

WILL AND INTELLECT

The text of a talk given by Eugene Halliday at Parklands, Ishval tape number 75.

I have drawn the letter O. It is going to stand for the word 'ALL'. How do you spell all, any offers?

Offers: All, orl, aul, awl

E.H.: That is a legitimate word, a legitimate spelling for ALL. Maybe you prefer it this way, whorl. It could be spelled whirl. The difference between whorl with an O and whirl with an I is the whorl represents the totality of all being and whirl represents the totality of individual being. Please make a note of that. If you write whirl with an I and whorl with an O, and *think* whorl with an O is all there is, all that is conceivable, no matter how intelligent we may become, it is all included in that word.

This all has to be analysed by us because we are said to be in a fallen state. We have fallen from wholeness into partiality. Partiality signifies preference for one thing rather than another. We might have ALL for our preference but partiality does not want all, it wants the bits that it pleases. It does not want the ugly maiden or the bow-legged man. It wants the beautiful maiden and the long-legged hero type of the midnight movie fellow who solves all problems. I think his name is Roger Moore!

We are going to analyse the All and in order to do so we have to cut the All in half. When we analyse we cut things into bits. When I put a line across the circle it signifies that we are not going to talk about the whole as whole but we are going to talk about the whole as parted within itself. I now have a part below and a part above the middle line. Observe, I have not destroyed the circle, that the wholeness itself is not cut but we are talking about it *as if* we are able to cut it. In fact, we cannot cut ultimate reality. We can talk as if we can but we can't actually cut it. We have not got the power to do so because ultimate reality is a continuum of power and a continuum cannot be made discontinuous because it has no parts. The part is an intellectual exercise that we do to clarify to ourselves. When we look at reality we find that some of it we know already – or think we do, and some of it we know we don't know. The bottom part is shaded. It makes that part dark. The dark part is the part we don't know about and the light part above is the part we do know about.

We are going to call the lower part the Dark World and the part above it the Light World. By dark we mean the Will. Will is dark but idea is light. In the top I am going to put 'Intellect'. In the intellect we have forms. The little circles inside the half represent forms and there is a relationship of forms. The word 'form' is a Latin word, *forma*, which translates the Anglo-Saxon term 'shape' and the Greek word 'idea'. Idea means a definable, form means a definable and shape means a definable. The way we define is by tying a line around a thing. If we can get a cord and put it right round and tie it, and it holds on to that thing, that thing is definable by the cord we put round it. Define means indicate the limit of.

So, the intellect is concerned with definable forms or ideas, but the will itself is not so definable. We tend to think, and therefore to be intellectual, that is, to have ideas. We tend to think that when we know something intellectually we are enlightened and somehow superior to those who are not enlightened and are in the dark. We tend to think that in that darkness there are the most ignorant living persons. In that darkness there is a will to subsist, there is a will to live and the intellect cannot analyse the will. The will is not analysable, no matter how much you apply the intellect to

the will; it will not tell you anything about it other than will is that which interferes with the intellect. So we have now taken the All and we have cut it into two, conceptually. This cutting into two is an intellectual act, it has not cut the will. Our will remains exactly what it was before analysis after we have completed the analysis.

Now we want to say, from the individual centre, can we simultaneously feel, intellectually and will non-intellectually? If we can, we have completed our evolution.

We want to represent this in a diagram and say, somewhere, at the interface of will and intellect, there is a point of individuation in which a conscious individual can become aware of its own will and its own intellect and conceive how the will has given rise to the intellect. That is, how the forms, the ideas, are actually made by acts of will. There are no ideas that are not wills to form. We want to represent this in the drawing. In principle I should draw at right angles, upwards a line coming out. There is a line and it represents the transcendence of the opposition of intellect and will. It represents a marvellous power that a human being has, not an animal, not a vegetable, not a mineral, that a human being has of actually coming to grips with his own intellect, his own Will. Though the Will can never be formulated intellectually, the individual can become aware of the Will in the individual, to make an intellectual formulation. When he makes that formulation, we are going to pin, nail or crucify this form, of the intellect on this Will and this Will on this form. So we draw a line across. We have now drawn the orb, which you see in the hands of all the best ruling bodies in the world. Look at that very carefully because it is a drawing of a human being. The dark part below is the sub-diaphragm. It is everything below your diaphragm and it has to do with unconscious forces of the Will. It is not intellectually formulable. No amount of thinking about the Will will tell you what the Will is. You can feel the Will start its initiative process. You can feel the after-motion of the Will as desire but you cannot actually feel the will.

