

Yoga of Sound (Nada Yoga)

*[A talk given by Eugene Halliday.
Comments in square brackets, drawings,
arbitrary headings and transcription by John Bailey.]*

Nada and Shabdabrahman

We are going to talk about sound ... and listening to sound.

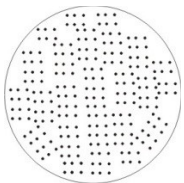
There is a technique in yoga which gives birth to a kind of special listening. And this kind of yoga is called Nada Yoga. You could spell it if you like, or you can just listen to it. Nada. Now the thing about Na, is you know Na is a serpent, and Da means divisive activity. The original Na is an undulating vibratory action of power in the universe, and this undulatory process itself is the cause of all the phenomena in the universe. There is nothing that has come into existence that has not come into existence through the Nada. In other words, we can say immediately that this Nada, this sound, is a synonym of the Logos of the fourth gospel, where *In the beginning was the word, the word was with god and the word was god*, means in the beginning there was creative sound.

The Hindu Shabda ... can you all spell Shabda, S.H.A.B.D.A. in English? Shabda also means sound, but it is less basic than the Nada. SHA BDA. Now this divisive activity again is the cause of phenomena in the universe. *Phenomena* means all of the things of which we are conscious through our sense organs, and the cause of the changes that occur in the sense organs, quite simply, are motions of power. Motions of power constitute the universe. And when we take the primary motion, we just do an undulation, and that represents symbolically the running serpent. The running serpent represents a wave form.



Space

Now, sound is a special kind of motion. It is a kind of thumping motion; it is a compression wave; it is a wave that gathers itself together and thumps the space in front of it. So if you imagine that when we are talking about space, we are talking about that in which movement can occur. Now the symbol of space in yoga is a circle covered in dots. That is the sonoriferous, or sound sound-bearing medium, or ether. The reason it is represented in this way is because the primary motion of anything whatever in the universe necessarily begins with a point. There must be a contraction upon a point in order to initiate any motion whatever. Every motion in the universe begins with a contraction of a field of power.



Now that field of power, from the point of view of a contracted area within that power ... is space. Let's think about that very carefully: Space is Power. Space is not empty... space is full. We have tended to believe that space is void, and the atoms move about inside this voidity.

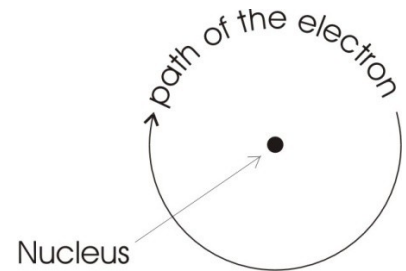
The Fortuitous Concourse of Atoms Theory

This was the current view of the 19th century ... the idea of atoms moving in what they called *free space*. They had dreadful problems of how to account for the orderly behaviour of atoms within free space, because if space is really empty, then there is no possibility of two atoms coming into relation, other than accidentally. Therefore, they said, let us say that the universe is a *fortuitous* — that is, an accidental — concourse of atoms.

Let's draw a little atom to show. We'll draw a very simple atom: a dot to represent the nucleus and a circle to represent the orbit. Is that a visible atom? Is it big enough for you Anne?

Yes.

Yes. Now if we had an atom, as posited in the 19th century, it was solid. It was a non-space and another atom was a non-space, and these are atoms conceived in various ways, in their simplest form like little billiard balls, little ball-bearings moving about in space, with nothing but emptiness to move in — not an emptiness full of force, an emptiness that had nothing whatever in it — then if we found, consistently, that some atoms stayed in a pattern like a triad like that, we couldn't account for it, other than by saying it is an accident. This is called *the fortuitous concourse of atoms theory* ... the idea that everything in the universe is really an accident. Because if atoms are solid particles, as they were believed to be, and if space is totally empty, as it was believed to be, then we cannot account for, in the atomic arrangement



- persistent geometrical structures, minerals
- and persistent growing structures, plants,
- persistent mobilising structures, animals,
- and persistent, existential, mobilising, growing and thinking subjects called man.

There was no method whatever for accounting for the existence of any persistent pattern if space was empty [6:57].

Doctrine of a Void

Now physics has had to re-look at this problem very carefully, so that today space is no longer void; space is full. In Buddhist thought you had a void — doctrine of a void — but the void was a full void. So the full void meant to say, mysteriously, dialectically, what we call void could only be called void provided we deliberately concentrated not on the fact, because

we never encounter pure void, but on an idea of a fact based on a physical body having a degree of hardness. [7:48]

So if I tap my knuckle on here, I let my hand travel through what I call space, and it goes through freely — hence the expression free space — and suddenly it is stopped and there is a sound, TAP! [his hand encounters the screen] on this screen.

Now because my knuckle is verifiably, to my eye, a finite, it is quite permissible for me to draw a circle, and say *let that represent the area of my knuckle*. Now, if I want to posit that this is what I call solid matter, I must fill that area in, and say that is my knuckle. Then I must say *this knuckle can move through space*, and then it can encounter the screen in that manner ... a very good drawing of an old poppy head [describing the image of his drawing].

Now, in travelling through free space and encountering a resistance, it was considered that it had been demonstrated that matter is what was called solid, it's really solo-id, or solo form, on its own and space has got nothing in it. But as we said before, we cannot account for the patterning of minerals, the patterning of snow-flakes, the patterning of plants, of animals and men by a persistently, regularly developing accident. It is not in conformity with the concept of accident that we should have a continuously moving developmental process, accreting to itself ever more and complex structures and more mobilisation, finally finishing up with one complex structure, a man who can actually talk about his own being, and discuss the space and the bodies within the space. [09:46]

So we have to view the matter in a slightly different way. We have to say: *take any zone for examination*, we put a circle round the zone only because we wish to demark that zone from another zone. You see, if I say *let's consider this empty space*, it isn't so easy as if I say *let's consider the space inside here*. We need to focus consciousness, and to focus it we need a circle. So we draw a circle, and then say, *now let us consider this circle and its origin. Did this circle 'come to be' as an accidental motion in free space?*

We have to say immediately, *No, it did not*. It came to existence in our consciousness, and there's one thing about consciousness that is quite certain: it is not empty space. Consciousness is full of objects. You either have an object with a consciousness; and if you have no object, you have no consciousness. Consciousness is that which necessarily has an object in it. Consciousness and object are two sides of one way of looking at reality ... the way of assuming phenomenality. There is something there, and this something that is there presupposes an observing consciousness and a thing observed.

