

‘A M N’

A TALK GIVEN BY EUGENE HALLIDAY IN LIVERPOOL, UK, AT THE HOME OF KEN RATCLIFFE, SOMETIME DURING THE EARLY - MID 1960's.

NOTES:

- *As an aid to understanding the flow of his ideas, Eugene Halliday – who always sat on a small upright chair when he delivered his talks - would invariably draw any number of illustrations, (often labelling these with important words or phrases) on large sheets of white paper that were hung over the easel stand that was always placed next to him.*
- *This particular talk/tape – which is two hours and twenty-three minutes long - contains an unusually large number of interactions between Eugene Halliday and various members of this Liverpool group. I have preceded those paragraphs containing questions (and the occasional comment) from individual members of this group with the words, ‘Group Member:’. (A number of casual one- or two-word interjections are however, included, in bracketed italics, within the main body of the text).*
- *If I'm not sure of any particular word I have followed it with '(?)'.*

TRANSCRIBED BY BOB HARDY.

JULY 2023

1. ... (T)here's no 'e' there, that's added to make it pronounceable. This is a kind of aspirate, like the letter 'H', only it is called a privative one, it's gentle. There are two ways of using this letter. One is in the ancient form - we'd write one upside down and one round way up - and this one we call the 'Spiritus Asper', the 'Asperity'.
2. If you talk roughly to people to frighten them, that's called the 'Spiritus Asper'...(Group noise.) ... This one is the 'Spiritus Asper', which means the 'Asperity' breathing, when you intend to frighten someone into behaving properly, that is, when they are frightenable. And the upside down one is the 'Spiritus Lenis', the weak spirit, where you have to charm them if they are too big to hit. Those are the two spirits. And this letter 'A' is used for both.
3. In Greek, we would use the letter 'A' like that, and a comma. If we put the comma that way, it would be the 'Spiritus Asper'; and if you put the comma that way, it would be 'Spiritus Lenis' - weak spirit.

4. So, in the case of a word like the word 'ah-social', or 'asocial', which means 'not social', really it's called a privative letter 'A'. It deprives the word of its significance. So in the word 'amoral' means 'not moral', but it isn't quite the same thing as 'unmoral' or 'immoral'.
5. We say if a person is immoral who breaks a moral rule that he believes should be observed. But we call a man amoral (ah-moral), if he doesn't believe that morality has any validity at all. So there is a considerable difference between 'immoral' and 'amoral'.
6. So if we used, if we wrote in the Greek form, if we wrote this, a comma that way, that would be 'Spiritus Lenis'. And it would mean 'not'. In the case of ah-moral, it would mean 'not moral'. And if we wrote it in this way and turned it that way, we would have to pronounce it like an 'H'. We would say then 'ha'. And this 'ha' means power.
7. You notice in the army when they're training officers to shout at the men, they teach them to throw 'ha' up in the nose and say 'hUmm', which is the word for 'attention'. Remember? Saying, "hUmm," to somebody.
8. Now, this form here is really in this word to be understood as both forms, to be used alternately. So this is the same thing as the letter 'H'. There are two forms of 'H', gentle and hard. In the Old Testament, Abraham is the 'lenis' or 'gentle spirit'; and Isaac is the 'hard spirit'.
9. Now, this 'M' means 'substance', and this 'N' means 'nous'. So, if we draw the three parts of a man, like this, we put 'M' down there, 'N' there, and 'R' in the middle. 'R-men'.
10. Now, the reason it goes in this order is because first of all there is energy, and that energy makes matter, and then entering into that matter formulates it as idea. Notice this is the word 'man' as well. So the 'R-men' means 'The Trinity' - the gathering together of your substance; your centre of energy - feeling; and your nous or 'nowse', your intelligence. So a man has three parts.
11. In the case of an ordinary human being, his parts are arranged like that with the spine to connect them.
12. Now I've brought a pair of compasses tonight to show you (I hope this board will work) that the original form of it is done by inscribing a circle. This is the way it is actually done

in the universe, where the dot in the middle is like a pebble striking the surface of the water, and this line is like a ripple moving away from it. Now if we don't alter the pitch of the compasses, and we just shift the centre to the perimeter and draw another one in this manner (*Eugene is commenting to Ken Ratcliffe about the difficulty of drawing*) and those two fit exactly the perimeter of the one serving a centre to the other. We then take the centre of this one, the intersection point, and we then have the 'R-men' drawn.

13. And you'll find that that is a very early representation of God, in which we will take the 'R' here, and we'll take the 'M' there, and the 'N' there. And we'll see a very peculiar thing. Suppose you say that this 'R' is the middle part of a man - that is the part you feel with - feeling; ideation or thinking; and 'M' for more, appetite, more - that is the conation or drive centre.
14. So, here we have a feeling, here we have an idea, and here we have an appetite or urge. We call it 'mort' to keep the old-fashioned symbology. Mort is a very archaic word meaning 'appetite drive'. Now this shows you that before a human being is made, in this stretched form - stretched on the rack of time - his eternal form is a trinity, like this. And you can then see the possibility of a relation. There's a relation in here where these two overlap. Here we have feeling and urge, those two. Here we have feeling and idea; and here we have urge and idea. So we have three possibilities of lapping these forms.
15. This means that we can find in our consciousness that we are actually able to think - that is, have an idea - about a feeling; we can have an idea about an urge; we can have a feeling about an urge; and we can have a feeling about an idea. So there is a link-factor possible between the three parts of the being.
16. And in the middle part here - this is the Garden of Eden, the central hidden part - these three are not divided so that in the middle we can say is the 'R-men': the feeling, the drive, the idea - in the centre of the being.
17. This diagram, by simply stretching it, pulling this circle out and up - if you draw one circle here, this is the 'M', here is the other one touching through its centre - and we deliberately dislocate this one and pull it right to the top and leave a little space and put

the spine on. All we've done is remove the ideation centre from here and pushed it to the top. And we then have the temporal man, the man in time.

18. And we will see why it is necessary for a man to be dislocated in this way.
19. You see that here these two overlap and produce the rib cage and then the pelvis here, with your legs hanging down. There's your rib cage and here's your pelvis. Down there is the 'maw' or appetite centre, here is your feeling centre and here's your idea centre. They are separated out in this manner in time so that you can learn to coordinate those things which originally were simultaneous.
20. Now when they were simultaneous in the state called 'Edenic' - where Eden means actually 'don't judge' - the state of non-judgment. This 'den' is 'dan' - judgment. The tribe of Dan in the Bible means 'judgment'. This 'E' here should be an 'A' of a privative order - this one means 'don't judge'.
21. So in the state of innocence of Adam in the middle - all of the cosmic substance - there is no difference between feeling, thinking, and urging. But because of the simultaneity of it, it was difficult to control it. And therefore, in the Genesis story it says that God saw that it was not good for man to be alone. 'Alone' is 'all-one'. You see we've just left out one of the letter 'L' - alone' - is the same as 'all-one'. And if you are not 'all-one' you cannot be 'alone'.
22. The person who can be happy on his own is a unified person. So that the concept of alone-ness - the statement by Plotinus, "The flight of the alone to the alone," that is, to the centre of the soul of a man back to the absolute, is the statement about integration of the three parts which recreate the essential unity of the man.
23. So, in the time process, man has the ideation pulled out and lifted up on this spinal stick. So that thinking processes occur separately in the head, without emotional contagion necessarily taking place, and he can feel without the thinking necessarily conditioning it. And also he can urge without feeling much about it.
24. So the whole process of the unific being there is severed, or dislocated, in the temporal men. So the great 'R-men' means the original centre before the dislocation of these three parts. And when the parts are dislocated, that is the beginning of the time process

for each person. And from that moment - the moment the child enters time - then begins the separation of thinking, feeling, and urging. So that we can actually experience in our own being the fact that we are able to think without feeling. We don't have to think when we hear the word 'cruelty': we don't have to feel cruelty. We can just say, "Cruelty," and leave it at that as a thought. Likewise, if we feel cruel, it does not follow that we are thinking cruelly at that moment. We might not have the word cruelty in our mind, and yet we may feel cruel, and we may hide the thought process that supports the feeling of cruelty - in the process we call 'repression' psychologically - so that we can feel cruel and yet deny in the thinking process that we are being so. And likewise the urge centre may go on doing things even though you feel that they're bad for you. Because the urge centre can go on eating dinner long after you're feeling fed up yourself, and long after your reason has said, "Enough."

25. There's a little thing that is sometimes done experimentally in biology of just cutting a little nerve here in some animals, and then the stomach goes on eating until it bursts. It does not stop. So that, the fact that that nerve, when cut, allows the stomach to eat till it bursts, shows that this nerve which we cut is really having a control effect on the appetite. Which, if that control were absent in everybody, the stomach would always eat whatever was available, and thus burst itself and perish.
26. So we see here that these three wheels which are dislocated, and particularly the thinking one ('man' means 'to think') particularly the thinking wheel which is dislocated and elevated and held away from the others, can be kept away from the others in order that they do not interfere with it. Because you can see that the urge centre and the feeling centre are very much more closely linked.
27. Now if we compare that with the form of the head of a wasp, its thorax and then its abdomen, we find it has a very, very thin waist. And if we take the form of the head of an ant and its thorax, and its waist - we find it's tremendously thin.
28. So in the case of the man, there's a very close relation between his feeling and his urge. In the case of these insects, these departments work quite independently.

29. And you know in the case of the insects, the six legs come always out of the thorax, not out of the abdomen. And if we take an ant called the warrior ant, which has big jaws and fights, it is actually possible, and is experimentally done, to cut off - with a pair of forceps - the abdomen, without the ants stopping to fight. The ant will go on fighting, although its abdomen has been nicked off. Which shows that the mechanism of thought to do with the preservation of the ant colony is recorded, not in this department, but up here in this ideational department, out of which the weapons grow (the horns) is stored the aggression.
30. Now one ancient tradition says that the mind is the organ of fear, because if it were omnipotent we wouldn't need to think. If we were omnipotent we would say, "Let there be the table laid," we wouldn't need to go and lay it. If we were omnipotent and somebody came to the door and said, "You haven't paid your income tax," we'd say, "Let there be coinage," and give him some. And if we were omnipotent we would never be afraid. So 'that we think' is a proof that we are not omnipotent, and that we are not omnipotent is a proof that we need to be afraid. And fear, if allowed to express itself, begets aggression, and therefore the aggression mechanism tends to spring out of the intellectual centre.
31. The legs which carry you to and from things spring out of the emotional centre here, and this part just breaks down the matter - the food - to supply you with drive power.
32. So we see a slight difference in the form of the man and the insects, yet they're essentially three-part beings. But in these two, the abdomen and the thorax are separated to show you that they work instinctually, and they haven't got the possibility of coordination, reflexively, like a man has. Their form is fixed.
33. Whereas in the case of a man with the spinal column, with its coordinating nerves going through the centers, and with the fact that the brain is kept free from the feeling and the urge, there is a great possibility of man learning to integrate himself, and thus release himself from the mechanical processes which completely determine the behavior of the bees and the ants and the wasps.