Remember our demonstration. When you bend the finger, when you make the decision to bend it, you can't feel any energy expenditure but you can feel your intention to bend your finger. Bend the finger and before you bend it, feel your intent. When you feel that intention to bend, what you are feeling there is your Will. But, you can't define it. You can define what it intends to do, namely, bend the finger, but you can't define the Will itself.

The Will is called the Great Mystery. All the mystics talk incessantly about the same thing, the mystery of the Will. The Will arises from the dark part and inside the circle, all the forces of the Will and intellect weave together. The Greek word for weaving substance or fabric is *bythos*. There is the privative alpha before that word and it gives the word *abyss*. That means not woven, not *byss*, not woven, and it also means the Father or generative power affirms the separation into two worlds. Two s's. One is the world of Will and the other is the world of intellectual form or ideas. Remember the line is coming up at right angles. Now the problem is, to raise a standard of consciousness above the level of the dark will, lift the dark will, the so-called unconscious of the psychologists, to lift the dark will up until you permeate it with consciousness so that you know what is inside your dark will. At the same time, you clearly formulate the intentions hidden inside your dark will. The intellect is nothing but the intentions hidden in the dark will. The intellect is nothing but the product of the dark will. The abyss, the unwoven is beyond the circle, beyond all definition. The abyss in religion is called God the father. It is the power, by self-encapsulation, that is, by surrounding itself in a whirl, by self-encapsulating, makes itself into a being.

The word being is based on the B originally a circle, means a dwelling or zone of encapsulation. You are bounded by your skin surface and that skin surface is your integument, the possibility of

your integration. The skin allows you to work inside you body to develop your own intelligence and in so doing, to become the master of yourself, your destiny, your fate or whatever. You become self-determined by self-encapsulation.

The abyss gives rise to the dark will to initiate a process of existence. Existence means, standing out-ness. The circle stands out from its background. This background is light. The light is fairly even, it is an equable light before creation. In other words, the Ultimate, before creation is an equable consciousness permeated with will throughout and the will and the consciousness are Absolutely in total agreement with each other and it makes an equable light. But, when we surround a zone of this equable light, we encapsulate the zone and in so doing we cause relative darkness. We see the darkness is of two kinds. One kind, the darkness of the will, which is not definable and the other is the darkness of the idea.

Remember, from infinity comes in force, turns round as a number six and encloses a zone and because it is enclosed, the energy leaps about inside and draws innumerable mogun davids, various symbols and it goes dark. The darkness there is a special kind of darkness, the darkness of ideas.

When you think you actually T H in K, that is you crucify power TH in K enclosure, TH in K, crucify power in enclosure. So there are two kinds of darkness. One is the darkness of the necessarily undefinable will and the other is the darkness of the idea which makes you think you know something and what you know is an idea, not the will. There are many scriptures that say there is darkness and there is gross darkness. Also there are many commentators saying about the darkness. There is the darkness of the people who know nothing and there is the greater darkness of people that know something, because those who know something are trapped by their ideas into thinking that they know something about the causes of events.

Supposing we were to take the modern empirical science, its assumed power. It is going to investigate all the planets and all the spaces between and it is going to go outside, beyond the solar system into space. It is going to make space platforms and everywhere it goes it is going to have another idea, another invention and it will spread itself through space with lots and lots of space platforms with cities built upon them and people. They will all be at war and shooting each other, like in best science fiction. It will be full of ideas but the one thing it will not have discovered by those ideas is the Will, the primordial motivation that determines them to do so. This dark part is below the diaphragm and means the impulse, not examined, which moves you to act, without thinking, without sensitivity.