Now if we look at this space and say, *is that space empty?* ... actually, concretely, we have to say no. This particular space is full of light.

Now has anybody ever empirically done an experiment in which they have examined free space with no content? The answer to the question is quite simply, *no*. You can't examine free space with no content. To examine a thing, you must have a content and you must be there ... you, an existential being with your consciousness. Then you must posit within this sphere of determination of yourself, a self-determined sphere, an intention of your own to examine precisely this space. And at the very moment of defining the space you

become aware that it has a content, namely the object that you posit as there to be studied. Even if you don't draw anything inside it, it is still the area under consideration. And an area is not nothing; it means a primitive, substantial, differential possibility, and that is not nothing.

The Point

Now when the early Hindu philosophers were thinking about this, they said: *what is that which if we can once posit it, we can derive everything else from it*. And they come to the same conclusion that the early Hebrews came to, and the Egyptians and so on. They said the least mark we can make, that takes up least space, is one dot. So we draw a dot.

[And aside] Is the dot big enough Anne, or would you like it a bit bigger?

Now, there is the dot. That dot is the same dot that Christ talked about, the dot, jot or tittle that shall not pass away 'til all be fulfilled¹. That means to say that whatever the evolutionary process of the universe should turn out to be, it has begun with a point, with a dot. We'll put the word *point* down, because that first part of the word 'point' means power. And the next part of it means what it says ... *in*. And the next part means *crucifixion*. So the word point implies that power is crucified.

Po – power

In – in

T - crucifixion

Why is that? Because in order to posit the point I must get hold of my field of awareness, and I must contract it; I must concentrate it. And if I represent on the surface of this piece of perspex my activity in producing that dot, I have to say I started with the field of awareness, the whole room, and I gradually brought it in and confined it to this screen, and I gradually contracted it until finally I put the pen down and said, *now there is my dot*. So although that dot looks simple on the paper — if you don't think — the moment you begin to think how did the dot get there, you have to say by some intention of the being that put it there. In this case, I put it there. But the intention is in my field of awareness.

Likewise, if you see it, and you interpret that verily is a dot and I'm not deceiving you, if I said this is a dot you might think I have deceived you [pointing to a line], but I might say actually I haven't, because it is a dot, because I started at one end and made a dot, and I kept dotting all the way along, and the continuity of that dot is really only apparent. Because if we look at that under the microscope we will find it is actually granular, that is to say, that the ink particles turn out to be dots. We could then say it represents a travelling dot. Now what we want to say is, *there is nothing in the universe, that exists or grows or moves or thinks, that is not a travelling dot*. The whole universe is one big travelling dot.

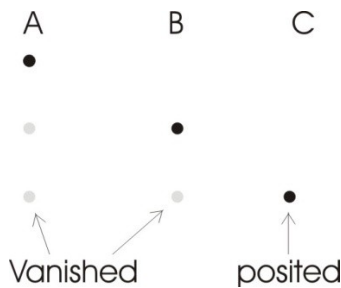
¹ [Mat 5:18](#) For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

So we are going to examine precisely what this means.

Now, a sound wave is a compression wave. That is to say, the medium contracts itself, and then thumps as it goes along. Thump, contract, thump, contract, thump ... and so on. We could say it's an alternation of an expansion process and a contracting process, in which the contraction process is thumping on the centre and the expansion process is thumping against the surrounding space. So we are saying that his thumping process which we call sound is the effective cause of all the things that we know of in the universe. [16:20]

Now, for economy's sake we have drawn one dot. But if we want to think, and say, *is it true that we only see one dot in the universe?* ... we have to say, *no, we see many dots.* Therefore we will, say, *why not represent all the possibilities of space by putting dots.*

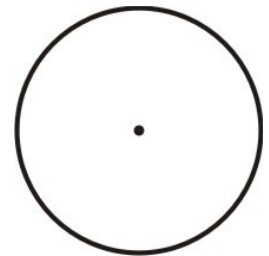
Now the space, remember, is power. The contraction of that power upon itself produces the dot. And the dot can be relaxed and the next space to it can re-posit another dot, and then relax, and the next space can re-posit a dot and then relax, and so on. You will then get a series of dots posited one after the other. And if you saw them you might think like that, that a line had been drawn, although in fact that line under a microscope would be a series of dots ... particles of pigment.



So we say that the concept of continuous motion is an illusion. The reality is a dot, and that dot is a contraction of a field, and any apparent continuity of motion is an illusion caused by one dot taking up space adjacent to another dot, as one dot vanishes. One dot is posited, vanishes, in the next space a dot is posited and vanishes, and to the eye it appears that one dot has moved from A to B to C. This is why in Hindu philosophy the universe is said to be Maya — that is, a function of appetival affirmation.

That word, Maya, if you remember, is translated as illusion, but the first part of the word means appetite, substantial activity, and the substance referred to is power, the Ma means powerful activity, and the power is sentient, therefore appetival, and because it is affirming [ya], or assenting to its own process, it is called Maya.

Maya does not mean that the ghost that you see isn't a genuine ghost. If you think it is consult Sergeant, who knows about ghosts². Maya means quite simply that the phenomenon you see is a phenomenon. The question of genuineness is not raised except by comedians, because there are no phenomena that are not intentionally produced by a field of sentient power.