34. We know that the bee and the ant and the wasp have perfect social systems in which there is absolutely no individual freedom whatever. And we know that the general 'left-wing' theory, the socialist moving towards the communist, has an idea that the state would establish something like a beehive in which every human being would work.
35. But there's something in humanity that doesn't like the idea of being reduced to the level of a mere cog in the social machinery.
36. This something in man is really the memory of this condition he had when he was not a member of a state - a mere cog - but a free being who has been flung into the time process to learn how to regain his freedom so that he can never again lose it.
37. As he becomes aware of these three parts and is able to separate them out consciously, so that thinking for him is thinking not spoiled by emotion; and the feeling life is not spoiled by this urge underneath it. When he can see these three things simultaneously and coordinate them on this rod of office - the spinal cord - then his integration work is done, and he is free from any external pressures. He then becomes his own master.
38. And that is a short outline of the significance of the 'R-Men'.
39. But I'm going to show you one of the funny things that occurs in the tradition of the devil.
40. You can see that this centre triangle gives us the possibility of integrating the three aspects of our being. And you can also see that we struck this circle and this one, on the intersections of the other two. So there must be a possibility of another circle with its centre there. - I won't do it on that one, I'll do another one, because I want to show you the meaning of the (*Eugene is placing a new sheet of paper on his easel here with Ken Ratcliffe ... Inaudible*) ...
41. Call that one if you wanted to, 'God the father'. That is the chief, the head. 'Chief' is 'Kiep'; 'Kep'; 'cap'; 'the head'; 'capital'. And on this side, we can do the son. And on this side we could do the ghost, or semblance.
42. And we can see that if we wish to do so, there is another one here, and there's another one there, and another one there.

43. And we can see that if we strike a circle from here, it will pass through that middle bit. If we strike a circle from here, it will pass through the middle bit. And if we strike a circle from here it will pass through the middle bit.
44. Now I'm going to draw one of these in just to show what happens.
45. Now the possibilities for any being are these. It must have form to begin with. The Greek word for 'form' is 'idea'. That form exists in a space which is a field - the field itself - and that is experienced as feeling. And it must have urge or drive, that is substance - that's the food that we eat.
46. Now there are three necessities of any being. There must be a field force; there must be a substance; and there must be a form.
47. Form in substance cannot itself change unless there is a force acting upon it to induce change. So if we take the form of a billiard ball in which there is just form and neither (?) in there, it cannot change. But if we introduce a new force into it, then it will split. So to produce changing of substance and form, we must have these three. But we don't want more than three, because if we have more than three, we'll be introducing another one of those again from another centre.
48. So supposing we say, here is the original, there is the field ... that's force ('God the force' or 'God the father-generator') ... Here is the idea ... And here is the urge, or drive substance - which you get from food.
49. Now, the coordination centre of that requires that there be nothing else in the middle there. You want one force; one controlling idea - the master concept; one substance, unified in the middle.
50. And remember that these are like impacts on centers in universal substance, and these are like overlapping ripples. You get these if you throw a few stones on water. You will then see these ripples intersecting each other in just this pattern.
51. if we allow that there is another impact from here, causing the ripple to go across here, this ripple centre must be like the one over there - a force. So it must contest for the middle of the being. In other words you would have two forces in opposition in the body, and there would then be a fight between the two forces. And this fight could go on

interminably, or one of them will gain the victory. And the one that gains the victory will so strengthen the vibrations of this circle in here, that it completely pushes out - distorts and gradually pushes out - this one.

52. So that eventually this triad is then under the dominion of this centre, and this one has been pushed out.
53. Well the one that wins defines the other one as the devil. But it isn't actually decided until the battle is finished, which one is the devil. There are two forces at work.
54. If we take the development of a child, there is first an egg, and then there appears (I won't draw the nucleus in to keep it simple) there appears a streak in it, which will become the spinal column. And one end of it becomes the head, and the other end of it becomes the belly. And this head part develops until it occupies practically all of that, until you get this little thing stuffed out there, and then you have a baby with a very big head and a very tiny little body. And until it's got lots of food pushed into the body, the body is very, very tiny. So that when babies are born they have very big heads, the heads do not grow very much until they've taken in a lot of food. And then it is this lower circle that grows, the belly circle taking the food. But this streak here, which becomes the spinal cord, has a positive and a negative centre. And in the development of the egg, these two centers fight.
55. Now if you remember in the case of the cell division, we said there was a nuclear centre and that that centre migrated - it split in two, and part went up there and part went down there, and then they started vibrating and sending messages across each other until eventually they built a wall across there. That's actually what happens in the development of any animal egg in the process of splitting.
56. So there is a 'south centre' and there is a 'north centre' in the being. And this will later form itself as the diaphragm. And here is your spinal axis. So it is always two centers, fighting and producing a stress in the middle - the diaphragm - through which all the forces are being filtered. Forces from above are stopped by it, forces from below are stopped by it, so that there is then a difference between the thinking centre and the drive centre from below. But one of these centers has to rule.

57. If the man's brain rules, he defines this as the devil. But if this rules, he defines **this** as the devil. So when a man is under the dominion of the belly, he thinks that thinking is silly, because he's enjoying himself. And if a man becomes so dominated by the intellect that he paralyzes his activities below, he defines them as bad for him. He's not a whole being, so that the intellectual being is not really a whole being, he's merely a being in training who has been fighting the 'South Pole'.
58. Supposing we call that, the 'South Pole', 'sexuality'; and the 'North Pole' 'nous' - intelligence. Well then these two things are fighting. This leads us into relationships, and gets us into bondage and trouble and responsibility. This one doesn't like the responsibilities, so it tries to devise ways of escape. And ultimately one of them wins. If the 'South Pole' wins, we call him a foolish fellow who's always in trouble. But he calls himself a man who is living his life. Whereas he thinks this fellow at the top is an intellectualist who's wasting his life. But the intellectualist thinks this fellow is wasting his life and his substance.
59. Now I want you to understand that this question of good and evil is relative. The man at the belly level enjoying himself, defines it as a good thing for him. The man in the intellect defines it as a good thing for him. But the real good is the integration centre at 'R-man' here, which allows you, at will, either to have a true idea, a feeling, or an appetite, in their due proportions.
60. So, the whole man is the three, circulating together; and a part of a man, like party politics, cannot possibly govern the country. We must have these three, for every being, and they must be harmoniously related. To which end we must at certain points of the scale define one end or the other as 'an enemy for the time being'.
61. From the point of view of a newborn baby he gets the urge from the belly, and a message is sent up through the gut passage to the lips producing the so-called 'oral phase of stimulation' in Freudian terms, so that he wants to suck and get some pleasure from it. He wants to do that so he can expand his little belly and get it bigger and bigger and bigger until he becomes a big boy. And as he's stretching this he then becomes full grown.

62. It is his food bank and he puts the food in his mouth, takes it down there, breaks it down, steals the energy from the food and brings it up again here to make thought so that he can look through his eyes to see what else there is to do.
63. Now it's essential to see that the whole man is three, that the man is a Trinity. He has three parts. One is an idea - he must have a true idea. He must have the right feeling - the feeling for wholeness, which is universal compassion. And he must have the right kind of substance in him - the right kind of drive. He must take the right things into him to get the right kind of energy, to give him the right kind of drive. And when he's doing those three things at once, then he's not a man of bits, he's a 'whole man'. And to be whole is the same as being holy.
64. You see, if we take the word whole, you notice there's a word 'hole' in it there. That is the hole in which those three circles are inscribed, and the holy man is simply the same fellow.
65. Now this 'W' here is two 'Vs', lapped on each other, which mean volitional power, and when they're integrated it means 'a being', because a being is an intersection of powers.
66. So when we take a hole, there's a hole, I'll draw one (they're very easy to draw holes) there's a hole, and then we write inside it, 'V' and 'V' upside down, this is this 'R-men' Spiritus Aspera Lennis" This again is this whole being and you can see already the Solomonic Star coming back into it which gives the balanced man, and this letter 'Y' at the end means 'integration power'. So a holy man is an integrated man. and an integrated man is a holy man. And in order to get that wholeness you must integrate those three parts. In order to integrate them you must understand what you've got. In order to understand what you've got, we've had to separate them out in time so that we can examine them separately. And then when we understand what thinking is, what feeling is, and what this drives substance is, then we can tie them all together and recreate this 'Edenic' or 'non-divided state' in the centre of our being.
67. That is general outline of the 'R-men'
68. Now, are there any particular questions you'd like to ask on this before we go any farther?

69. Group Member: Well there is a significance then in the very word itself: the 'A' is there because of there is a reason for the 'A' being 'A' ?
70. Yes But 'A' is the head of the alphabet isn't it? (Yes) You know where it says, "I'm alpha and omega," that is the A and the 'big M'.. You see? The 'O-big', 'all mega' - mega means big but it means substantially big. So if we were to write A - that's a triangle originally - and O like this, or 'A' and 'O' - that is alpha and omega. And it's a short way of drawing this. Instead of drawing that whole diagram, this is alpha and omega - the beginning and the end. Now the beginning is 'A', which means energy; the end of it is the 'O' full of substance.
71. This is the great 'I am!' There's 'M' inside there, you see: the great 'I am' - ideation, energy, substance.
72. So that the letter 'A', which begins all the alphabetic languages, means the energy which is prior to creation, and which is itself the cause of creation. So that when it says, "The alpha and the omega," the alpha means the energy and the omega is the big universe inside which everything is precipitated.
73. Group Member: Is there is any connection between omega and 'om'.
74. Well, it's really the same word. You'll notice that in this Sanskrit 'Om', it is frequently written 'A-U-M', in order to pronounce it.
75. Now, it is pronounced from the back of the mouth to the front of the mouth, through the middle of the mouth. But at the back of the mouth you have a gullical sound. In the middle of the mouth you have 'ah', and on the lips you have 'mm'. So really, at the back you say 'oh' - a gullical, in the middle 'a', and on the lips 'mm'. But you shouldn't say it serially, it isn't 'a-oh-mm', it's with the lips closed 'mm'. Because it is essential the lips should remain closed, because that word symbolizes the whole of the big universe as a closed system.
76. So when it is said that there is a secret pronunciation of this, the secret pronunciation of that is to keep your mouth closed. Or, masonically, we say 'mm' is the word. 'Mum's the word', you see. 'Mum's the word' means this 'om' signifies all that is substantiated. And that is the same as the 'oh-mega' (*Omega*) of the Greeks.