I am going to write by it HAM. Ham means hot, black dark impulse, one of the sons of Noah. But in the upper part which is above the diaphragm, it splits into two lungs and one of them has a positive charge and one a negative charge. You have two feelings, liking and disliking and I am going to put the name SHEM on there. That is another son of Noah. Shem means that sensitivity of feeling, of like and dislike, that allows you to name a thing as likeable or not likeable. Ham does not bother to do that. Ham impulsively moves towards its objective. Out of the middle, there arises from the conflict point of the dark will and the intellect, bringing up at right angles to them, there arises another power and that power is called Yaphet or Japhet, as the saying is. Just as Ham means hot, black, unconsidered and Shem means naming by the power of liking and disliking, Japhet means enlargement of vocabulary through analysis. It is Ya phet Ya is primordial affirmative action and the PH is one letter, a *phi*, a *peh*, *phe* in Hebrew and the T and the phonetic ee, to affirm analytical life crucifixion in the head. Christ is said to be crucified in Golgotha. Golgotha means place of the skull.

We have drawn a three part human being with a diaphragm and an impulsive dark will below it and an intellective, affective thing which judges by fine sensitive feeling, like a good Jewish violinist, like a Heifitz, and then the man who actually affirms logical chopping. Historically he is the Caucasian Greek. He is the Hellenic who affirms logic chopping as a means of furthering, of extending vocabulary. It is significant, that in the Semitic languages you don't use vowels but when the Greek borrowed that language, they put vowels into the language to fix the meaning of the word. The word in the Hebrew, without the vowels could mean several different things but if you put the vowel in it becomes then, fixed in meaning and the Greeks love to fix the meaning. The Greeks we say, had a word for it. They were very proud of having a word for it so they fixed it. So we have three functions. The dark belly urge, a feeling of like and dislike and an intellective fixation on the idea.

We will draw the same thing again a three-part man, a belly, chest, head. We are going to remember and shade one dark, that is Ham. We are going to put a plus "I like it" and a negative "I don't like it" and we are going to put the sign of Logos, Lambda Gamma in the head, logic. Then we are going to say this. We are going to take the same symbolism of the three and put *gol*, which means primordial, non-analysed will. We see it in the name of the gull, the seagull. Gull means appetite. That *gol* is the dark will. Observe, it is the reverse of *log* which is reason. In other words it is an ante-reason it is against reason, reason interferes with it and that same *gol* reverts itself and crucifies itself and climbs up the spinal cord and becomes *got*. If I add an extra T on there for fun I get *Gott* which is Germanic for God. The idea of getting the *gol*, the appetite to climb up the spine and locate in the head is to become powerful like God. So we have *gol*, primary appetite inverting into intellect to find and try to possess power through intellectual activity. Then, the same power, when it has climbed up turns down and goes into the middle and there in the middle it is *Ha*. *Ha*, *H A* there, is the laughter of acquired power. In Nietzschean terms the only legitimate laughter is the laughter of acquired power, all else is hysteria. *Gol-got-ha*. This is called the place of the skull. Why? Because in the skull, in the brain, we have total representation of all our functions.

I am going to draw a brain and put a nose on it for fun. I am going to cut this brain into three zones. At the back I will shade in black, the dark will, forward is the *gol*. I am putting the mark of crucifixion on form and in the middle write *Ha*. The link factor, the motive power, in the centre of the brain, that links together the unconscious, dark, compulsive will which is foremost, with the well-informed, intellectualised, analysed, ideological structure. This *Ha* means that there is a way of balancing the power of your will with the refinements of your intellect. You know the plumber's bill, to washer putting in tap, £5. Itemised, washer, 4pence, the rest is knowing how to put it in. The intellect knows how to handle the power. To striking with the hammer, four pence, to knowing how and where to strike five pounds.

The laughter of acquired power means you have got power, which is your unconscious, unformulated will and when your intellect is developed and permeates that power, then you have, with the power, know-how. When you have both, then you say "Ha!" An exclamation mark is a bit like a letter I with the dot at the bottom instead of at the top. It means, out of a point of meditation springs up a startlement. Hidden in the point was an amazing secret. The point of individuation, which is the point where the will and the feeling meet which elevates itself to produce the intellectual analysis of the intellect itself, the aesthetic evaluation of the idea and the feeling sensitivity of the unconscious, formless will.