² *Historic British Ghosts* by Philip Walsingham Sergeant

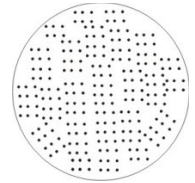
Space

So when we do our dot and our circle, like this, each dot is to be viewed as a shorthand for a contracting field. The big circle represents the cosmic boundary, but that only means the order, boundary that we see and posit for our convenience to exist. If I look at the solar system, I say it has a boundary. If I look at the sidereal system, I say it has a boundary. But these boundaries are conveniences. There are no boundaries corresponding in essence to the boundaries our intellect posits. What we are actually seeing is nothing but a projection of our own intention to make a division. But we do know that the power is the ultimate reality, the power is the supreme cause, the power contracts, and the power is the space. There is no duality there. There is not space filled by something called power which is not-space. Power is not not-space.

Space is power.

Now that's rather a subtle thing to think about if you've got a 19th century mind. But it is not a subtle thing to think about if you've got a 1973 switched-on type mind. Because all the measurements of so-called space prove that space is full of power, full of energy.

So when we think about space, we can become aware of an ambience about it. We can become aware of an aura of influence round anything. We can find a bio-magnetic field round a plant. We can find a magnetic field round a piece of iron of a certain kind. We can find an electro-magnetically induced field round a wire when you switch a light on, and so on. A field is a zone of influence. The whole universe is one big zone of influence, but inside this big zone of influence are lots of little zones and each little zone is represented by a dot. And that symbol of the dotted circle is the symbol for sound.



Now the Hindu word for that sound is that [akasha]. If you look at it and remember this first letter *A* is really privative, you can see Kash there, you can spell the cash like this, at least Hanukkah can if she likes.

Now it means a case. It means a container ... this cash. So the A-kash-a means the absolute infinite as the supreme case of cases. It is the super-case containing all the little cases. And all the little cases are nothing but zones of intentionality, they are zones in which power — sentient power — contracts upon itself and produces a being. And in the process of this contraction, it thumps itself, and as it is sentient and sound is a compression phenomenon, at the moment of thumping it hears a noise. And therefore it is quite correct to say we can talk about it in sonic terms. We can say that to the appropriately tuned ear, any thump will constitute sound.

You had a very charming sound yesterday morning, didn't you, Claire? Yes? Where it came from we don't know, but it came. It was quite a sharp sound. It was caused by some kind of activity of energy contracting and banging something on something. But fundamentally all things are power.

So we are saying the whole universe is a sonic structure, and there is nothing in it that is not sonic. Therefore we could use the same diagram to represent Macrocosmos, the big universe, or microcosmos, the little universe.

Listening to The Body

One of the little universes is man. So we could actually say that inside the sensorium of man, in his body, because the body is impulsive, to the sensitively tuned sensorium there must be sound in the body. If you get very excited you can hear your own heart beating, can't you? If you become very, very sensitive you can hear thumpings going on in your brain. You can also hear sparkings, you can hear all sorts of running processes. You can hear blood, going through your arteries if you listen. If you listen very carefully you can hear grass eating. If you listen very carefully you can actually hear yourself thinking.

Now it is here where the Nada yoga becomes very important.

When you listen inside your body you can listen to different things, and we need a tuning concept to say to what we should listen most profitably. If you listen in a quiet dark room with your eyes closed to what's going on below the diaphragm, it won't take you long to find out something is audible. In fact, civilisation is based on cultivated deafness about what is going on below the diaphragm.

Sounds are constitutive of the body. They're not just something that accompanies the body accidentally. Sounds are constituting the being. Therefore when we listen, we are listening to constitutive power, we are listening to that which actually structures reality.

So we can listen to organic processes in the body of a relatively mechanical order, like bubbles and travelling masses of food, or we can listen to movement of blood in the arterial system. We can listen in the neurological system. And as we are refining our attention we become aware that the body is like a fantastically noisy place, with the nervous system, banging and sparking and short-circuiting and so on with great vigour.

And then we can listen to something finer. We can listen to the records of the ancestors, because everything that the ancestors have ever said has recorded itself in our protoplasm. [26:05] So that if we listen very, very carefully in our mind, we can actually hear voices talking. Now if this listening to voices talking comes in without prior warning to a person who is not very, very well educated, that person would tend to think that he is doing what is called, *hearing things*; and therefore that he is mentally unstable. A lot of people suffer from what they call *compulsive voices*. These voices are simply records of ancestral statements made, and they could go back a few years, a few hundred years, a few thousand years.

Everything that has ever been said in the universe, every sound that has ever been made is still in the universe. And the totality of all this sound is called Shabdabrahman. Shabdabrahman, means this extension, this infinite extension of little thumpings that we call sound, and listening to that sound is the same thing as acquiring knowledge and wisdom. If



you listen inside your head, if I say to you what is a triangle, please listen, do you hear anything in your head or not?

Listening Internally

If I say what is a triangle? Do you hear anything?

What do you hear, Trevor?

Ting, ting, ting.

You heard *ting, ting, ting*. Not bad. Now anybody else have a contribution? What is a triangle? Listen inside your head. Do you hear nothing, or do you hear a definition offered to you by some of your educators? When you listen in your head, do you hear nothing? How about you Deb, do you hear nothing?

My hair began to raise on the right side.

Your hair began to raise.

I heard a hissing.

You heard a what?

A hissing.

A hissing? A hair raising hissing. Serpents are back in. Any person who listens to a question will hear some kind of response. Now some people specialise — because they like it better — in looking at things in the mind, and some people specialise in hearing things in the mind. But whether they specialise in looking or listening they can acquire the other art by practise.

But we are talking about listening, and we are saying that if you listen to a question you will not hear nothing. You will hear something. What you hear may be in your opinion rubbish, and it may be the highest intelligence. But it may be in your opinion *brilliant*, and in the opinion of another person, *stupid*. But you will not hear nothing. You will hear something.

So supposing I say to Pamela, *what is your view on the problem of racial discrimination?* Listen in your head. Do you hear nothing or something?

What are you hearing Pamela?