77. Now, every man with inside the big universe - you remember we did a six-pointed star to represent the big universe, then a man inside, and then a five-pointed star inside there to symbolize the five senses, and then a little circle inside for his consciousness of the universe. The one inside is the same as the one outside. And by means of the five sense organs we are kept out of phase.
78. If we had six points exposed to the six points of the universe, we would always obey it. It would be an entirely mechanical relation. We would hear the good and the true and the beautiful and we would promptly do them because we would have no method of avoiding it.
79. But by having the five-sense structure we can put ourselves out to phase and thereby choose whether we will obey or not. So in the meditation on 'Om', what has to be meditated is all this significance here - the 'Om' contains these three. We can draw the circle round there and bind those together and that is the 'Om'.
80. Group Member: When you spoke last week about the brothers that went from one country to another and they called ... one brother called one named God, the other was called the Devil. Were they applying that principle?
81. Yes, yes. This polarity principle. Because if you don't divide, you cannot conquer. And when you have to deal with a lot of people - supposing you employ a lot of people - you know very well that people are invariably ambitious. And everybody would like to be the boss without his responsibility if they could find such a job. And they are in general irrational, that is they are not placed up here, they are generally placed fairly low down here, so the urge centers and the crossing over of the emotive centre is about the highest point. And there, they are always trying to get their own way, but they don't know how. They can see somebody up there who has got more authority and power, and they would like it, but they don't like the responsibility, so they won't work for it. But because they would like the power, they criticize it. And therefore, he has to devise a method of filtering what these beings down below - who would like to climb on each other - really mean when they report each other for naughtiness.

82. The same thing goes on inside the individual body, when if you are ... supposing you are sitting near the fire and it's warm, and you know it's cold outside but there's nothing on the television and you know there's a good show on in town. And if you could drag yourself out of a chair to go there through the cold air, you would get there but there's something in you that doesn't want to be exposed to the cold. There's something else in you, quite different, that likes its toes warming at the fireplace. There's something else totally different up here, would like to see the show. And consequently you have several beings inside you fighting, and some people may actually find themselves sitting there fretting by the hour about whether they should go or not. Now, obviously the thing to do to cure that condition is have one will about it, and say, "I'm not going," or, "I am going," and do either one or the other, and then refuse to regret it.
83. Committal and refusal to regret is the key to that kind of indecision.
84. Group Member: What is the position of a man who has both his North and South pole powerful, very strong?
85. Powerful? Well, you know there's a very old saying, 'The whip passes momentarily from hand to hand', you see? We must remember that. Because the energy in the body is changing all the time. Supposing you haven't had a meal for some time, and you've been thinking, actually the blood is high in the body. So you think, "Oh yes, I'm a reformed character now. You see... And I'm feeling very pleased," you say, "Well I think I'll have something to eat." So then you drop through that hole in your face a lot of matter, which the belly works on and breaks down into energy, and while it's doing it you begin to feel drowsy, don't you? You can't think so clearly, and you think, "Am I really reformed, or not." You see, the blood is now flowing down to of the South Pole. And after a time - food is very closely related to sex - perhaps after a time that reformation made up there when the energy was up there, cannot be supported while the energy is down here. So then something occurs which that one has forbidden, simply because the energy is floating up and down the spine at different levels.
86. Now sometimes a man may be educated to the point of believing - like say a Puritan was and certain peoples - you may be told, "You belong to a good family, a family who never

go out with girls, don't smoke, drink, swear, back horses, dogs, or wear their hair long," or something like that. And then, that is a concept in the North centre of your being, and it starts stealing energy from the food and storing it up and getting bigger and bigger.

87. But meanwhile, through the eyes and other modes, stimulation is reminding you - supposing we're talking about a man - that women exist. So some of the energy is going down here. There then there arises a double polarity. There's energy down there and a concept up here that the energy down there is wrong: but the energy down there says I'm right. There then begins a fight, and this one starts sending impulses up the spine, this sends impulses down the spine to control it, and there occurs across the diaphragm there - generally across the diaphragm - a strain which begins to affect the breathing, and it can very rapidly affect the digestion, and if persisted in it can result in what we would call a split personality.
88. That is to say that alternately one wins and then the other wins. This man down here, the John Thomas McGinty down below, he wins a round and he feels terrible ... you see ... and then because he's tired, he wins the next round and feels pleased. But the moment his strength's back, he wins the next round. So as long as there's this alternation, the man feels terrible and un-unified and ashamed of himself. And unless he can understand the meaning of this diagram, he cannot conquer that sort of thing, because he doesn't know that there is an actual movement of energy down and up.
89. Now if you understand it and you want to think clearly, you will not first stuff your stomach with potatoes, because potatoes contain atropine - belladonna which makes you feel terribly dopey and you can't think with it. So you wouldn't fill your stomach full of potatoes and then start reading Euclid, because you would promptly start nodding.
90. But if you really want to do some work, you cut down on the kind of foods that make you dopey and you introduce into your diet more and more of the foods that make thought easy. And the foods that make thought easy are fruits, salads and so on. So you'll find that if you eat a heavy cooked meal you can't think so well. And if you eat salads and fruits you'll find you can think better than you could before. This is the basis of all the restrictions on diet in all the major religions - that the fruits are very light,

refined, high-frequency chemicals that aid thought. Whereas, if you take the heavier substances and heavily cook them, it takes a lot of digestion and drags the blood down in the body, and thus empowers the 'South Centre' to dictate the policy that the body must follow, in spite of the education of the 'North Centre'.

91. The whole thing is a question of knowing what to do and then persuading yourself to do it. And the more you can see the truth of this integration diagram and the necessity for it, the more you are inclined to do it without fighting yourself so much.
92. If you become absolutely certain that it is essential to do this work, then you won't argue with yourself so much. But if you say to yourself, "I'm not sure that it should be done, and most people seem to get on without doing it," then you will not try.
93. And one of the best methods of reminding yourself that it has to be done, ultimately, is to tell yourself that people are arranged above each other in the relation 'passive-active'.
94. That 'active' is 'passive' to another one above him who is active. The active one always gives the orders to the passive one. So it means either you can give orders to your own organism - which means self-control; or if you cannot, orders will be given to it by other beings outside it. And this is the elementary opposition. Either you will rule yourself, or you will be ruled by some other beings who have ruled themselves. And when you think about the seriousness of that, then you will find it easier to consider working on yourself.
95. We know for a fact that propaganda can sweep millions of people into a war, and yet that propaganda is in the hands of a few men. But if we look into the history of those few men, we find that those few men belong to a few families who have specialized in self-control. We know that the Patrician Romans, for instance, they used to have at the initiation of their boys at puberty, and they conferred upon them the 'Toga Virilis'. They would have a big celebration for the servants, and they would give all the wine desired and all the food to the servants, so that the servants became disgustingly drunk and vomited all over the place. And then they would take their son, 14 years old, and take him to the party when it was well going, and say, "Now look at those men. They have no self-control, and we have. They are the servants, we are not. They have no control, we

have control. Now, if you learn to control yourself, you join us. If you won't learn to control yourself, you must belong to them. Make your choice." The child then said, "I prefer to go daddy's way, or I don't." If he said, "I don't," they didn't give him the 'Toga Virilis'. If he said, "I like daddy's way best," then they gave him the 'Toga Virilis'. He had decided to control himself.

96. In fact, 'Toga' itself means the crucifixion of the gullet. So if we remember that 'T-O' is like a circle with a cross in it and 'gar' is the same as 'gar'; 'garbled'; 'gullet'. So 'Toga' means the ability to crucify your own gullet. In other words to curb your own appetite. Because either you will be down there, dictated to because you are drunk and incapable, or you are able to control yourself and nobody can dictate to you.
97. Group Member (Ken Ratcliffe): What happened with the cases of men like Tolstoy who had made a battle of the problem out of such behavior.
98. Well, of course, he hadn't been fortunate enough, because of the condition of Russian society at that time, to have the proper initiation that he should have had. If he had have had, then the problem would not have been so terrible for him. But Russian society had degenerated and lost a lot of the practice of these fundamental principles that had been retained elsewhere.
99. Group Member: Talking about Tolstoy and the Russian/Roman people, could that be the reason that they lost their power, because they lost the control?
100. Oh yes! Well of course that was so. Because actually they started indulging their bellies when they thought they had secured their position. And you cannot stay on the top unless you deserve to stay on the top. You can't fight your way to the top and then become a belly man and roll about drunk.
101. You see if we consider the stories told about the wild parties before 1917 (... *Probable short break in the recording while tape is turned over – as this is around the 45-46 minute mark*) .. therefore it is time for a Voltaire. Remember, Voltaire was a Marquis. He was a trained man, and he said, "Right, start a revolution." (*At this point I think someone gives Eugene a cup of tea and he says, "Thank you."*) It is time because

everybody at the top is now sloppy. And there can't be a revolution until somebody at the top becomes too soft.

102. Group Member: (*Rattling of many tea cups*). It's just like an automatic phase then. It's automatic..
103. It's automatic and it's self-moving - that is, logically necessary - and if the government can't govern it will be overthrown. And it can't govern and indulge itself at the same time.
104. Group Member: I'm not sure on this point, but I have an idea of the people that hold the food - the Russian aristocracy - hadn't been in Russia for the long, long, time. And then they suddenly appeared there.
105. Well, you know, the actual revolution movement appeared in the Russian universities. It did not appear in the people. There were certain cultural influences in the universities that did it.
106. Group Member: I don't think Lenin had lived in Russia for a long, long time, just prior to him...
107. Oh no. But it isn't only a question of Lenin, and Marx and Engels, and those people. They only provided an ideology. You see, this ideological structure of Marx-Engels was borrowed by the revolutionaries because it suited their ends. If there had been another ideology equally valid, they would have borrowed that.
108. The fact was that this was foreseen by certain people - some inside Russia and some outside, that there must be a change - and the change would come either from the people, - which can only mean absolute destruction; or from the intelligentsia who have not allowed themselves to become sloppy.
109. Therefore it started in the universities.
110. Group Member: So that once again the men that appeared in the forefront were not really the people?
111. Oh no, they're not the real people. They never are. The people that get their names in the paper as leaders are merely the facade for the others who don't.

112. It's a question of elementary logic. If you ask yourself, "Is the position of a leader of men in times of revolution dangerous," you would say, "Yes." Well, then, if I wish to lead somebody, should I show myself on the public thoroughfare, standing up in a car waving my hand, so that a man can throw a bomb at me: or should I get a friend to do it? And the whole point about it is to find a willing substitute. Hitler and Mussolini are small fry, compared with the men who put them in.
113. You find a man with the gift of the gabble with some ambition, and you say, "We have the kind of job that you would like to do." He then does it. After a time, he tries to overthrow the people who put him in, and he is then overthrown. That's vaulting ambition overreaching itself.
114. It's the same with the trade union movement in England. You get people starting from the bottom, say like Bevan, shouting violently in the early stages of his career, and finishing up like a calm, grey-haired, old kind man, with a conservative mark all over him. Doesn't he? That's the natural evolution, so well-known to the Conservative Party that they actually have the nerve to print it and say that every trade union leader is a conservative, whether he admits it or not. Although he doesn't start that way, because as Lord Acton said, "Power corrupts." He has an ambition - he'd like an upper-middle-class house like a baby palace if he could get it. If he gets it, he's satisfied to keep the status quo.
115. Group Member: And through that ambition we can be led or pushed (*inaudible*)
116. Of course. You can't lead a man without an ambition. You find a man with no ambition you find someone who cannot be led.
117. Ambition, 'ambi' means double, doesn't it? If a man has ambition you can split him, because he's already double. A man, to have ambition, must offer something to somebody who hasn't got something already; and he must go to those people who have it and take it off them, mustn't he? So he's two men, really, isn't he? The man who's promising to reward those who support him, and the man who goes to the people who have it and tries to persuade it to give them to the men below.