When we get a primitive word, many of them were built with three letters, some of them with two but many of them with three, to express certain concepts I am going to write down a word from a Persian hero-god, Mithras. Then I am going to take the middle letter and polarise it out towards ras and tim. We read this word from the centre, both ways. Tim means fear and time. The only reason we perceive things in time is because we fear their loss. The word tim-id, timid, means time-form. Part of that H which means power, polarises towards fear and part of it polarises towards ruling active self. Ras is a prince or ruler. So, there are two kinds of people there, boss-type people and timid people. The rule of the boss-type was, if somebody is afraid, kick him and jump on him and increase his fear and then tell him to chop the wood. That was a very ancient rule, well tried by all the governments of the world and still has a utility function in the modern world. If they are frightened, terrify them, if they are not, diplomatised with them. In the middle I am going to write the archaic word for priest, Hieros, that is the word for priest. The function of the priest in the ancient world was to balance the boss-types and the timid people because the boss types are always killing people to demonstrate that they were bosses. Even in Samuri techniques of dealing with people in the Middle Ages, if a person was really bowed down, his head was, literally, cut off. In the presence of the other villagers, one head rolls and the others immediately kow tow. The ruling ones intimidated those who could be intimidated simply by killing one or two in public. This often caused shortage of water drawers and wood-choppers, so the priest intelligently said to the ruling types, don't kill too many workers otherwise we shall have to go to work. Remember what Socrates said, "If we haven't got hewers of wood and drawers of water we would not have time to think about philosophy."

The Hieros is the man that knows that ruling activity can produce reactions, like the French Revolution, the Russian Revolution and other revolutions of trade unions today, and it would be better to curb the rulers when they become excessive and to strengthen the courage of the timid by telling them that above them there is a power. I've done an inverted letter which is a usual letter T, , a power that is three-fold. It is a ruling power and it is a power that goes into the timid and will lift them up so that they become on a level with the rulers and the one who knows this triple power was called the Priest, the Hieros. When we look at hieros, it is H, which means hierarchy of power, it is I, which means the individual, it is eros, which means Love. This erotic principle in the ancient world was known to be more efficacious by the Hieros. The hierarchic rule was, don't beat the people so hard that they cannot build the pyramids, and don't allow the rulers to get out of hand by thinking that they are superior to Cosmic Law.

If we then apply this Mithraic principle to another word, this word, angst, is the German form of the English word, anxiety and it is polarised by the middle letter, G going to right and left. On the left side it is a running serpent and on the right side it is a crucified serpent and the G there means God. God polarises towards *anna* the running serpent and *sta* the crucified serpent, the anna runs and never fixates itself and it is pleasure-pursuing. An energy that pursues pleasure and doesn't like being nailed down on the results of pleasure is like a pleasure that runs about impregnating ladies and not paying the bill, to the baby seller. On the other side there is the same serpent caught and crucified and made to pay the price. Against this there is God, that is the All-Power of reality polarises into pleasure and responsibility.

These polarisations occur in all languages under various symbols When we recognise the reality is, WE ARE POWER, zoned or encapsulated within a universal field of intelligent power and that Universal Field has, Itself, never lost control of its own modalities. Nor can it be conceived to do so because the modalities are nothing but the behaviour of that Field and this is why it is said, "God is not mocked." Nobody makes fun of God because the energy with which you make fun is

His and if you make fun and He allows it He is not bothered with what He allows. The Universal Field of Power won the victory over creatures before the creation because the Universal Power is partless. It cannot be parted, it cannot be destroyed but a being that is encapsulated can be broken down, can be attacked finitely can be disintegrated. So, the power of the Absolute Continuum is there, eternally, and cannot be defeated.