[indistinct response]

Right so we need a selective process to abstract from it, yes? So I'll ask you, *what do you think about the colour problem in relation to men from Trinidad*, and when I say Trinidad, what happens if you listen in your mind.

Oh, um. [... and then again indistinct]

No. What you heard in your mind as a result of hearing Trinidad?

....

Yes. And what did you actually hear?

.... *a general*

Could you hear a relaxing?

Yes

Yes. And what does it sound like?

...

And if I ask you to now ...

.....

Yes, but if I ask you to consider the colour problem in relation to apartheid in South Africa, listen, what do you get? Is it the same?

No.

Does it sound the same, does it feel the same?

No.

No. Now we human beings, especially civilised beings, have been deliberately taught to be deaf. We are deaf to everything below the diaphragm. We are also deaf to every antisocial remark made by another person. If we are well brought up, we are supposed to not notice it. We are also deaf to any clever remark that might occur in our mind that might not be socially acceptable. We have cultivated deafness. And if it were not for this cultivated deafness we would be hearing things, and as the book says, as I hear so I speak³. If we did speak as we hear, we'd have some very illuminating, non-civilised type conversations.

So the thing here being said about this Nada yoga is that we can listen to various things, from the lowest level mechanical noises in the body, to the very, very finest levels of intelligent statement also in the body, from the finest motions of the constituent, primary contractions that constitute our being. [32:41]

Now when you are doing what is called *discursive meditation* in yoga, you set a subject that you want to consider, and having set that subject you then look in your mind, and you listen. You look and you listen. If you're a visual type you might see pictures more strongly than hear words. If you're an audial type you might hear words stronger than you see pictures. But by practice you can do either. That you do one rather than the other has to do with your ancestral inertias, and way of approaching reality.

³ **Joh 16:13** Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.

Chladni Figures

Now the Chladni⁴ figure is a geometrical figure that is produced simply by sound. You have a plate on which you put fine particles like very small sand grains, and you subject that plate to vibration — either by mechanical process like a violin bow or a little hammer, or you can do it electronically — but when you subject that plate to a note of a certain pitch, you get a certain kind of geometrical pattern. And every time you play the same note, you get the same pattern back. And every time you change from one note to another note you get a change from one pattern you've seen before to another pattern you've seen before. And they always recur with these same notes. And this demonstrates that sound and form are two aspects of the same fact: a behaviour of power. [34:15]



Chladni figure ... fine particles
on a metal sheet that is being vibrated with sound.

Now what is called intelligence in a human being, is nothing but listening to processes inside the body, and then speaking according to those processes ... speaking either in words or in gestures, because as every deaf and dumb knows there is a language of gesture. So we can speak – that is, we can spiritually posit a closed definition; that's what *speak* means. And in the process of speaking we are either making sounds that act on the ear, or we are making gestures or holding postures which have an effect on the eye. But in either case, what we are doing is thumping a sensorium. We are inserting energy, little thumps, into the sensorium. We are affecting the field of the body, the living field, and we are affecting the nervous structures of that body by energy input ... little thumps. It is all compressing, it is all contracting. And this is the definition of the sound wave, and this is why the universe is called a sonic structure. [35:38]

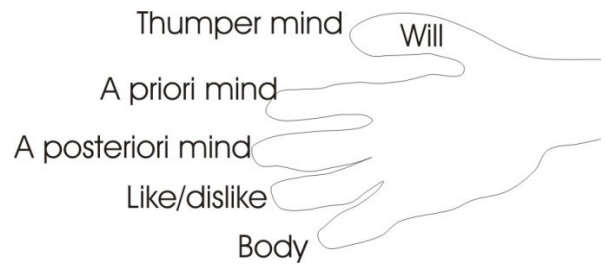
Now we want to get the greatest benefit out of this, therefore we have to say, when we wish to meditate we must remind ourselves that we are listening to processes in our mind that have been recorded either by ourselves and our observations, or by friends who have observed and told us about it, or parents or ancestors generally, backwards, or at right angles to the time process — the time process is linear and serial — there is the Power, the one Supreme Power of the whole universe which is pressing in on us, and trying to tell us something.

⁴ <http://www.youtube.com/watch?v=Qf0t4qIVWF4>

And this is an interesting one from David Icke:

<http://www.youtube.com/watch?v=oCmGjD9j9bU&feature=related>

When we do our diagram of the hand to remind us what to do, and we do nice fat fingers like this ... very musucianny. This is a very careful drawing of the hand of Daniel Barenboehm. I don't know whether you've seen that hand ... a very good hand. Now we're going to say here is the body, and that is effectively produced by little contractions of power hammering together zones that we call atoms, and hammering them into molecular size, hammering them into various other, more and more complex structures, until we have an organic body. And then, stimulating this body in various ways we have a like and a dislike, which the psychologists call an affective process ... the way it affects you as like and dislike.



And then here we have a mind which is concerned to look downwards to this body. And this mind we can call the ... let's give it a new name ... an old name ... we'll call it the *a posteriori* mind. That's the mind that can only find things out after it has experienced them, in the body. That's the lower mind. The lower mind always gets its conclusions after an experience — not before it. That one in yoga is called manas. M.A.N.A.S.

The *a posteriori* Dinosaur

Now that *a posteriori* mind is rather silly ... although it's useful. Lots of silly things are useful. It is silly because it has to go down and out to get a stimulus to provide it with a new way of looking at things. So it is always dependent on the external, temporal, linear, serial process. It cannot come to any profitable conclusion without an experience in the physical body. And its method of saying whether that experience is worth having to it, is to say that it likes it or it doesn't like it. So this *a posteriori* mind, this manas, goes down to the physical body and receives a stimulus from the outside world, and then it tests the stimulus for like and dislike, and then it propounds some kind of theory about it ... but always after the fact. It's *a posteriori*, it is after the fact of the experience, which means it can never keep up with itself because the world is continuously changing.