118. Now, the men that have it say at a certain point, "Well, we won't give you ten, we'll give you three and a half, and one for yourself on the quiet. Will you persuade the men to accept that in arbitration?" And he says, "Well, I'll try," and he goes back, and if he can manage it, he does. Because he's a middle man then, isn't he? The trade union leader is a middle man.
119. And if there is an incorruptible man in politics, we don't know how he got there. Because you have to have an ambition to move into it.
120. A man may start with a useful idea - he'd like to do good without defining what good is. I have a friend that's entered politics in an attempt to do good in that way. Now, he represents the typical evolution of it. First, he has no power, then he tries to do good, but doesn't realize he wants to do good to be valued. When he does a bit of good, he gets a little bit of value, then he feels a little bit stronger, he wants to do more good for the feeling of the strength he's acquired. Then he finds himself against other men who've already done, themselves, good in the past. And now start building a wall between themselves and him, and saying, "If you represent the people over there that have not, well then we will not give you what you want. But if you represent us without admitting it, we will give you what you want, but not what they want." And this is the position of the middleman in all fields, isn't it?
121. In the case of the Jews in Poland, we know their history. In Poland there were two classes of people, the peasants and the aristocrats, there was no middle class. And then refugee Jews from Spain and other parts of Europe went into Poland and because they were not peasants they couldn't work. They were not aristocrats, but they had got the jewels and the money with them.
122. So they set up as money lenders. And they lent the money to the aristocrats, not to the peasants. The peasants needed it, the aristocrats wanted it. But it's no good giving it to the peasants, they'd only eat it and drink it. But the aristocrats will give interest on it - that was the theory. Now the aristocrats borrowed and borrowed and borrowed, until finally the Jews said, "Now, what about a little bit of recognition, a little knighthood, a little tap on the head with a stick?" And then they started anti-Jewish propaganda. They

- said to the people, "You are being impoverished and trodden upon by the invading Jews." And so with one blow they removed the people to whom they owed money, and the social problem of what to do with the middle class that shouldn't be there. They actually roped them together and burned them in the hundreds.
123. The peasants did the job, when they were triggered off by the aristocrats who had borrowed the money. This was one of the European black spots. But if those people hadn't have gone in there with that intent in the first place, it couldn't have happened to them. Things happen to people because people move in specific ways. If you don't like what happens to you, move in another way.
124. Group Member: I get the *(Inaudible)* ...you hear it all the time, "Soldiers for Mammon."
125. Well, 'mammon' means 'count'...
126. Group member *(Inaudible)* isn't it?
127. Mammon means count the material side of it, doesn't it? 'Man' means 'count', 'evaluator'. 'Ma-mon' is material. 'Mammon' means 'count the material'.
128. You have mammon on one side and freedom on the other. You cannot serve the free and the bound at the same time. Mammon is bound; and God, Spirit, is freedom. So you cannot be free if you are selling yourself at the same time.
129. Group Member: You're really going in the general direction of the Capitalist, always *(Inaudible)*... ...
130. Of course. Which is all the same thing as being in the don-key position
131. Group Member: I remember you saying is that the sage was not a free man *(inaudible)*
132. The sage, the sage is self-bound isn't he? He binds himself to the universal truth to escape the temporal lie, doesn't he?
133. Supposing ...
134. Group Member: I understand the distinction, yes.
135. Supposing I understand that a certain law exists called 'The Law of Inertia'. And I know that in the time world it means psychologically that the mind of a man, once being made up, he cannot unmake it himself. A stimulus from outside will have to unmake it for him, otherwise he will remain in eternal bondage. This is the meaning of religious

education, tradition, and so on. A stimulus from outside to release a man from the established erroneous ideas that time has given him. Christ calls them 'the dead' - the men of the inert mind. They are dead men, they are in the groove, they can't get out. You have to hit them. So that you have to put yourself under something, either rubbish or the truth.

136. If you put yourself under the temporal, phenomenal presentation, you are a slave to the time process. If you put yourself under universal truth, well then you are cooperating with the universal truth. You obey it, but you do it deliberately, because it's better.

137. Saint Paul says, "We are of the law, not under it." 'Of the law' means we affirm there is a universal law, because we know that it's affirming us. We agree with it. We are not under it. That is to say, the law of inertia is such that although it exists we can utilize it. Whereas a person in the temporal process cannot.

138. Group Question: *[inaudible]* There's a question of food values, and does the particular part of the plant indicate its value at all to the three-fold man?

139. Yes, yes.

140. Group Member: It does, I think.

141. Yes, yes.

142. Group Member M: In that order I assume, it does?

143. Yes, the roots have more affinity to the stomach, the leaves are breathers, aren't they? They have affinity to your lungs, and the seed parts and fruits of upgrown seeds belong to the head. That's why the more of the fruit side of the plant you eat, the more clear your thinking becomes.

144. If you draw the plant, you can just draw the... you can draw the root of the plant there - we'll put a nice big fat root like a potato, you see, or a swede, or something like that. That's the belly department, and its branching out into the leaves, which are the same as the lungs. And the lungs have the same domifications and are used for the same function. And then at the top, the seed, which is the fruit, with petals on it for a time.

And that is belly, chest, and head in the plant. You'll find this threefold structure runs through the whole of the universe, necessarily.

145. So if you felt, for instance, that you were a little too excited and you needed calming down, well then, eat some potatoes. You know, they're used in the army for stopping the soldiers getting too nervy before a major action. You fill them with potato, that calms them down, and then just before they've got to go, you give them a shot of the good old army rum, and they're ready. They are doubly drunk. Their physical faculty is destroyed by the potato, which has a large constituent of atrophene(?) in it. Their bravery is produced by the alcohol, and they're then liberated over the top.

146. And remember it's quietly legitimate on the part of those people who make them do it, because those people have at least learned to control themselves. Whereas the ones below have no regard for anybody.

147. If you'll read in 'Henry V', Shakespeare's words in the mouth of Henry V himself. How he defines the wickedness of the people in the army. He finds them round a fire talking, and they're saying, "If we are killed, the king is responsible. It is his quarrel, not ours. And if our legs and arms are cut off, on the Judgment Day when they are all lying about, then he will be called to account." And he is disguised, but he says to them, "You owe a debt to society. Most of you have run away from the wife, or from the pregnant lady that you're not married to, or from creditors, or from various other things. And your debt to society can now be paid in this, the King's quarrel. Because you wouldn't be here if you were decent types." You see?

148. And he gives a perfect definition, and it's worth reading that speech in Henry V, which is Shakespeare's considered analysis of the relation between the monarch and his army in the battle time. Read it and meditate on it, and you will see the relative duties of the army to their superior, because they have no unity in themselves. The unity is conferred upon them by him. If they had unity in themselves they could have another army of their own, like the Salvation Army, or something else. But they could make an army if they wished. And it's this fundamental question, "Do you rule yourself, or do you refuse to rule yourself and find yourself ruled by another being?"

149. Group Question: Are you going to speak to us about that very peculiar shape there like a curved triangle.
150. In the middle, you mean?
151. Mm-hm. This. Well of course this is the (*rustling of paper*) We'll have to go to this question of philosophy again, you see.
152. (*Ken Ratcliffe and Eugene sound as if they are searching for a diagram that Eugene had drawn previously.*) This one, actually, is the one that I...
153. Let's, er, we'll draw that again roughly like this, you see. And we're going to put in it, in there, some force, or action, or energy; and some idea or form; and some substance, which becomes drive when it's digested. This is a bit more Sanskrit, 'tattva-masi' - 'That, I am', you see. This is the identity of the individual with the Absolute. And we have to now analyze and see what is necessary.
154. Suppose we draw a billiard ball. There's a billiard ball, complete with shadow on the floor. The billiard ball is ivory. That ivory is its substance. It has a shape or form, and a sphericity which is this, and it also rolls along - which is its action.
155. So whatever it is, you are forced, if you complete your analysis, to think of it in two ways. It is a substance with form, actualized: It can do something, because it is a certain shape of a certain substance.
156. If we make this thing of soft rubber, like an ordinary kiddie's play ball, stick a pin in it, fill it full of water, and then put it on the billiard table. The first man who hits it with a cue will cause it to squirt water about, won't he? That's because the internal substance of it is different from the external substance, and so it reacts differently. Its action is different if its substance is different. Likewise, if you took the ivory and squared it off, its form would be different, therefore its action would be different, even though its substance was the same.
157. So that this is the great triad law that says, 'We must know: we must have the right idea what to do; we must choose the right assumptions to do it with; and we must then actually use it in the right way'.

158. I could make a ... cast a screwdriver quite easily. I think they sell them in Woolworths, and they certainly do hammers, and tomahawks and things for murdering people, in rubber. I saw a little boy beating on a shop window with a hammer when they first came out. It looked very realistic from a distance. And I thought, "Well, it can't really be a real hammer because he wouldn't be hammering like that for long, and he seemed to be doing very, very well."
159. Now the form of it was quite right - the hammer form. The action of it was quite right - hitting the window with it. The substance of it wasn't right. So it didn't work. We must get this coincidence.
160. Now supposing we take, say, a genital deficient. There is a baby, and I'll prove it's a baby by giving it an innocent face. Now this baby has a very rudimentary mind. He's not reflexively aware that he has three parts. Usually they have a nice fat round belly because they're stressed on the lower department, and they have a hand ready to get toffees and so on, and another one ready to put it in the mouth if they get one.
161. Now, it's very important to realize that this being has got these three things in it. It has a substance, it has a form—I've drawn the form, and not the substance—and acts in a certain way. But the substance in that child is wrong. Otherwise, he wouldn't be deficient in this way.
162. There have been, in the parents or somewhere back, or from an accident or something, pressures say in utero could occur, which pressing on certain zones stop the organic function and alter the chemistry of it, so that the substance of it is wrong. It hasn't got the right kind of substance to enable it to think properly. And therefore, having the wrong substance, it cannot actualize its potential form.
163. So we find that lots of beings exist which are apparently the right form for a human being. That is to say, they have legs below, arms, and in the cases Carol said, "Of the eyes above nose and mouth below." That's the sign of the human being. That is roughly the form of the human, but they cannot actualize their humanity because their substance is substantially wrong.