When we utter the letter M, we have to close our lips to do it. We have to go Mmmmm. We can't make an M without closing the lips and this letter M therefore symbolises closure, and in the closure, darkness and in the darkness nescience, that is not-knowingness, loss of light. That M the Hebrew *mem*, signifies water, a plastic substance. M remembers once it was free when it was called a (ah) or *aleph* or *alpha*, free, but when it closed its lips to grab at the Infinite in grasping it went a-um. It uttered the word, "I a(u)m." In the very moment of grasping its identity it closed. You see what happens if you are a free spirit and you are going along like a basking shark lots of plankton in the Infinite Oceans and your mouth is wide open and you are filtering it out, and your jaws are open and the supply of plankton is infinite. That is fine. But suppose you decide you are going to have a mouthful and keep it so you shut your mouth, a-um. You keep swimming but now your mouth is closed, can you get any fresh plankton? No, not with a closed mouth. That letter M symbolises the closed mouth but it remembers that once it was open because all power, all energy is sentient and feels its own condition and remembers its previous condition so that M is the basis of Memory, the retention of the form of experience. So then we have an egoic closed substance which remembers once upon a time it was free, and instead of opening its mouth it keeps its mouth closed and then tries to become free, so it is going about uttering the magic mantra, mmm, which is reversed in yoga into Om, the magical OM which splits into a u m, which is waking, dreaming, sleeping; and then the three parts of the human being. It is going along, egoically closed and hoping to get Infinite Power into its finite closure. It wants to keep its self-encapsulated egotistic self-will and yet mysteriously gulp up, swallow, all the infinite free spirit there is and use it for its own finite, closed purposes. This is manifestly illogical but this appetival substance which is called mmm-ah, substantial activity equals appetite, Ma principle, the mother principle, appetite, because it remembers that it was once free, once it was omnipotent, once it was in delight, once it was in sensuous, free, unimpeded enjoyment, swimming through infinity, and now it is closed. The memory of this is the source, cause of what we call today, evolution.

Evolution is the attempt to get hold of infinite power without letting go of our finite organism. What kind of opportunity is there for a finite being with a finite stomach and a closed mouth to retain infinite free spirit and then keep it for itself and deprive other beings of it. Because, what we observe in time, amongst the timid is that they pursue power in order to use power over other beings. They want to gain power, write their name on it, put it in a parcel, swallow it and not give it away. Then the only time they will open their mouth again is if they see another bit of power going by, and they will open it and grab and then shut the mouth again. Evolution in the universe is nothing but an attempt to regain a lost pre state of free, delightful, motion of spirit and it is a movement which is found only in closed substances. As long as you identify yourself as a finite being, limited, inside the skin and think it is your duty to open your mouth to eat to get the energy, to get the power to boss other people about and deprive them of power, as long as you do that, you cannot get the Infinite Power that you see. It is a dialectical impossibility.

When you see that and you say, let us look at this relation, Ma and Pa. Ma is the appetite and Pa is the precise affection that arises from the appetite in a process of self refining, increasing definitional power. The Ma principle becomes the Pa principle.

Now, you know that every little boy, in the womb was once a little girl. The male genital organs are not there in the embryo in the early stages. All we boys are little girls to begin with before birth and we have quite a problem throwing off our vulnerability and extending our little clitoral finger, clitoris means key to the law, extending it into a nice aggressive member. We tend to forget, once we were little girls and we tend to lose sympathy with the others who did not make what we have got, a magical appendage. When we recognise that the only thing that carried us from Ma to Pa was the committal to precision. The M became P. They are both labials, they are both made on the lips. Ma becomes Pa at the precise point when we decide to act upon principle. Py-rinciple means reason means logic of form. When we decide to get form, as we get form we become progressively less vulnerable and less femininely determined and more masculine. A lot of women are terrified of masculinisation because they think it means beards and moustaches and undesirability so they try to resist the input of logic into them, because they can feel the logic means crucifixion of the idea. But the ones that convert into males commit themselves to ever more logic and the logic becomes a formal weapon of trying to control the will of a non-formulated being.

This Ma-Pa relation develops itself spontaneously because the appetite, going about in time and matter, cannot help encountering stimulus situations. It meets events, it strikes against obstacles and it suffers pain. It means contraction. Instead of going about with the mouth open wide, when you get a pain, you shut the mouth for a time being and that M becomes P. The maw becomes paw, a more precise weapon. When that weapon becomes dominant then the person who has committed himself to form, if he is not careful, will tend that by formal manipulation he can control the will. But we have said that the will is not intellectually formulable. So, the P can never control the M. The Pa cannot dominate the Ma. He can try, by the application of ideas, but the Ma, the mother principle in the marriage, is not actually conditioned because she cannot be conditioned unless she herself conditions herself by accepting and affirming the idea represented by the letter P. That letter P in English, in the Hebrew is a *Peh*, which is a drawing of a mouth, and it means speech, it means the power of precise formulation. Imagine, when you are thinking, you can think woolly headedly and get very, very confused, or you can think very precisely and then you are not confused. Confused means fusing together things that would be better kept apart.