Supposing a dinosaur lived millions of years ago and had an *a posteriori* mind, which it did, and supposing it decided it would investigate the universe, and it would make a statistical survey of life on earth, and find that the ruling bods [bodies] were dinosaurs. And it would then proceed on this basis to formulate an eternal theory of the everlasting triumph of dinosaurs.

Now when the dinosaurs began to die off, the dinosaur philosophers would have extraordinary trouble trying to justify their vanishing. Luckily, the *a posteriori* mind has a very, very clever trick that it can play on itself, called *rationalising*. The dinosaurs are giving up power because the earth is changing, the temperature is changing, the whole situation is changing, and dinosaurs can no longer live. They then start postulating another world which they have decided to go to. In other words, you have yogic dinosaurs. Dinosaurs sitting in meditation with legs crossed, dinosaurs in lotus postures and so on, and they are all going to

the next world because they have decided it's a better world. They cannot believe that they have been driven out, because they are quite definitely *a posteriori* in their thinking process.

Some of the dinosaurs I used to know, they used to argue incessantly while sitting in yogic postures, even doing extraordinarily complicated things, and counting two-out-across-toes as an extra posture of great significance. The *a posteriori* mind can, and does, produce multitudes of explanations about why it's going to do exactly what it's going to be compelled to do anyway. And that we are going to call the rationalising process.

The *a priori* Mind

Now luckily there is another kind of mind, and that mind is the mind that doesn't like being drawn in this world at all. [41:39] It's an *a priori* mind, it's a mind that knows about things before anything happens, and without reference to the physical body. This *a priori* mind is a mind that knows how to develop ... knows how to develop knowledge beyond its temporal physical implications. It can actually see, before it happens, what must happen, by the laws of motion.

So this kind of a prior mind, empirical scientists — that is *a posteriori* thinkers — deny that it exists, that *a priori* mind does not exist. It is a wicked invention, of metaphysicians, just to be superior to us. We are the only mind and the *a priori* mind is a wicked fiction.

Nevertheless this *a priori* capacity of the human soul exists. There are minds that can anticipate things without any physical external evidence. And the grounds of their doing so is nothing but the fact that they know the law of sound. They know that everything is the product of little thumpings. And they know there is a little thumper.

So we'll have to put the thumper mind ... there it is ... that's the thumper mind there. Now that thumper mind is the one that actually produces the contractions in the field. And we could draw our little circle on the end there, and put dots in it and say that thumper mind represents the effective, sonic, intuitive, volitional, creative power of reality. [43:57]

Thumb Exercise

Now you will notice with the thumb, it separates away from the fingers in consequence of which, because there is a psychosomatic correspondence, that part of your being correspondent with your thumb must be able to extricate itself from involvement with the other parts of your being. So that your thumb — representing your will, which is the initiating power of the little thump — that thumb is the effective precipitator of the body; is the effective stimulator of the body producing like/dislike; is the effective examiner of the body processes, and the effective predictor of processes not yet come into existence.

So that when we hold our thumb up and listen to it, we will find that we get a different kind of result in our mind than if we held our little finger up. Now this kind of thing could sound, to anyone who hasn't tried it, like a kind of weird joke, kind of misplaced zanyism, but in fact the nervous connections to your thumb are very, very complex compared with the rest of your hand. So that concentration on the thumb, by feedback, can stimulate parts of the

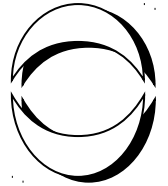
mind, parts of the brain, parts of the body which would not be stimulated in the same way by concentrating on other parts.

Yoga Symbols

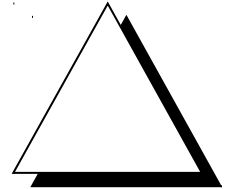
Now using this same five-fold process again, we are going to examine the structure of the universe according to that Hindu philosophy. And here we are going to put the earth — which is your physical body — and we are going to put a square on it, for the symbol of the earth to the square is a kind of motion that moves like this through space. It isn't just a figure of speech. It's a characteristic type of motion that allows brick-building in the cellular world, and in the universe itself. The compression of a sphere from six directions compresses it 'til it makes a cube, and on a plane diagram we use a square to represent it. [46:32]



Now the next finger is water, and the symbol there in yoga is a crescent. And it could be drawn either going up or going down. I'll do one of each so we won't be accused of favouritism. If you like to put them together in the sign of the crab ☯, they are the same there, and they also occur in Aquarius with two ripple forms ≈ and they occur in Pisces like that ♯. Still, what is meant is that the undulatory flow, a characteristic motion that doesn't move at right angles to itself like this, but it flows through space, is the cause of all the phenomena of fluidity in all bodies. [47:26]



And then we have another one and it is fire. And its symbol is a triangle, and this means the desire impelled, curious, seeking mind. The empirical mind is always looking for something. The empirical mind is looking for something it hasn't got. Well who would look for something he had got? The essence of the empirical mind is precisely because it hasn't got comprehension, it looks for it. Because it hasn't got this total gestalt, this super-picture of the universe, it goes through the universe looking for it. And it looks by linear exercise for something that is not linear ... so it cannot find it.

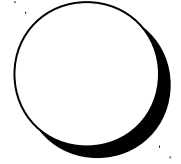


Nevertheless, it is very, very energetic in its pursuit. And the energetic pursuit of the great secret of the universe by that fiery type energy is the cause of all the motion in the universe of a linear character. It is the cause of time.

So if I put my hand down using my middle finger for the nose of the dinosaur, and the other four down there, then the one that is leading is the empirical mind, the *a posteriori* mind, the desire-driven mind, the mind pursuing comprehension, pursuing power ... precisely because it hasn't got it. We'll come back to it in a moment to see how it arose that that particular sign, the fire sign, should be the greatest disturbing agent in the universe. [49:11]

The next one is air, and for this we use the symbol of a sphere, which on a plane is a circle. We there have the four elements of the alchemist symbols, not of a worn out, primitive, scientific hypothesis; nothing to do with what the empirical scientists call *science*. It has something to do with something totally different. It has something to do with the logical division of the universe into:

- blockish situations [earth],
- wheedling type situations [water],
- aggressing situations [fire],
- and comprehensive situations [air].