164. Now, we've got here a substance, the food we eat. If we digest it, it rises up in the spine and splits into liking and disliking when the air comes in contact with it.
165. You remember the trials we did. Where you breath the air in, you bring oxygen in contact with the mineral salts in the blood, broken down from the food, and liking and disliking arises (plus/minus) and then it climbs up into the head to become thought.
166. But the process of digestion is called 'assimilation'. 'Assimilation' means 'taking similars to similars'. So if the baby, unfortunately for any reason at all, through hereditary or otherwise, has the wrong chemistry, then when you give it some food, it only takes out of that food the chemistry like the chemistry it's already got. Because taking food in means 'assimilating', and 'assimilating' means 'taking similar to similar'. So if that child hasn't got the right kind of chemistry to begin with, it is not possible for it to get, from its food, the right kind of chemistry to improve itself.
167. Now supposing, therefore, we examine the tendencies of the child, we find that such a child frequently eats anything. It eats rubbish. If we don't watch it, it'll go about eating carpet or coal or something. Those babies always experiment when they're first born. As soon as they can crawl, they eat everything. And you have to stop it because this department is omnivorous. It'll eat the world if you don't stop it. It'll eat excrement if you don't stop it. Because it's indiscriminate. That is not the centre of intelligence which is up here, it's the centre of drive, and it is actually not concerned with this department - liking and disliking. You will actually see it eating with a scowl on its face because it tastes horrid. Because this centre is in command in the new baby. So it will go on doing something that is horrible, like this. It's very common to see a child scowling and sneering at the stuff he is trying to get rid of, because it is this centre that is dictating.
168. So that when we're dealing with backward kiddies, we often find this deficiency which comes from hereditaments or nutritional deficiencies and so on, which have made bad chemistry and therefore a wrong substance. Which has made therefore very great difficulties in actual behavior, which makes it difficult to educate them to give them the right idea. So when we're talking about education we have to find the right substance,

actualize it in the right way, to open it for the right idea. So we see that this internal triad is the key to any kind of being at all.

169. And the more you can understand the relations in this, the more you can control your own situation. And you should always look for these three things: the form - the idea (Form, shape, idea, all means the same thing. Shape is Saxon; form is Latin; idea is Greek. The form, the shape, the idea); the way it acts; and the substance it is made of.

170. Supposing you are making an invention. You know, there's a lot of plastic toys on the market now, they look very nice, but they last about two seconds. They're very good for the seller, they're not very good for the buyer. Some of them are made very, very cleverly, aren't they? Molded beautifully, and you give them to a child, he's delighted, and sits on it. That's the end of that. And in the nineteenth century, the same shape, if the baby had have sat on that, it would have got up very, very quickly, because it was uncomfortable, and it didn't break. They made everything solid, and they made it to endure because they believed, at that period, that they had an empire that was eternal. So they said as we have an eternal empire we'll make our toys and our furniture and everything about us eternal, so we use very hard substances. We will find the hardest woods we can, 'Heart of Oak' and all that. And then we will shape them in the most recent shapes of efflorescent imperial forms. And by so doing, this process is engrammed upon that imperialistic society, even in the children's toys.

171. So teach yourself, whatever you're in, to look at it in that threefold manner. Before you do anything, always ask yourself in a ritual: "What am I doing?" - that's the action, that's the action of it you see. What substance am I pursuing in the doing of it? Because you are absorbing substance when you do something. If you read a book, you are absorbing substance. The substance that you are absorbing is called 'meaning' - 'significance'. The form is the form of the word through which you absorb it. The action is reading. When you read a book, say, "What's the substantial meaning of this book? What is the form of this book? And am I reading it in the right order?"

172. It doesn't matter much about a novel, but people do in general in the libraries, they're going to pick up a novel and they turn immediately to the back page to see if it's the

kind of ending they like. Now that isn't a question of the form of the novel, that's the substance. Has it got the substance of 'cheering-upness' in it? Some people like a blood curdler, and if it says on the last page, "...and green gaps of blood shot from the corpse and splashed on the blind. Finish." You see? Now, that's good substance for a certain kind of mentality, "I like that." Then he looks at the beginning of the book and flicks a few pages here and there, and he likes the racy style of it - that's the form of it. Then he act-ually gets down to reading it.

173. Supposing a man decides he'll build a business. You should say to him, "What are my physical capacities of action; my emotional capacities; and my ideational capacities actually? Can I think well enough for this job? Can I physically do well enough for this job?" and so on. He analyses his own potentiality.

174. Christ tells you this. 'Which one of you, before building a house, does not first see whether he has the wherewithal to finish it?' And it's essential before you start it to say, "Can I finish it?" Or at least, "Do I know somebody that I can persuade to finish it for me for a percentage?" You see? So that you then enumerate your actual potentials, and then you say, "What is the form that I'm capable of which is most acceptable in the contemporary situation which I find myself?" And when you've got the form, "What substance shall I make it out of? An enduring substance that I can never sell again in all eternity, like an old-fashioned Rolls-Royce; or a substance that will do for trading in next year, like a modern Ford or something?"

175. You know that the whole of the car business today has gone American, that is to say, it's gone to making the car so it can fall to bits in a year or two, and effectively unrepairable, so that you'll get a new one. It's a matter of economy.

176. In the old days, they didn't realize if they made a car to last, you wouldn't want a new one for a long time. Nowadays they streamline them, and as soon as you've bought one of those, they make them like boxes. And as soon as you've bought one like a box, they streamline them again. The important thing is to stimulate you to leave what you've got and get another, to keep the cycle of industry going. All this is done by those mysterious men called 'Captains of Industry'. And what they do is all the time think about their

own actual capacities, what kind of a business they want to go in, and are they fit for - what can they do, in other words; what shapes would they like to foist on the public; and what substances must they put those shapes in.

177. In the case of your own education - for spiritual freedom - you say, "What am I actually able to do? What governing idea have I got already; and what kind of substance am I going to put into my being to do it?"

178. If I wanted to be very, very free of fear of drowning, for instance, you see, then I might go to the English Channel and cover myself in blubber and bounce in the water surrounded by fourteen motorboats, and start swimming across to Calais or something, you see. Now, that would be an actual attempt to conquer my fear of the water. When I consider the amount of fat I haven't got on me, I realize I'd have to weigh so much blubber onto myself, I would sink probably, with the mere thought of it. So I give it up. I examine my potentialities and I look at myself in a way and say, "I am not a channel swimmer." So I don't try. Likewise, I am not a test pilot. Neither am I a heavyweight championship boxer of the world. I'm not even a good left winger on a football field. And consequently, I abandon all those things for which I am not suitable. And I don't worry about them anymore. They're not for me. Then I select those things that are for me.

179. There's only one thing that I'm interested in, and that is integration of the personality, and the movement towards freedom, and the propagation of that idea. The rest I have abandoned as a waste of energy.

180. Having got that idea, I then say what kind of form of presentation? The answer is: a diagram like this is worth an awful lot of words, so I'll put it in the form of diagrams, like the one we're now discussing.

And then there is, what kind of substance are we going to get out of it? And the answer is, an unbreakable, eternal substance. We're going to make the psyche (the soul) perfectly irrefragable, impregnable, immortal. We're going to make it so that nothing from outside can disturb it.

181. Group Member: I'd like to ask you a question about that stimulus disturbing. The, er, is it as if someone says something to you and you don't like it at all, you, say, get a feeling, a contraction or something, and then your breathing starts to change, your heart starts to beat, and you start to feel a rush of blood round your body. Well ... has your substance altered?
182. Oh yes, it's altered chemically.
183. Group member: Altered chemically?
184. Oh yes. If we took a chemical abstract from your blood during such time, for one thing the adrenalin content has gone up, hasn't it? But every other chemical has changed in the body too, in relation to it. You're substantially different when you're in a bad temper, and when you're in a good temper.
185. Group Member: Well, if you retain your purpose in spite of that, is that all right?
186. Well now you've got two chemistries, you see. The chemistry made by the stimulus from outside, and the chemistry made by the remembering of your purpose on the inside. Now this starts a fight between the inside stimulus - your memory of the good, the free - and the outside stimulus. And if you deliberately switch your attention to the inside one and strengthen that, then the energy is not flowing into the outside stimulus. And if you learn one or two tricks, like for instance if somebody does that and you feel your breathing begin to accelerate, the first thing you do is ignore the psychological results and slow your breathing down. Because if you do not let your breathing accelerate, you cannot become excited. You see, the breathing and the thinking and the action are so closely linked that if you deliberately expel the air from your lungs slowly, you will find that you cannot be excited.
187. If the excitement wins you'll breathe rapidly. If you breathe slowly the excitement will die.
188. Now you know that one of the first things in yoga is breath control. Not holding your breath, simply controlling your breath. Because of this fact - you cannot see your brain processes, you cannot see your soul. Feelings are very fluid; thoughts are tremendously

- swift and complicated; but your breathing - the movement of your lungs - is obvious. And therefore you have a real handle for controlling your emotions, in the breathing.
189. So if somebody says something to you which disturbs you - it's an insult - and accelerates your breathing, that's the first tangible evidence you have. Coupled with it, there's an acceleration of the heartbeat, but you cannot act directly on your heart at first. But you can act on the breathing. So what you do is slow the breathing down.
190. And if you breathe very, very slowly, you will discover a fight begins between two things. One is your new determination to make your breathing slow, and the other one is the old memory that the last time you were insulted you breathed rapidly and got your own back. The old memory will tend to operate itself. But if you make the breathing slow, it cannot defeat you. And if you remember that your consciousness is the cause - consciousness is the catalyst, it makes things happen - so if you consciously make the breathing slow, then the emotional life comes under your control. That's the first thing you have to learn about emotional control. It depends on free, slow breathing.
191. You notice people automatically hold their breath ready for aggression, don't they? You see, if you say something and they have their mouth closed and the breath held, wait. During that period of stasis when the breath is held, energy is being piled up ready to bang into the musculature and rush out. If the fellow's too big for you to hit physically, a rude word comes on your tongue, and will tend to come off.
192. If you breathe very, very slowly, the concentration on the breathing will rob all the emotive energy from those centers and put it into the act of breathing, and you will find yourself relaxed. And a very strange thing happens to the other fellow if you do it, because you have altered the field relationship between yourself and that being.
193. The New Testament says, "It's heaping coals of fire on his head." He insults you and you control yourself. That's terrible for him. Because self-control is the same thing as superiority. So he starts mentally biting his nails and thinks, "That's funny, that used to annoy him. It didn't today. I must find another rude word tomorrow." You see, you've started a process in him. You suggested that he can't get through you anymore, which

- worries him, because his security depends on him gaining relative power over you. And if you emotionally flash a smile, he feels terribly sorry he upset you. You see? He'll apologize, providing he upsets you.
194. Now that's the duality in people, isn't it? So that is a question of an action, isn't it? The action there to consider? We say, "Do we want peace of thought? Yes." We want a certain kind of substance, chemistry. "Can we get it immediately?" No, but we can get it by actually breathing slowly. Train yourself to look for these three simultaneously.
195. Group Member: I see this as getting control through the appetite, isn't it? Isn't breathing a kind of appetite, it's something you take...
196. Oh yes, oh yes, yes. All these three, you see, are simultaneous. We analyze them by stressing, concentrating on one or the other aspect of a total being.
197. Last night when we were talking in a circle, I said something, and one of the persons there was triggered off by this thing, and immediately came out with the most violent attack against me. Just poured out and everybody was astonished, you see. And shouted out, "Nobody can do anything whatever. It is all God's work." You see?
198. So I said, "Can I do anything?" "No, you cannot." So I said, "Does God do everything?" "Yes." I said, "Well then why are you shouting at me? Why not shout at God, if he's doing it all?"
199. So, at this position, another explosion! So I said, "Logically, it is either I am at fault; you are at fault; or God is at fault. Now shout at the one who is at fault." You see.
200. Now it's quite obvious it wasn't me at that moment because the reaction wasn't mine. I was under the stimulus. And this person didn't want to say that God was at fault, so then it went very, very pink and said, "I am at fault." You see?
201. Well that person was at fault; he had fallen down on the presentation of a stimulus. But he knew afterwards that he was very lucky to get that stimulus because he had a totally wrong conception of the relationship between man and God.
202. Some people think that God does everything and man does nothing. Paul says, "Not I, but Christ in me." Some people say, "Oh, all right then well sit down and do nothing. And we'll write a book on it called 'Quietism'." You see. And we will encourage

everybody to do nothing. So one fellow who's very, very actively stressed. The ones who want to do nothing are substantially stressed. They just sit, 'They also serve who only sit and wait'.