Every form that is different, like a triangle, a square, a circle and so on, if the forms are different it is better to keep them apart so that you can see them differently because if you don't see them differently then you will become confused. If you were to draw on the same piece of paper all the shapes that you know of, one on top of the other and then look at it, you would be looking at confusion. A human mind can actually become confused in that way by having non-precise ideas not kept separate. When we have ideas that are not separated out according to their categories, their formal differences, those ideas, they are not nothing, they are energy. There are no non-energies in the whole universe.

Imagine your being is energy. It is not anything else. Every particle of matter is energy, every particle of food you eat, you eat in order to break it down and digest it, turn it into energy and use it. But, imagine that these energies *all* are sentient. They feel themselves and they have their own directives, their own opinions and they fight their own battles in their own way. So, if you have got an idea of a triangle and an idea of a square, those are ideas or forms of energy which will quarrel in your mind if you try to put them together when they should be separate.

Let us see an analogy from music. If we take a note, say the tonic, and then the third and the fifth and the octave and strike a chord, we say that is harmonious. But if we strike two notes close

together, say like C and C#, we get what we call a discord because those sounds are energies and if they are too near, they quarrel. If you allow them sufficient space between them like C to E, then they are harmonious. Harmony means free allowance between beings. If individual human beings recognise that relationships imply allowing the other being free space to be, and not crowd them, not to encroach but allow them to be what they are, and then adjust to what they are rather than trying to crowd too close and thus producing a discord. The fight between C and C# on an instrument which produces a discord, is identical, at another level with the fight where one individual tries to make another individual change form, change character in order to harmonise. What you get is discord. It is in the inter-space where the harmony is possible.

Let us look at this three-fold man. Down in the tummy, you throw your food. You work on it and if you are lucky, you digest it and convert it to energy and the energy is sentient. That means, if you eat a lettuce, and digest it, the energy from the lettuce has got its own purpose as lettuce. If you throw something else, have you tried strawberries and pickled cucumbers together, have you tried that? You can actually put foods into your stomach which, when they get there, fight. Do you believe it? Have you had that kind of experience. A very nice meal, looks nice on the plate, very, very nice separate meal on the plate, forty two plates at an Arab dinner and you swallow them all. When they get in your stomach they say, "What the hell are you doing here?" and they literally start fighting, chemically. Now, you can either vomit, endure, or have diarrhoea. Please yourself. Once the fight is on it is going to go on until you do one of those three remedies. My favourite one for that is vomit! Or even better, don't eat the forty-two plates simultaneously. One sheep's eyeball, one English radish, two chocolate meringues, one scoop of ice cream, four strawberries, a banana, washed down with something celebrational – like champagne. You put it in and you wait, not very long. The reason they fight is because they are real energies. Do you believe that food is a real energy? Do you believe that energy is sentient? Do you believe that it does not like other energies? Do you know what companion plants are? They are plants which you can grow together in the garden and they are mutually helpful and there are some that if you plant them together, they die. They don't like each other. Would you think that some human beings are like that? You get two in bed together and they both fall out immediately and if you tie them in the bed sets on fire, whereas some, at a very, very great distance, can actually drift through the ether and lie in an etheric bed together, with ten thousand miles between them. Do you believe it? It can happen. You are where your treasure is. Where the heart is, there is the treasure also.

Your heart symbolises your feeling capacity. Your feeling is the field force of the universe in the place where you are. When you feel what you are feeling is the behaviour of energy within your organism or within any place you care to put your feeling. So, you feel close to somebody a million miles away or you can feel alienated with the person next to you. Have you had that experience? You are in my arms, says the pop song and a million miles away. It can happen. On the other hand, a pair of eyeballs strike across a crowded room. They can even leave the skull, those eyeballs, if you don't watch them. The best thing to do when you it happening is shut the eye, because you need your eyeballs to work tomorrow.

When you realise that total reality is nothing but a field of Sentient Power, power that feels itself and it operates wherever it imagines itself to be. The word 'imagine' means I make. The *mag* in that is *ma*, the appetival activity, plus *gamma*, that is condensation. The *I* is individuated. Image means an individuated appetival self-condensation. Imagination means the power to set up a form inside your field of consciousness and so charge that form that it becomes operative, like a three-dimensional being and you can posit it anywhere whatever. You can put it in an Eskimos igloo and it would melt or you can go and sit on the Equator and freeze. It all depends on the power of your

imagination. Your imagination is creative power and if you knew how powerful it was you would be very careful with it because you transmit whatever is not in the intellect through space, by the magical power of the will. The magic is in the Will, not the intellect.

