has a negative taxism, they are being driven away by the stimulus.

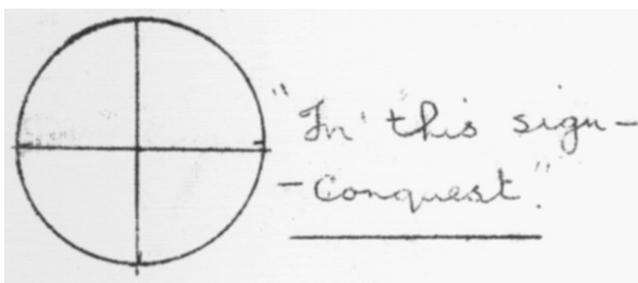
Supposing we get a certain person, and that person is furnished with a funny kind of pattern like this (see diag.) in the mind. Here is a drawing of an innocent person waiting to hear a profound truth, and here is a symbol, and that symbol is mentioned, and stimulates the ear, goes inside and does that (see diag.) . Now, it does not fit the internal pattern anywhere, so if this person is identified with that pattern, and this [the stimulus] is strongly stated, that person will find that the energy put in through the ear, cannot be assimilated and it will go down to the legs and it will pick the legs up and it will go out. It is bound to do so.

If the idea, the Universal Idea, the big idea is presented forcefully it will actually contract the muscles of the legs of that person and walk them away - and this , no being can stop, not even a human being. The idea will determine. So your only defence against Universal Truth is to assimilate it, otherwise it will push you about. If you assimilate it, then it cannot disturb you. If we have a man whose idea is so clearly put inside them (indicating the diag. of the head) that the presentation of this one inside there just goes over it, then, all he does is to say, "Yes I know that", but if he cannot say that "I know that", then the disparity between the two ideas, produces the psychological state of despair, with

the result that there is some release of energy and some motor activity to go away.

Now every idea, we have said, is the centre of a generative field. There is a field around every idea, the idea is a form, the shape and around it is a field, and it is called the feeling tone. Every idea whatever has a feeling tone, but every idea is complex and is therefore made of a feeling tone which is complex. But there are only [the] two feelings of liking and disliking and therefore its complexity is just that here are a number of likings of a certain intensity and a number of dislikings of a certain intensity, wrapped up into a ball. So you have to break down this idea in order to cut it until finally you can get "yes" and "no" out of it.

The feeling tone produces a release of energy down the spinal nerves into the arms and into the legs to either appropriate the thing, if it is positive, or to move away from it if it is a negative. And what determines as to whether it goes to take, or to withdraw, is the character of the control concept in the mind. That is tremendously important - if you get your control concept firmly fixed in the mind it will condition your whole liking and disliking pattern and will release energy itself, to take or to withdraw; to say "yes" or "no". Therefore that control concept of the cross in the circle (see diag.) which is the concept of the Cosmic Christ, is tremendously important.



When it I properly understood it will save, salve - wash away - all the faulty patterns. That rubbish that you have got I that brain is in everybody's brain.

All the time there is a chaotic impulse, over it you can super-impose and by concentration you can set up that master concept in the head until it determines activity. When it does it does it will sort out the nervous system, and when it does it will guarantee that any prayer and contact with the universal is substantiated - made real - and produces results. Without it man is not man at all. That is the sign that makes man man.

Remember that the first being who appeared on earth who was better than an animal, invented the wheel, he invented the lever, a part or spoke of the wheel. He invented fire, two wheels rubbing together

making fire by friction. He invented geometry, he invented the curb, whereby he controlled the rest of the beings. When Adam is commanded to dominate all the animals on earth, it is this concept that he is given. So man is only really man when he understands that concept. Out of it has come the lever and the wheel, the two greatest inventions, also fire, geometry, logos everything that makes a man, a man has come out of the application of that symbol.

You can then understand why the symbol was so tremendously important to Plato and to Pythagoras and other ancients who were really thinkers. To set up this in the mind and understand the real relations - to see that the moment that you take that vertical arc and put it on the diagonal a conflict occurs (diag. ) because now it is not decided which one is active and which one is passive. Unless you can assert the dominion quickly, between yourself and a situation, the whirling cross, the Andrew Cross appears in the relation.

Supposing there is a boss at work and he has some workers. If he can keep their confidence that he is a man of his word. and strong - not to be fooled about with, they get on with their work on this plane , but if he forgets that for a moment and comes off his active watchfulness and inclines / then straightaway, they will incline too \ , then come insubordination.