203. Those who are actually stressed, when they read that book and they say, "There's a lot of quietists about the place, that means fewer rivals in business. I think I'll back the publication of this work." And suddenly the market's flooded with 'Quietest' literature and everybody goes sitting quiet. Meanwhile this fellow is in the plastics industry, selling them plastic covers for the book on 'Quietism'. You see. 'One man's fish is another man's poisson'. You've got to know which. You've got to know what you want to do, the form to do it in, and in what substance you want to do it. You see? There's no substitute for being aware of these things, is there?

204. Remember Spinoza, he said the difference between one man and another is the difference between adequate knowledge - which confers activity; inadequate knowledge - which makes a man passive. The man of adequate knowledge is relatively active. He knows the ropes. The passive man is at the mercy of the active man.

205. If we could rely upon people's good motives, then we could all say we would all be very passive, and a few active men full of good motives, will arrange society for our benefit.

206. We call it the welfare state, don't we? It isn't going to happen, is it? "We're going to look after your health." "At how much a week?" Have you sat down with a pencil and worked out how much you paid to keep yourself in health during all the years you've not been sick? You know the old Chinese method that I pay you when I'm well and I stop paying you when I'm not? That's a kind of logic.

207. Group Member (Ken Ratcliffe) What would be the best way Gene if you're in a position where you had to deal with such strange characters in this (*Inaudible*), in which way would you well endeavor to help them?

208. I've dealt with a lot of these types. And the important thing is to realize that there is a whole being there.

209. There's a whole being, and you penetrate to the whole being. You say that at the back of this difficult chemical situation, this rudimentary nervous system, perhaps this

damaged nervous system, there is a self, and that that self is trying to work through that inferior vehicle. But he doesn't know that he is a self because he cannot reflect on this process. So that he thinks that he is the vehicle.

210. The first thing you have to do is teach him that he is not the vehicle. That the vehicle is deficient. So you say to him, "Well, you see, my hand works a bit better than yours. Yours works a little worse than mine. That's the difference in the thing, not in you and me. Our selves are equally brilliant. Our vehicles are not."

211. So we have to find out how to use a bad machine in the best possible way. So then we talk straight through to the self, and explain the mechanical or chemical deficiencies of the body to it, and thereby we catch the imagination of the self so that it begins to sever itself consciously from its vehicle, which is deficient.

212. And it then begins to understand that even if he can't do a thing one way, he can do it another.

213. For instance, in the case of a little boy, born with hands on his elbows and no forearms. You see, that little boy, at first you should just let them hang about. He didn't do anything with them because he looked at everybody else's and they were doing this. He didn't do that. But after a time he learned to use it like this. it wasn't very long - about three and a half years - before he could use them and had forgotten he hadn't got any elbows. And he was doing remarkably well, much better than we could do, if we were to amputate our forearms and graft the hand onto to the elbow and start from scratch.

214. Now the essential part is you penetrate to the self, the real person behind the vehicle, and explain the deficiencies of the vehicle to that self, and then devise actual methods - with their available form and substance - of working at their highest efficiency. And if you are fond of them, they respond very quickly. If you treat them as a job of work - so much a week or something - they don't respond. If you respond to them as other selves with bad vehicles, they show remarkable improvements.

215. Steiner can see that when he had to work with a lot of deficient in Germany, and he found that if he assumed this to be true, he got remarkable results. He even found that people with apparently no mathematical capacity derived it by a sort of 'emotional

- contagion'. He enjoyed it, and they watched him fascinated, and then they copied it emotively, until they acquired an emotive skill equivalent to an intellectual skill.
216. The whole thing is to realize that no two vehicles are the same. I have to do, physically, I have to do an awful lot of things with my right hand because my left hand won't do it. And I don't try to do it with my left hand. I did once when I was about 13, and breaking my thumb in the process, I decided, "That's no longer as strong as it used to be. So I won't use that for hitting that sort of thing again, I'll only use the other side."
217. This is a question of selecting from your substances the appropriate form of the action. And this three-fold analysis has to be done all the time.
218. Group member: It's a question of shifting the consciousness to get into one of those *(inaudible)*?
219. No, we're not shifting your consciousness. Your consciousness is infinite. You shift your attention. It's not your consciousness you shift, you shift your attention. Attention is actually 'a tension' of forces. It is a tension complex.
220. You see if you talk about shifting your consciousness. Supposing you look at that table. You are aware that the table has on it two, four, six, seven, eight receptacles. And you look at the table and you see that. Now count them one at a time. What do you do? Are you moving your consciousness, or are you inducing inside your consciousness concentration points?
221. You see, you are concentrating force within consciousness. Because when I do that, I'm still aware that you all exist. So that my consciousness is still aware that the room exists, and Liverpool exists, that Manchester exists, England, the world, the solar system, the sidereal system, and the Absolute - all exist in consciousness.
222. But the thing upon which I concentrate - energy of will - in the perceptive act (is) internal to consciousness. 'Perception' is 'Pee-ra-Kept', that is to say, 'a rational cut'. We select from all that is in consciousness, and then pile energy into it to examine it. This is just a question of firing 'force of will'.
223. You cannot concentrate consciousness. Consciousness is infinite. You can concentrate your will.

224. 'Con-center' - you put a center there, and you pile the will into it and squeeze the will on it, and you call that 'a-tension'. It is 'a tension' physically which is psychologically 'attention.'
225. Group Member: Remember last week you spoke of the 'U', that the energy in and out, and the energy coming in and circulating and going out again. That's what I would say was a statement of principle.
226. Oh yes!
227. Group Member: You're telling us tonight we need something of technique.
228. That's right, yes. Yes. That new principle, the principle of the flow of energy in the ordinary 'U' form - the urge, and then the rotation of it - which makes being. That is a statement of fundamental metaphysics. It's a statement about the 'being' of the universe.
229. Now we're talking about a technique of handling the situation, actually flying from a consideration of your action, to your idea to examine your substance, is a 'U' flying round.
230. The deliberate... (*Break in recording*) ... means you will not know that you have a body, because a body is only a tension system.
231. The real positive significance of 'Quietism' is simply becoming aware that you are bigger than you think you are, by relaxing your private purposes.
232. A 'private purpose' is a 'privated purpose'. It's a deficient purpose, a purpose lacking the big view. Not yet the big cosmic view, when it is not then called private, it is not deficient. So if you concentrate on a private purpose, you have de-centered our cosmic purpose and made yourself thereby ignorant.
233. Supposing a man decided he would concentrate. A friend of mine always comes to me about six months after he's seen something on sale somewhere and says, "We ought to make some of those." And I say, "Why?" He says, "Well, they're selling. They've been selling fine for six months." And I say, "Well, cyclic law says if they've been doing well for six months, they're about to do badly." And then he thinks that's negative thinking.

But he won't come back with another new idea until he's seen one on sale. He always depends on the external stimulus.

234. Now in this process we're trying to find a method - and we have such a method - of releasing oneself from the external stimulus situation, so that we can start the situation going, without waiting for anybody outside.

235. When we drew that letter 'U', we could have drawn a ball flying through space, and those are the streamers behind it. And we just take the streamers and symbolize that's (*that is*) motion.

236. The French "va", go. You see - that is the third person singular on the verb 'to go', isn't it? If we add 'Y-U' to it, it's the Sanskrit word for 'he who goes' - the air. The air is a goer, as blowing along. If we put this ball in here, that is 'U - Oh'. If we then fill the ball with 'M' - shade it with letter 'M' all over - that's substance. This is the same as the 'om' we did before. That is now a ball flying along and leaving its streamers behind it, showing its path.

237. Now, wherever we concentrate, we're actually getting the 'U' or urge, and firing it, compacting it into a ball; 'ball' - 'bol', 'B-O-L' Greek, 'V-O-L' Latin - volition. That's now 'will'. And we fire it at some form and hit it - that's the target. That produces the ripples.

238. If you find it is a good idea then you make it in the best plastic and leave it on the market, it makes ripples and stimulates the customers.

239. The thing is, first you must have an urge.

240. You are a being with a field of possibilities. You must mobilize the field, whereupon it becomes an urge; roll it round, it becomes a will; throw it at a target, and it will produce an effect. It will ripple in the situation.

241. So in this case, when we consider action possibility, then we say, "I think I will now consider the idea behind it, is it decent, etc." I get an urge then, I drive energy across to the thinking department, and then I drive energy across to the substance department.

242. Supposing I said, "It would be very very nice if every man were a king," and then I said, "Alright, I will define what a king is," - that's the idea. A king is a clever fellow who rules everything. Well, now how many kings can we have who are ruling things? Well, kings

can only rule beings that are not kings. So if kings are to exist, you must find a passive substance for them to rule.

243. So we'll have to say, "What is the character of the substance that a king can rule?" And we'll have to say, "It mustn't be a king. It must be less than a king, otherwise he won't be able to rule it." So we'll have to say, "If we want kings to rule people, then people must be kept passive otherwise they cannot be ruled." So we must then devise an educational system to increase mass inertia and ignorance. As the Marxist would say, "Bed and circuses will do that for them," and then you can push them around. But that is a definition, assuming you want to be a king.

244. Christ said, "I am not a king of this world, my kingdom is of another world." - I don't rule people outside, I'm not interested. I rule myself on the inside.

245. But there is still passivity inside yourself - your own substance. You set on your substantial chemical herediments, and you deliberately push them around, instead of letting them push you around, and you then become a king in your own country.