We have a three part being, a trinity, a three-in-one. That three-in-one is a power to feel, to mobilise feeling and to formulate. We feel, we mobilise, we formulate, that is a triple power that we all have. When we formulate it, in the idea, the formulation is fixated by the definition and it can't get out of its defined limits, so it is not magical. All definition inhibits formal dispersal. It won't allow an idea to radiate if you have a clear consciousness but if you have the will to push it, it is the will that can push it, not the intellect, the will can magicalise, appetivalise, magnetise, so that a thing that you imagine with full consciousness of will can become a living, vital determinant of life in the individual and in the nation and in the human race as a whole. It can actually affect universal energies throughout all space. When you control your will and set up a volitional form, not limited by an intellectual definition, that volitional power can produce changes and *will* produce changes if you don't disperse it by intellectual analytical procedures.

How do we feel about this? We sit in our chairs and think, "Isn't it strange, there is an Infinite Field of Sentient Power," and we, all of us, without exception are individuated zones of that power. It is that power that individuates as us. Our organisms are just that power pretending to be organisms rationally tending to define themselves as organisms. It is only our interest in organism that keeps organism in being. So, if we lose interest in organism we start losing organism. So, if we lose interest in our own being we start losing being. Would you believe you could lose weight through lack of interest. Would you believe that you can put on weight by being interested in what you are eating. The whole problem of weight-watchers is this. Do you eat with the image "I am getting fatter," or do you eat with the image, "I am getting more intelligent?" The image that you hold when you eat determines what is going to happen to your food.

We are talking about the subject matter of human beings as self-evolving intelligent power. We live in a world where, today, we are being informed that we are in danger of being displaced by computers, by robots, so that eventually, we would not need to exist. You can imagine in a world of chip technology with imitation human beings electrically controlled, you can actually design a machine to make machines to make machines. So, that every time a machine breaks, another one takes its place. How would you like a universe of perfect robots entirely determined by electro-magnetic controls and all the human race has vanished. How would you like it, the thought? Would it be nice?

No.

Why not? Because you think you are superior to robots You are superior to robots because the robots are designed from outside by human intelligences but the human are designed from inside by intelligent self-power. That is the difference, therefore if there were a universe of robots all acting like human beings but they were not human beings, they were robots, they would have no freedom. They would simply obey their programming and if the programmer died they would still go on obeying it. If you had a robot electro-magnetically controlled butler and he came in, at the appropriate time, according to programming and he gave you whatever you wanted to drink and he went out again, and if you died, he still came in, and still went out, and still came in and still went out, and you are busy there, rotting in the chair because he doesn't know. In the case of the human being because the human being is made from inside out, the opposite of the computer, the opposite of the robot. The human being is made from the inside out by his own will. Do you believe that? Do you believe that what you are, including nose shape, eyebrows, lips, what you are is your design for you, the according to your perception of reality. Do you believe it? It happens to be

true. Supposing you don't believe it, then you must believe something else. What else? The else is this, if you are not made from inside, you are made from outside and if you are made from outside, you are a robot. Which do you prefer? To be robot, perfected from outside or to be a self-creating, self-determined intelligent power operating from inside? I know my preference, what is yours?

There was a lovely little book some years ago, called, *The Wisdom of the Beast* and in it an eagle and a bullet were flying together through the air. The bullet was scientific and said that it flew from point to point in space and it gave an analysis of the mode of flight, according to the theory of quanta of energy. At each point of space a quantum of energy was expended and the eagle said, "I don't fly like that, I fly continuously." The bullet said, "No, no, no," and gave its scientific argument. When they were flying along, the energy in the bullet was running down and eventually it landed on a ledge and it was lying there on the ledge, inertic, and the eagle alighted beside it looked at it and the conversation continued as before. The bullet explained why momentum had expended itself. "I'm lying on a ledge because my energy imparted to me in the explosion in the gun has run out. So, here I am, on the ledge," and the eagle became impatient and kicked the bullet off the ledge. Which would you rather be, the bullet or the eagle?