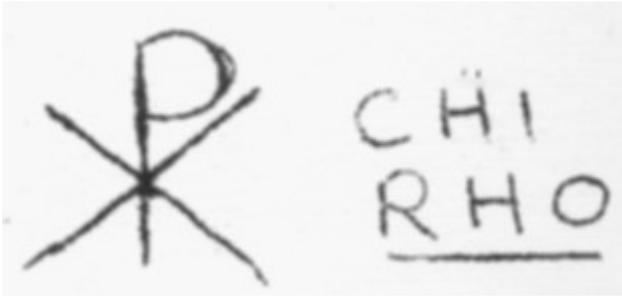
So the Andrew Cross is an automatic appearance the moment the George Cross ( + ) gets out of equilibrium. So it tells you in your relation with other beings, if you want to avoid a conflict, be quite sure whether you are active or passive in the situation. If there is an interview and you are being interviewed by the Pope, or something on his territory in the Vatican, say to yourself, "I am the passive one here and he is the active one, and I as passive am merely receiving the bounty.." and receive as much as you can. Now if he comes to dinner to you later, because you were such a pious, passive believer, then you have to stand up and supply the dinner and determine the course of events, and he has to accept what you give him for dinner. But you must be very, very clear about your role in any given situation because where you are not clear, the Andrew Cross will appear and there will be conflict and it will not be resolved until this George Cross is put up again.

Get used to it. Use the symbol. Put it in your mind, engrave it there and know that once it is really engraved it will operate. It does not need help from the individual end, from the gross material end - that end cannot help. The gross material is dead and itself passive to the processes of Spirit; and therefore it cannot help you. But that concept can help you, that concept has been passed down from the Macrocosmic Self, from God, passed down to a long line of traditions until we receive it. If we shut it up in our minds it will always tell us what to do because we look round quickly and avoid the parallelism, we evaluate the power of that man and the formal situation. We draw them together into a point and decide how much power, and how much idea, we have in this situation. So in the Vatican lots and lots of power raised on one side, and ideas - traditional costumes embodying ideas - and a lot of people ready for any crazy people that might have ideas. And if you know that, you play the passive role. And in every other situation the same.

So engram this on the mind, that this sign is saving.

Remember that Constantine, the first emperor to be converted to Christianity, on seeing the sign of the Cross, said, "In this sign - conquest". The form of it which he is traditionally said to have seen is this one (see diag.), the whirling Cross, the Andrew, which is the Greek letter CHI and this sign like a P, which is the Greek letter RHO. So it represents the CHI - RHO the first two letters of Christ. That is what tradition says it means but it doesn't mean any such thing. What it really means is that there will be a fight wherever there is a phallic power. The man who can turn that cross is the man who can incline phallic energy. You actually find this RHO letter as a phallic symbol (when drawn on its side) drawn as a determinant in certain manuscripts of action, direction of people.

So we can turn this cross, the Andrew Cross, by studying the inclinations of phallic energies in the environment.



We know the man who is at the *Khet* level, who has the desire individually to dictate to others, is being driven by phallic energy - he is the father, he is Pater - and he is going to be Peter too, he is going to be the first Pope.

And if he has that inclination he has a concept in his mind that he is one of those (diag.) . Therefore, if there comes from outside, rattling his ear drums - "this way for further power " - he must respond. So that the concept that he has inside must react to the nature of the stimulus from outside.

Now this gives you the indication of what manner you have to work on your own concepts. Clearly understand the nature of the circumscription, active - passive. That the refusal to set up the active - passive clearly in a situation results in the appearance of the conflict. Then watch all situations that you get into and deliberately verbalise, say, "Who is being active? who is being passive? at the moment and at what level? - physically, at the urge level, emotionally or rationally?". Talk to yourself in that way until you get an organ of thought working for you continuously. The other fellow will not know what you are doing. So if he is one of those who is trying to dominate the situation he cannot tell what is going on inside you because the will to dominate is such an individual hard will and very, very insensitive, so he cannot possibly become aware of your internal processes. So he actually becomes progressively more and more passive towards you as he is determined to become more and more active to you.

Are there any particular questions?

Question When you were talking about Napoleon, when you said he had lost his power, had he fallen into the same position as Samson when he became attached to the play of his own will?

Answer Yes.

Question And when that happens to him does he lose the advantage of the experience that has happened to him during his period of power? Is he breaking up his own experience?

Answer He is already disintegrating when he makes that error. It is the same with the symptom of a disease. It is not the cause of the disease. You cannot get it unless you have already committed some act that has already unbalanced you. The symptom is only evidence of a previous unbalanced you. When Napoleon decided to crown his son before his son had shown anything whatever, meant that he had abandoned his original position. When he carried his Field-Marshal's baton in his knapsack, to begin with, he was talking about an individual internal drive to get somewhere. When he crowns his son who has not got out of baby-hood, he has abandoned his initial position of individual effort. So already he has corrupted himself, and that is the evidence.