246. The processes are identical, but in the one case you extend yourself and concentrate and produce your attention in the external world: In the other case, you produce your attention on the internal world of your own being. And it says, traditionally, 'Great is he who conquers the world, greater is he who conquers himself'.

247. And it is actually harder work to conquer yourself than to conquer other people. Because inside, you, the conqueror, and you the conquered are very closely related and you don't like being conquered, even by yourself. And further, you can't dupe yourself by propaganda like you can dupe other people.

248. So you can always feel yourself threatening yourself with good behavior tomorrow. So that subsidiary impulses can say, "Yes, tomorrow and tomorrow and tomorrow." Meanwhile, they're going to pinch all the energy and remove it from the memory department and put it in the belly. And then you can't remember tomorrow, what you said you'd do. And this they have the power to do until you learn to catch them at it and watch.

249. The fact is that 'subsidiary idea complexes' in the mind have the ability, if you threaten them with extinction or good behavior, to seize the energy from your food and run away with it, so it doesn't get into the thinking department. This is the meaning of the man crying in the tombs, and when Christ comes to him, he says, "I don't want anything to do with you. My name is Legion." That means the impulses in the body. Their name is 'Legion', there are millions of them. And they all want their own way. And if you start trying to rule them, they start running about the body and dodging you.
250. So that if you try to control yourself in a given situation, say under an insult, you'll hear a lot of funny voices saying, "Don't let him get away with it. What would your mother think?" and so on, you see. These are nothing to do with the true self. They're silly statements that have got in your head (*Break in recording - no idea how long*)
251. Group Member: ... Is that assisting in any way to get control?
252. Oh yes. You see, in order to get control you have to know what you've got. You cannot control that which you know nothing about.
253. Supposing you give a man a new Rolls Royce and he's not an engineer, and it's all sealed up in any case. And he goes down the road and it stops. So he gets out and looks for an AA man. But there isn't one. Because that AA man has just had a little stimulus around the corner, and he won't be here for half an hour. And you don't know what to do. So then you have to sit on the running board and wait, don't you? Or walk back to find a garage. If you don't know, you are passive to the situation. So you have to get to know your own Rolls Royce. You have to get to know your own organism. And one of the simplest ways to get to know it is to watch it when you try to stop it doing things.
254. So if you lie down and tell yourself, "I will examine my body and see what kind of things go on in it." So you lie on a bed, quite comfortably, and comfortably warm - you put a blanket on yourself so that you don't find yourself thinking about being cold instead of thinking about what's going on in your body. That's one of the fundamentals in Tibetan Yoga, to cover yourself with a blanket or something, to exclude drafts which would carry the attention onto the skin surfaces. You don't want that. You want to find out what's going on inside you. So then when you're comfortably warm, you then start watching

what you are thinking about; what you are feeling about what you are thinking about; and what is tending to happen in your body. And you try to remind yourself - at first you just can't do it, you will fail - you try to remind yourself.

255. Supposing you start and say, "I will watch and see what goes on in the muscles in my body and I'm going to relax them." So you relax them very, very, carefully and you think, "That's not too bad." You suddenly find that your toe is aching, and you discover that it is contracted. After a bit you'll discover that muscles keep flipping all over the body. And then every now and then you'll hear your heart go pip-pip. It will accelerate, it'll miss a bit and you'll say, "Good gracious, have I got heart trouble?" No, you haven't. It always does that when certain thoughts cross the sensorium.

256. You then discover that many things are going on inside the body that you didn't know about, physically. You then say, "Now, I'm going to watch my ideas and see what I'm thinking about." And you'll find that what goes through your mind is about 100% rubbish when you're watching it. And when you've understood that it's rubbish, and you're really convinced of it, then you will become ready to try to put it into order. But not before. You won't try to order it unless you think it's rubbish. And you won't know it's rubbish unless you watch. And what tends to happen is an interesting idea hits your mind, and carries your attention away with it, and half-an-hour later you say, "I'm supposed to be watching."

257. And then higher than watching your thinking process is watching your feeling process. Am I feeling pleased; compassionate; self-indulgent, et cetera, et cetera? And just to watch your feelings and see what those are. They're in a perpetual state of flux. And until you know these three aspects of yourself, you cannot control them.

258. So initially, what you have to do is watch on these three levels. If you watch when you're not under stress from outside - that is called 'working while it is light' - then later you will find that you can work when it is not light, that is - when you're under attack from outside.

259. Group Member: When you talk about watching your feelings, how do you get on about your interpretation of your feelings? How do you know you're being accurate there?

260. You don't have to interpret them at this stage, you have to watch them. Interpretation is thinking about them. All you have to see is whether you're liking or disliking in your feelings.
261. Group Member: You can make a mistake in your interpretation.
262. That's thinking about feelings, that's not feeling about feelings. It doesn't matter whether your interpretation is false if you're feeling about feeling. The interpretation is not what you're supposed to be concentrating on. All you're supposed to be experiencing is the fact that one minute you're pleased and the next minute you're not. You think you're one man and you're many men. And you're not always pleased. From moment to moment when somebody crosses your mind and you say, "Yes, and next time I see him I'll give him a good old one-two." And immediately you think, "Well, he's got a nice sister," and you're mollify that a bit, and so on.
263. These are feeling currents you see.
264. Concentrate on the feeling during that phase, it's far harder than concentrating on the thought. Concentrating on the physical body is easiest, you begin with that. Then you concentrate on the idea, that's a bit harder. Then you concentrate on the feeling.
265. Because in the feeling is the cause of the thinking and the physical action. Everything begins in feeling.
266. A person takes a feeling attitude to a situation. He feels like, "I don't like this situation." And the moment he's allowed that feeling, then the thoughts say, "And we have many reasons why we shouldn't." [Laughter] you see, and then they send a message to the legs, "It's time we went." You see everything begins in the feeling.
267. Group Member: But all those thoughts could belong about the feeling.
268. That isn't important. It isn't important at all because all thoughts are only thoughts. They're not the self, and you cannot begin to put them in proper order. You can say this, "Until you've worked for a long time, all thoughts are rubbish."
269. A triangle has three sides, doesn't it? Do you believe it does? Is it necessarily true?
(Yes?) Are you certain on it?
270. Group Member: I'm certain.

271. Can we shake your faith? (*No.*) Well, let's see. We drew a triangle with curved sides, didn't we, there? Right? Is that right? (*Yes.*) And that's allowable in geometry, isn't it? We can do a thing called 'spherical trig', where all the sides of a triangle are curved, aren't they? Now, supposing I start drawing the curvature a bit bigger like this. Is that a triangle? It would be allowed geometrical that that it is a triangle. It's got three signs and it's got three angles, hasn't it? Well, now supposing we increase the curvature a bit more, like this. Right? You see? When does it stop being a triangle? Does it ever?
272. In certain kinds of geometry we call this a special case of a triangle - that is 'a circle'. And we call this a special case of a circle - that is a circle surrounded by some others that are distorting it. You see, it is only change of point of view.
273. Group Member: What do you mean by triangle?
274. Well, you mean three angles, literally, don't you?
275. Group Member: Why do we actually call one a triangle and one a circle usually?
276. Well, it depends what we start from. If we start from the triangle, we call this one a special case of a triangle. If we start from the circle, we call that one a distorted circle. Because there really are three angles inside there; and there are three hundred and sixty angles. Or any other number you care to put.
277. Group member: Does what we mean by a triangle to be apparent angles?
278. Oh no, no, no. Not necessarily apparent. Three actual angles. It may not be apparent, you might get hold of that and cover it with a hand, and it's not apparent at all, but it's still there, I think.
279. 'Apparent' means that 'it appears', and maybe it doesn't appear, but it's still either what it is or isn't.
280. Group Member: If we're going to deal in triangles, there must be a time when we decide that that figure is no longer a triangle.
281. Yes. What we do is something else. We had this earlier if you remember. We never define a thing. We only define the limits of the application of a term. We don't define that 'Coronation Mug' in the middle there. We define the limit of the application of the term. The mug is already defined. You see, men are defined in nature, aren't they? We

don't define men, they're already adequately defined. What we do, we define the application of the term 'man'. You see that? You don't try to define things. That's a misunderstanding.

282. Practically every European book of logic starts by trying to define what they call 'Categories of Being'. They're wasting their time. What they define is the application of terms and nothing else. We did it on one occasion with the table, didn't we? Define the table with the legs, cut them shorter and shorter and shorter. When does it become not a table? The answer is, "When, for my convenience sake, I stopped using the word table."

283. Actually, the word 'table'; this is the cosmic word 'table'. It's the 'table round' of the Arthurian legend. There is 'T' in the middle, there is 'B', and there is L - the link factor. And that is a drawing of 'table' - a symbolic drawing. This is the letter 'T', this is the letter 'B', and this is 'L' - the link factor, the two of them, making the number 8, which means infinity.

284. A table is actually anything whatever that you can put something on. No matter what it is, if you can put something on it, it is a table. And that's what table means. It means a bound being with a mark on it. So if we talk about the table ... we cannot actually at the moment, but if we put it to the shape .. You remember. Yes, I do. ... You can have a round top, don't they? Toadstools and things. They're fairy tables. Having a round top doesn't mean it's not a table. If somebody thought that it did, they'd be quite wrong. And if somebody said, "Oh, well, things will fall off it." Well, they didn't, you know. We'll have a magnetic table and metal cups. We'll have the cup and saucer like that. If we want. If somebody says the thing will fall out, we'll say, "It doesn't matter, this is an eye-catching table for a window display." The important thing is, can we put something on it? Then it's a table. So that words have real meanings, and we must decide at what point we shall stop using that term and start using another term.