That has nothing to do with empirical science. It has to do with the pure logic of possibilities. And there on the thumb, with its symbol, the circle with the dots in it, is what we will have to call here in English — remember it is the Akasha — the Ether.

There are ... would you like the names that go with them or not? They're not terribly important, would you like them or not?

Yes?

[several yeses from the audience]

We've done the ether one, that's the Akasha.

Vayu - Air

And this one is the, called Va-yu, should be Wayu [with a 'W'] but it's become a V in English through sheer repetition. That one means going-affirming-going. The activity, development activity that affirms going, that's the name of the Air, Wayu.

Tejas - Fire

And this one is called Tejas, yes? That one means the cross [T] field [E] affirming [JA] issue [S]. In other words, it like a fight. It loves conflict.

Apa - Water

And this one here, the water one, is Apa. You can think of that one as absolutely transcending everything. You know if you go up the mountain top you find water. If you go down a Welsh mine, you find water. If you go in your socks, and you've left them for a few days; water. Wherever you go, there is water. This universal permeation of things by water is the meaning of this word. It passes all understanding. It gets anywhere.

You get a dry cupboard and you put things in, and you go away on holiday, you come back ... they're wet. That's because water is very, very penetrating, because it wheedles its way in. It doesn't thump its way in: it's the way of ladies, the wheedling way. Any man that thinks he's got a dry sense of humour and meets a woman will discover it's not as dry as he thought, after a brief encounter.

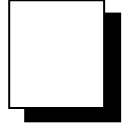
[Prthivi] - Earth

Now this one we can call it — we'll put a vowel in we don't need, to sound it — this one says that by rationally crucifying oneself [PR-T], it is possible to develop [V] an individuality [I]. It is through your physicality that you become an individual.

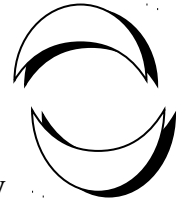
So they are the names.

[Prthivi]

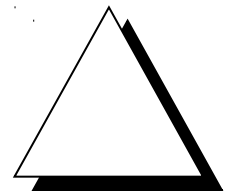
Let's go through them very quickly, we will say some process is needed to fixate you on a physical body to turn you into an individual. To develop your individual capacity, you must have a physical body. That's what that word means.

**Apa**

This one means, having got one, you'd better learn how to wheedle otherwise somebody's is going to nail you on your physicality. They can locate you. Funny thing about bodies is you've got one — people can find out where they are and beat them. So if you don't learn to be polite, somebody will find out where you keep it, and beat it, or stroke it into insensibility

**Tejas**

And then this one another side of you, because life is difficult if you have a body and you have to defend it, and you try to wheedle, but some people study wheedlers and they say, *don't wheedle me!* Now the moment they say, *don't wheedle me!* you have to be prepared to be Tejasic. You have to be prepared to say *I'm prepared to fight you for it. If wheedling won't do, I'll biff you. I'll knock you straight into the middle of the Akasha.*

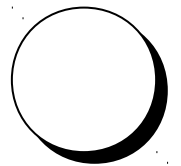


You have to be prepared to face the possibility of a fight.

I'm naturally a pacifist. And therefore I'm quite good at this Apassic procedure. But if I were driven violently into a corner, I would not do that Tejassic technique in the physical world, because it's rather gross. There are other methods far more subtle for doing it. It's possible to fight with invisible swords — it's possible to immobilise a nervous reflex in somebody before he has time to get it mobilised — but it's still fighting. We have to be prepared at some level to fight; to overturn the moneychangers' tables, and so on. [54:33]

Vayu

Now the next one, the air, means we must be prepared to develop any proposition whatever, and to develop the proposition we must go along with this proposition. This word, Vayu, here, means to develop [V] activity [A], to affirm [Y] going [U]. If you wanted to translate that into a European language, currently philosophy would say *the dialectical process.*



Vayu means the dialectical process, because in it, when someone makes a statement, we develop the statement. We take the implications of what has been said, and we insist on knowing what that person means by every term in it, and this is why your captivity, this makes this person give up the ghost, give up the significance that he thought he had. And as the Platonic dialogues have shown fairly clearly, any man that thinks he can prove anything whatever by an intellectual process, will finish up very, very uncomfortable. Because if you apply the Socratic ironic technique to any statement whatever, it will simply reveal that the person who made the statement is using an intellectual tautology, he's defining things in a circle, and that is the meaning of the circle, there.

Akasha

Now these four are visible. They are the products of little thumpings. So a mass of air can be felt.

- I blow against my hand, I can feel the air.
- I hold this hand near my face, and it feels warm ... that's the Tejassic function. [Fire]
- I wet my lips, specially spitting on the end of my tongue to do so, and I can experience the water.
- I can find my physical body and press it against a resistance, that is my earth.

But there is one thing I cannot get hold of, except through listening. And that is this ether, this *Akasha*. Only by listening can I get hold of it. And it is here that the most important part of yogic meditation exists. It is only if we will listen to ourselves for a change and listen to the processes going on inside, and listen so well that we can identify who is saying what in our mind. Because what we call *thought* is nothing but a string of words following each other, one after the other. And all the words we have in our mind are not our own.

Making a Statement Yours

We've heard too many people talking for too long a time and making statements, offering propositions, and they're all recorded. So that if we do not say to ourselves, *do I believe this? Did I posit this statement?* in our mind when we hear it — simply because it is inside our own skull, if we are not careful we will think it is our own thought. Just like the average person thinks that a physical action that he makes is his own action, because he made it. It isn't. Most of the activities, like most of the words in the mind of a human being, are not his. They belong to friends, enemies, teachers, parents, ancestors, even beings you've never met. Because the universe is a continuum and that continuum is continuously contracting and thumping upon itself, and is continuously transmitting sounds throughout the whole universe.

And when you listen to any proposition whatever, you will hear a statement.