Question When you are talking of these three differing forms that you have to deal with, such as sex, intellect and the will to power, are they the levels that go to *RA* in the Miracles (reference to a previous lecture ) and is the fellow who is on the resonance with God an the *MI* at the top? That is what has happened to you, [you] have got to that resonance with God - is it?

Answer Yes. The *Ra* is the *Khet* one - the will to dominate. You have to add Mercy to that in order to get over it, because the fact is that as you increase in understanding and as that concept becomes more fixed, you cannot help increasing your power to dominate; and therefore you are in danger if you identify with the power that you have. So you have to have mercy and not dominate when you could. Otherwise you will be tricked and you will start that process where the energies released by you, must bounce back off the Universe and hit you.

Question When you are superimposing these universal concepts on to your mind, are you actually killing off these other ideas, or are they just going into their proper place?

Answer They are going to their proper place. You do not destroy anything, you merely apportion proper places to each thing. Nothing is destroyed but everything goes back to its own place.

Question If your top concept is an erroneous one, then you are completely governed by that?

Answer Oh yes.

Question Why do the interferences of this world seem so much stronger than the Universal and can overlay it?

Question Because of this reason. Every created being is a power that has contracted in order to create itself. So there is a drift into the centre of power from the Absolute. But once it has gone into the centre, it must express itself, so from the individual point of view the natural flow of energy is to extrovert. In Indian terms "the horses of the Senses are dragging your Chariot" [Bhagavad Gita?] The natural thing when the child opens its eyes is to be fascinated by the light that hits it. The energies are outflowing. If there was not an outflowing of attention, there would be no perception. So necessarily in the evolution of the human being, from the stage of childhood up to maturity, it must flow outwards otherwise it is not going to get the experience; and that outwards flow is what brings it into contact with the interference. But when it can turn back from the zone of interference - it has gained reflexive self consciousness.

Question Does the word interference mean burning into you - the FER as in fire ?

Answer Yes. The root of it is 'to do' - facere - and 'fer' means energy, this fiery process. Interference means, where one action [is] lapping over another, or where two fires, as causes of action, are penetrating each other. It is going on all the time. If you went into a room, sound proof, on your own and said, "Now I am free from interference", and became very, very quiet, you would find that you were not free from interference, that the room is vibrating, that the floor vibrates, Actually in a totally dark room, if you open your eyes, you will begin to get sensations of light - that is interference. If there is furniture in the room you will begin to see it because everything is moving. Unless you get progressively more sensitive, you are becoming more aware, you are seeing at a different level [this 'Unless' seems unnecessary]. There is no absolute darkness, for wherever there is motion, there is the potential of sense stimulation. And you know, if you just press on the eye a little bit you will see a light. With the eye closed when you press on it you will find light appearing. So the eye interprets every stimulus, as a visual one; the ear as an audial one and so on, until the essential character of the stimulus - namely motion applied, is interpreted in five different ways by five sense organs - specialised. So in that isolated room you would begin to smell things and further more, the memory of everything you had ever seen would start

playing itself out to the level of hallucination. The thing that stops hallucination and fantasy in ordinary people, is the impression of the outer world hitting them. So when they wake up in the morning, the orderly process of the external world saves them from their internal fantasy for the time being.

Question What is the definition of mercy and is it an attribute that can only be shown by someone that has already reached a very high level of integration?

Answer You cannot be merciful unless you have power superior to the person on whom you are going to exercise mercy. And the meaning of it is - you take the MER, which is the sea, the ocean, the bitter ocean, and that Mer is a glyph, the M R function - the Ro Me function, of the domination by the material situation, and mercy shows you a way out of the situation. That is the C at the end, and a possibility after the escape of remaining integrated, and that is the Y at the end. So Mercy simply means - that power which lifts you out of a situation which would have been perfectly mechanical as far as you were concerned. It lifts you out of it and lets you integrate. So it has removed you from a dangerous mechanical situation, put you into a free state, and allowed you to integrate. Hence - "the quality of mercy is not strained" - the straining is in the mesh, the stress, the strain of existence; and to take you out is to release you from the whole mechanics of the situation. It is called Mercy because the person lifted out did not deserve it. It is not Merit on his part. He was just lifted out by someone who was already on the outside. Unless there is somebody on the outside there is no mercy. Now we know that there is a Mercy Absolute because the Absolute cannot be circumscribed and therefore we know that there is Absolute Mercy. It will lift us ultimately right out of the microcosmic sphere in consciousness, out of the machinery of existence.

Finis