There are people, we call them empirical scientists, who are bullets. They actually like the idea that they are bullets. All their psychology is based on bulletry, sometimes Papal bulletry. They can actually be a definition, I am a machine, do not hold me responsible. If I kiss you it is because I am programmed by nature. If I rape my neighbour's daughter and wife it is not my fault, I am only a programmed computer. So, I am not to be punished, am I, because I am a robot?" The moral is, says the mechanistic society, "Yes you are a robot, and so am I so I am putting you in jail." This is the correct reply to any mechanist.

On one occasion a student was arguing with me and said there is no such thing as free will. All things are conditioned and it means the great behaviourists have demonstrated free will does not exist. I kicked him on the shin. He said, "You fool, what did you do that for! It hurt," and he hopped up and down. I said, "I didn't do it, there is no free will, it was a reflex!" Funnily enough he did not believe me! That was very inconsistent behaviour in him. You see if you are free you can kick mechanistic behaviourists and they have no ground of complaint. When you meet them, do kick them will you? Not reactively, but in the spirit of scientific demonstration.

The human being is a god. It says in the Old Testament, (this is God speaking) I have said, "Ye are gods." Now, let us define what a god is. A god is an absolutely self-determinate being. It is a being that feels, has power and clarity of idea. It is a trinity. It is its own good. The word God is good, of the same root. If you can be good to yourself, you are a god to you, but if you disintegrate through misapplication of ideas, you are a devil to you.

The God and a god differ in this manner. A god is inside a skin and his authority is as far as his individuality is concerned but The God is universal, is the Original Infinite Power, which, by its self-modalising has produced the multitudes of little gods inside it. This Universal Power wills that the individual human being shall be little gods, determining freely their own rights. It is generous it is generating power that is why it is generous, infinitely generous. In its generosity it says you can afford to make creatures that are free. Those beings are human beings. Each being that is free and self-determinant is called a little god. But, no god of the created order is permitted to dictate to another god of the created order, nor to the Universal God. The Universal God is in charge and the little gods are in charge, each one, of its own destiny, its own creative activity. But no finite human being that is a little god is correct to try to determine the behaviour of any other finite being. The

battle of human beings for power over each other is a fundamental error because it can never succeed.

The centre of each being is Spirit and the periphery is body and the between land is mind, Spirit, Mind, Body. We draw a circle and call the periphery body and put a dot in the middle and call that Initiative Spirit and the space between is mind. Now, the power at the centre is superior to the power on the periphery. When you touch somebody's skin surface, touch somebody next to you with your hand, when you touch somebody like that you have disturbed their periphery but you have not determined their central initiative. Their interpretation of your touch is their business. You have no power whatever over their interpretation of your activity. You can touch the body, you can beat it, you can kill it but you have no power over the centre of initiative in that being. Nor can you ever get that power because that centre belongs to the Infinite Field Power, that Power we call God.

You can't get to the centre. It is the powerful power there is inside you and the power comes from that centre, upwards and flows outwards, through the middle zone to the periphery. From the periphery you cannot get enough energy to penetrate the centre. So, any attempt to influence a person from outside by stimulation of the periphery, by stimulating their physicality, any attempt to do that is doomed to failure before we start. You can try seduction, that means drawing out the middle part, the mind part, to co-operate with the external pleasure stimulus but you cannot get that centre to come off centre. If you do tempt it out with a nice dainty morsel of food, it has not left its centre. The centre is still the initiative centre. The mind you can seduce. So, when you have finished seducing the mind and persuading the body to react to suggestions of various kinds, the Spirit inside can resent it and send it back to you and is not convinced. Even when the mind has accepted the stimulus, the Spirit itself is not seduced.

This being so, we have to say our duty to ourselves, remember duty is the shadow of love, our duty to ourselves, the way we love ourselves, is to discover how to balance our three functions, feeling, willing and thinking.

In God, because He is Infinite, He has no problem. It is His Will, His Feelings, His Ideas are mutually interpenetrated and they are simultaneous, infinitely, but the human being is sworn to peripheral stimulation, into separation. He feels one thing, wills another and thinks another. Remember, that is our work, to put back together the severed human will and thought into a unity, just like they were before the Fall into externalisation.

If we remember that work then we have understood the real meaning of all the religious systems, all yogas, all meditations All point to the one thing, the RE-HARMONISATION OF THE TRINITY OF THE HUMAN BEING.