And if — because that statement is inside your own skull — you think therefore it is your own thought, you are generally wrong.

The only way you can tell whether you are right is to look very carefully at the statement, and then say to yourself,

If this statement is true, am I satisfied with the kind of universe in which this statement is true?

If this statement is true, do I thoroughly agree with it.

If this statement were not true, would I with my will, posit this statement and say let this be a law for the universe.

And if you cannot say to yourself, *if this statement did not exist I would deliberately posit it as true ...* then it is not yours.

Only those statements with which you are in perfect, complete agreement are yours. Whereas any qualification, any doubt, any slightest belief that maybe this requires modification, it is still not you. You, that central spiritual monad, are a very peculiar sound structure of this infinite, yourself. You have your own voice, your own creativity, and this is your statement within the infinite universe. The thing that you hear, and you affirm, and you say, which when you hear it, *if it did not exist, I would posit it; if it does exist, I affirm it.* And if you say to a thing when you hear it, *I do not agree with it,* it is not yours. It is not in your will, it does not belong to your essence.

So we see now here is a very simple meditation technique. You sit ... and you listen.

Now a lot of young people today are trying to do zazen. They are sitting in meditation, but they are not consciously listening to all the processes going on in the body, and they are not listening to the sentences that are constructed in the body, and they are not saying to themselves — and this is the most important part — *if this statement did not exist, I personally would posit it as a law!*

The Triangle

Supposing I say to you, here is a sentence, *a triangle has three sides.*

Now listen to it and then ask yourself, do you agree with it, do you like it — and if it were not so would you invent it if you could? Would you posit a law, *all triangles have three sides?* Personally I like it, how about you: do you like it? Do you all like it?

Are there any dissenters? [01:01:10]

[Zero] *I don't feel that I know it.*

You don't feel that you know it?

[Zero] *No.*

Well, will you please listen to it? When you look at the word *tri* in *triangle*, what does it mean to you?

[Zero] *It means three.*

Three. Are you happy that it means three?

[Zero] I don't know.

Well, do you know any French? What's three?

[Zero] Trois.

Did you know that? Are you satisfied that the *trois* of the French and the *three* of the English and the *tri* of the Latin are sufficient indicators of that which you mean by *three*?

Do they satisfy you?

Yes, are you actually happy with them? Or would you change it? Would you say, *I'm not having the French calling them that? I prefer to be dry about it. I'll go Deutch on it.* Yes? Would you insist on everybody conforming to another version of it, or are you happy to accept that version? [01:02:39]

[Zero] I don't know what I am talking about. I mean, I'm not being awkward, I don't know what a triangle is. I've been told what a triangle is, but I don't know what a triangle is.

You haven't been told what a triangle is at all. You've been told a definition of an application of a term. You've been told that if you see a certain shape like this, you shall use the sound *tri-angle* for it, because this thing is an angle, so there's one and there's two and there's three. Yes? What you've learned is the application of a term — triangle — to a visual image. Yes? Now are you happy with that useful term?

[Zero] Well I mean, I'd just, I'd use it, I can't say I'm happy with it because I don't think I understand it. It's something that's not part of me.

You've not been told what a triangle is. You've been told when to use the term triangle.

[Zero] Yes.

Are you satisfied that it's a useful thing to be told?

[Zero] Um. No, not really, no.

I think ... I think you're a bit girlish, actually — about this.

[Zero] Yes I am.

Yes. If I asked you to make me some triangular biscuits for Easter, will I get hexagons?

[Zero] No, no. I could do that.

You could do that? And would you be happy to know what I meant.

[Zero] Well, I mean, I would know that it's that shape, yes.

You'd know. And are you happy to know that it's that shape?

[Zero] Yes, it's alright.

It's ok? So you wouldn't want to alter it necessarily?

[Zero] Oh, NO!

Oh No! ... this is what we are trying to arrive at. [01:04:51]

I like the long way round, it's deocil. Here we have a typical example of someone listening to something and saying, *I don't really know anything about it. I've just been taught that.* And this is a tribute to modern education. Because you can actually get 'O' levels and 'A' levels, and then you can go on and get a universe degree, and you can come out knowing no more about the terms that you've learned, than you did before you started. All you've done is record a lot of sounds and situations in which you will utter those sounds, and make certain marks, and if you do so you are qualified. You can even become qualified to cut out somebody's liver provided you utter certain noises in a certain way. One man was qualified to cut out human hearts, and in one case to replace one with a pig's heart because he could make certain noises.

Now this is the thing about sound, about words, they are worshipped by the human race because of their tremendous power. The worship is so great that if you can't utter certain sounds in a certain way you are definitely under suspicion of being an inferior being. We know this is a fact. We may not like it, but if somebody in answer to your question said, "You a" 'er", you tend to think they are sub-human. You don't realise that's the very best, high quality, pure Bolton. Well it's a funny thing that some of the best people I know, very intelligent and very wealthy in Bolton, actually say, "You a" 'er". And they survive. It's absolutely fantastic. I know a millionaire, he hasn't got a single 'O' level yet, but he does know when to say, "You a" 'er".

You see there's slavery to the externals of sound. Zero was not sure whether she would affirm a triangle. Now I don't mind if a Frenchman says it in one way, an Englishman says it in another, an Italian in another, and so on, because they are all saying the same thing anyway, disguised ... a slight difference of accent.

Whether you take the DR or the TR function, it's all the same, isn't it? There's a T there, and a D is the same letter as the T so a *dri* and *trios* and a *tri* and a *three* — they've all got the TR function in them. It's really the same word disguised in order to create differences of opinion: in order to separate one nation from another. It's a very good technique. Thereby you can guarantee that eventually people will actually want to enter the common market, and learn Esperanto to get rid of this difficulty. What's the Esperanto for triangle Donald?

[Donald] Triangulo.

Triangulo? Very nice, doesn't it sound romantic? Have you got a spare triangulo on your person? Yes. Well I like it. Do you affirm that, Donald?

[Donald] I do.

Yes. Would you like to change it in Esperanto?

[Donald] No.

No. So if you were designing a universe with Esperanto in it, you'd settle for triangulo?

[Donald] Yes.

Yes. So would I. Therefore in this respect we can actually say, *we affirm the Esperanto triangulo!* [something here uttered, possibly in Esperanto like ... por tout mondo porgresso]. When we do this we are bound by our own affirmation into a position of security. Because where we are actually certain that what we want is exactly what we are saying, and that the meaning of what we are saying is what we are intend to say, we have tremendous self-assurance. And this self-assurance has come from that primary point, tap-tap-tap, that compression wave, that sound. We are sound in wind and limb only because we are sound in the first instance. Health, soundness of wind and limb, body and mind, depends upon the correct use of terms. Without a correct use of terms we will become confused.

Jargon

Is there a lawyer in the house?

[Tony] Yes

There is, yes. How would you go on, Tony, if you hadn't the faintest idea about the meaning of your terms in court?

[Tony] Probably just as well. [audience laughter]

Probably just as well. But would they let you in?

[Tony] Who's they?

The people that own the court.

[Tony] No, they wouldn't let you in.

They wouldn't let you in, you see.

[Tony] You would do as well. If you didn't know what you were talking about.

But you wouldn't be in the court if you couldn't make the funny sounds. Yes?

[Tony] Yes.

I've heard an English lawyer scoffing at the pronunciation of Latin words in a library theatre play, because they were pronounced in high Latin instead of English Latin. Yes? David was there on the occasion. The fact is, if you don't say it in the way it is said currently in a given situation, you are not acceptable, are you? Are you? ... Are *you* acceptable Tony?

Are you acceptable if you don't know any legal terminology in a court?

[Tony] No.

And if you do know it, and know it's rubbish, you get along quite well.

[Tony] Yes.

That's ok. Well that's true in any other field of technological terminology, isn't it? You might know that the thing is jargon, but if you don't know the jargon, you can't come in and play the game.

The Index Finger

So what we are saying is this: the place of the greatest definition is here, in this index finger. This is called the index finger, because it was the finger that in evolution became the pointer-outer of phenomena. It was used quite a lot in primitive times, to point to things. Say that is a piece of Perspex, that is a drawing of a circle, and because pointing at things like this gave the game away about what you were signifying, it gradually came a rule that it is rude to point. Remember rudeness means rudimentariness ... it means back to the root.

Everybody used to point in the olden days, *oh look mamma, a dinosaur bone*, because if you went like this and said *oh look* without saying that you are pointing at something, some wit might come along and stare at the end of your finger and say, *time you had a nail file on that*. So you have to indicate that at which you are pointing, and give the word.

Now because of this fact, there have been indicators, and there have been for millions of years, records of sounds in our being. We are full of sound. And without this sound we could not meditate. Meditation is listening to sounds. And when we listen to the sounds, as we become finer and finer in our capacity for listening, we will find the words of the ancestors, words of wisdom.

Jews

Is there a Jew in the audience with the blood of Solomon in it?

Yes.

Yes. If there's a Jew in the audience, it has certainly got the blood of Solomon in it, because they have been so tightly wedded together for power, that they have made quite sure that somebody in the family, if its only fifty-five generations away, has managed to get a little touch of the hem of the garment of Solomon; even if it was only through the dairy maid that got at it. And therefore there are words of Solomon. And if you're a British Israelite, you know perfectly well that Israelis are just one twelfth of true Jews, and the others are Englishmen, Irishmen and Scotsmen or whatever you care to name. The particular kind of people called *Jews* by moderate people, are not the only representative Jews. You now that historically of the Jews there was a great fight a few years B.C., and that they split into ten tribes and two tribes. Judah had had a row with everybody, and Benjamin threw his lot in with Judah, and they split, and then ten of the tribes vanished, and they rushed about the world disguising themselves as Danes and Englishmen and Scotsmen and Irishmen, and so on, and not using the word.

So that when a particular fellow actually today thinks he's Jewish, he's really claiming to be Judaist, even if his name isn't Judah. He's claiming descent from that line. But it is by

means of these words that the power passes from family to family. There's a difference of opinion between a Seffaridic Jewish Person and an Ashkenazi Jewish person. Any Seffaridic Jewish person knows that an Ashkenazi Jewish person has a crude mind. Is that right, you Ashkenazies, you? Did I see a smile on a Seffaridic face then?

And what is the reply of the Ashkenazy to the Sephardi? Why do you make such a noise when you are saying your prayers? [1:14:48]

Names Keep the Human Race Apart

Here we are with a fact: that by names the human races are cut in pieces. By names they are kept apart. By names they are stopped from communicating, and the corresponding parts of their being on the inside of their skin is cut to pieces, and they are disintegrated by names. Therefore, the Nada yoga. If we listen inside we will find that Na, the old serpent has divided himself [D] on the inside of the skin into many, many different factions, because he has many, many different friends, and many, many different purposes. *And let not thy left hand know what thy right hand is doing, nor thy right hand know what thy left hand is doing*, is the messianic recommendation⁵.

Never tell yourself the truth about anything is the great law. And if you do, put it in a box, and tie it up and put a blue ribbon on it and mark it on the outside, *this contains only red ribbons*. But remember your code. If you don't remember your code, you are in a mess. Now civilised people haven't remembered their code, therefore they are in a mess. But if you listen internally to the processes in your own mind — seriously sit in zazen and listen — you will hear in your mind voices speaking, offering opinions, offering definitions. Be very pleased, and make notes of them, and then say to yourself, *if these statements did not exist, would I re-create them, would I posit them? If there were a world in process of new creation, would I insist on these definitions going in?* And if you can say *yes*, then say they are yours. But if you say *no*, or *mind not made up*, don't use them and don't call them yours.

⁵ **Mat 6:3** But when thou doest alms, let not thy left hand know what thy right hand doeth:
Mat 6:4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.