285. You take 'man', it means 'a measurer', 'an evaluator'. Therefore, any evaluator whatever is a man. And therefore woman is a special case of man. That's why it is 'wo'-man. The 'wo' part means willful. So in the case of 'woman', it means 'stressed on the volitional

- side'. Man himself is stressed on the counting side, the measuring side. Woman is a special case, that is, a stress on the will of the counter.
286. So, suppose when we say there is male and female, and then we find the fellow with a beautiful form, dressed in a peculiar way, and his linctus is so balanced chemically and biologically that Mr Lusgarten would call him one of the four percent hardcore.
287. We don't know whether he's a girl or a boy. What is he? Well, we have a new term. He's a hermaphrodite. We stop using boys and girls. We start to say, "He's a hermaphrodite, she is." The point is that we must change the term when we change the form, the function, and the substance.
288. Now in Sanskrit we have 'Nama', which is the word 'name', and the 'Rupa,' which is form. 'Nama-Rupa', and these must not be separated.
289. Group Members: How are you? How are you? Can you get in? (*group talking*) Q. What is the relationship between (*Inaudible*)?
290. The relationship is again, between the use of the two terms, isn't it?
291. Group Member: You said that the...(*EH: Goodnight, goodnight*). You said that consciousness is infinite. Now what do you mean by that actually?
292. Infinite means 'not finite'. Finite means having limits. Consciousness has no limits.
293. Group Member: It includes the limits actually.
294. Oh yes, it includes limits and transcends limits. If I can see that pencil I can see beyond it. In seeing its edge, I see beyond it, don't I? (*Yes.*) I'm conscious in that it has an edge, that there is something beyond the edge. (*Yes.*) Consciousness, therefore, always transcends its object. (*Oh yes.*) You see that?
295. Now we can prove that consciousness is God, in a very simple way. (*Yes.*) Consciousness is infinite. The infinite is not finite, that is, not limited. Now, God is The Absolute, and The Absolute is also infinite. Yes? Which means that it has no limits. But that would mean that there would be two infinities. That is to say, two without limits. But if there were no limits, then they would be mutually co-extensible and interpenetrating. So that the use of the word 'two' is incorrect. There can be only one infinite. And we use the word 'consciousness' for it in one aspect, when we're thinking of it as aware of its

- universe. And we call it 'The Godhead' when we're thinking of it as the source of the creative power. And we call it 'God' when we think of it as the actual creative power. 'God the Father' when we think of it as the generating force. 'God the Son' as the formal force. And 'God the Holy Ghost' as the operation.
296. We change the term when we change the concept: the aspect when we look at it. Consciousness; and power; and the Godhead; and substance, are all the same.
297. Substance has no edges, does it? Form has, but not substance. So substance is infinite too. Power has no edges, does it? (*No.*) So that's infinite. Look how many infinities we've got. But we can't have more than one infinite. Therefore all those words are aspectual names for one. So your power, and your consciousness, and your substance, and your divinity, are four names for one reality. Which is what you're supposed to be looking for. Namely freedom from bondage, which is the same thing as infinity.
298. Group Member: Now, we actually include... Sorry, consciousness includes existence.
Yes.
299. Group Member: And obviously man desires to live because Christ promises an eternal life.
300. Yes.
301. Group Member: So he desires to exist and to exist is to be circumscribed.
302. Yes.
303. Group Member: Now the point is, we're told to be still. It says, 'Be still and know that I am God'.
304. Yes.
305. Group Member: Well, there is a desire which creates forms in the mind again. So you can't be still for very long. Now, is this the actual rule of God?
306. Yes. Well the word tells you, 'D' – from; sire, the father. Isn't it? (*Yes.*). De-sire means 'from the father'. When it says, "Be still and know that I am God," well then when you know it is God, what are you going to do about it? Then you must act on it. So at the precise moment you get that vision you are God. Then 'D-sire' - that is, 'from the father'

- energy comes in to say, "Now do something about it." Because faith without works is dead.
307. So that 'Quietism' is fundamentally wrong if viewed as an ultimate. It is a means, not an end. 'Be still in order to know that you are God' - in order to act like a divine being. And desire – that is 'from the Father' - energy will come, which will make sure that you do more.
308. In fact, one famous Quietist in India who sat down was moved by a bunch of termites because they had been extending their colony. Something will move you.
309. Group Member: So that is included or inclusive of them. Is that right?
310. But that word include means enclosed, doesn't it?
311. Group Member: Yes. Well actually, consciousness is actually the creator and the created.
312. No, it isn't the created. It is the creator. What is created is an act. Every creation is an arcing or 'Crah' (Kra) or rotation within consciousness. Consciousness is never created. It is called 'the uncreate'.
313. But itself, by merely looking at things causes things to rotate. It is a catalyst.
314. This is why it's said that with God it's all the same to say 'Let there be' and 'It is'. Because when He looks He formulates, when He formulates He substantiates.
315. An artist does it when he conceives that he has a palette with pigments on it, and an idea in his mind, and he dips the brush in, and puts the paints down to conform on the paper with his internal idea. He substantiates his idea outside. But he's using an external medium to do it with, isn't he? (*Yeah.*) Namely the pigments and the paper. And in the case of God, he uses an internal medium, his own substance.
316. Now a man can do it on the inside, this artistic process. Actually, man has to learn to evolve to become an artist on the inside, because God is. And he'll be driven until he does it.
317. What you do on the inside, you imagine the kind of being you'd like to be, and then you change your substance in the very process of imagining it. You become chemically

different in the process of imagining it, so you're really modelling or painting your internal character according to your internal definition.

318. In other words, you can become whatever you prefer to be. And furthermore, you will become whatever you prefer to be, whether you like it or not. Because use this preference is a molding path. That's why we should be very careful what we prefer to be because we're on the way to becoming it. Oscar Wilde once said, "It isn't what you do (your actuality, you see). It is what you become substantially, by the form of the act." So he said, "It isn't what you do, it's what you become in doing it."

319. If you do a certain act and you don't like the act, you have conditioned your substance to do it again more easily, that is less consciously. Until eventually that organism of yours becomes conditioned in such a way that you can't make it do anything else without colossal efforts, perhaps efforts that you can't afford to make.

320. So the thing is always to prefer the best because what you prefer will model you internally, through your feeling, then on your glandular structures and nervous structures, and create chemistry which involves itself in your body substance, which then automatically disposes you into action. You become then the fruit of your own internal feeling-thinking process. *(Pause – silence .. short break in tape)*

321. Group Member: ...that is simultaneously with it or shortly afterwards *(Inaudible)*

322. Or actually identical with it. You see. If you are in the centre – there - everything is balanced throughout the infinite field of consciousness. But if you concentrate on a private purpose, you have overloaded a place and made it opaque, so that The Universal is impeded at that point, and therefore is reflected from it and mollifies some other centers, so that the private purpose will be deprived of its fruit. Because you made a false stress.

323. In other words, every time you falsely stress, you have already sown the seeds of your own defeat. Although it may take a few weeks to develop.

324. Group Member: What would be the point of taking a universal view. For instance, I have enough money, I have all the money there is. Do you understand me now?

325. I don't understand that you have all the money there is.

326. Group Member: Well, the universal means ... if you were to identify.
327. Let's try it. There's the 'I' you were talking about, and there's the 'Universal Means'.
Yes? (Yes.) And here's all the money there is, belonging to the universal me. See? (Yes, I see.) What does it mean to identify that with that? Does it mean to rub that out? Or does it mean to shift your consciousness from there to there? In which case this is 'I', and that's an object inside it. In fact that body was really one of the coins, an intersection of forces.
328. Group Member: Well actually I had in mind of an expansion (*Inaudible*)
329. Yes. But that's already expanded. (Yes.) You don't expand it. And that you cannot expand, can you? Because that's a finite reference point.
330. What you do is stop falsely stressing it. And there then its seen this underneath it, transcending it. All you do is remove the false stress and then you say, "The Absolute has got all the money it needs." See? Well then you don't come back and concentrate on this and say, "Therefore so have I, I think I'll go out tonight." (*There seems to be another break here*) ...
331. ... Don't come to my academy unless you can do some geometry. This is what he meant. Beings that exclude each other should not be drawn inside the same circle.
332. So if you do a diagram of your thought, you will control it very easily. And if you won't do a diagram, you will not control it (*Indistinct*) of it.
333. Group Member: But isn't there something that holds us back. Like err ... I don't know how you would define the ego. But it is, to me, encrusted with all the evolutionary forces that have made me, that make mine ... And isn't that the life of the mineral, vegetable, lower animal, lower man. Aren't they my ego, the experiences that I have gone through in those lives or the human being as he is Breaking those down, that crust, is a process I think I can't understand except by giving it time, knowing time is not right, I know I'm wrong.
334. You may be right.

335. Now you know the doctrine of the fall here. If you remove the doctrine of the fall, you could not understand anything to do with the material world, or the evolutionary necessities of man. Imagine that white..
336. Group Member: You have to have the fall to start with.
337. You have to have the fall to argue from. To account for deficiency.
338. Here is a plain piece of paper - white is the equilibration of all colors. So that whiteness represents the equitable light of eternity ... before time is made.
339. You know white is an equilibration of all colors isn't it? So therefore we use white as the symbol of the concrete whole of reality.
340. Now imagine this paper is extended infinitely in all directions. That is the equable light of eternity, that is said to be never on land or sea - 'The light that never was'.
341. Now, that light is power, consciousness, substance, Godhead, everything else. Because it is infinite. And if it remains infinite, there is no creation. Therefore there is nothing. So you don't draw on the paper. So there is no discussion.
342. But factually we exist, we are drawings on the paper. We are precipitates, forms, inside eternity.
343. So then we have to draw a movement, swinging in, and going out again. And this band, in here, was the first big finite.
344. Now that big finite was willed by this equitable light to make itself a world. Really it's a big sphere. And that big sphere is then an enclosed light, and if it contracts on itself, the amount of light inside it is concentrated. And if it contracts very, very much, the light inside will be squeezed out again and start radiating. You understand that? Because it's a finite system.
345. So the equable light had no value in it. But by making a finite light, which is the big universe, the macrocosm, and contracting it to the point where it starts radiating out again, we have introduced value - a flow towards the centre and from the centre.
346. Now, once that's been made - that's the sign of Taurus in the zodiac, you see, and the alpha of the Greeks - our letter 'A'. Once we have made this big circle, that is called, 'The heaven that God made, with all the angelic hosts'. Angels are angles within it

(Eugene is clearly drawing here) all these angles within it. There's the angles, arc-angles and so on.

347. This is sentient, it is a feeling being, it is conscious. It is conscious of its internal angles.

And initially it was called heaven, it was a balanced sphere. Heaven means 'power balanced', ha-even, heaven. And in it there was still no radiation because there had not yet been the contraction, there had only been the circumscription.

348. Therefore, to make the radiation possibility, there had to be an impress on the centre.

349. Now this impress is an act said to be the work of the devil – that is to say, of Lucifer. He presses on the centre and precipitates the gross material world in here - that is matter.

350. And then he presses on it so hard. And that matter is only condensed light. You know that matter is light condensed. Even this bit of black carbon there factually is force, which is fundamentally light - an electromagnetic phenomena which, if pressed very, very hard, will ignite and flash off, won't it?

351. It's pressed so far, but not far enough. If we put this under very great pressures, it will turn into light and suddenly flash away, in what we call an explosion.

352. So every particle of matter is a condensation of light, and if the pressure increases to a certain limit, it will fly out. And on the way out, if we call the inner one Saturn (for which we use this symbol) the outflying motion we call Jupiter. It's the return to the free.

353. Now likewise, when we're talking about involution, we're talking about willing into the material world. When we talk about evolution, we're talking about willing out of the material world,

354. So, willing into the material world is condensing light to make matter. But that light, we said, contained all the colors in the spectrum. And you may know that a color is evidence that there is a certain chemical there. In the spectrum analysis of matter, we are able to determine the exact chemical constituents by examining the frequency of the light band that it emits when it's heated.

355. So the whole of the material world really is condensed colors. And that is called, 'The world in the grip of the devil'.

356. But the forces pressing in more and more begin to squeeze out again. And when they come out they appear first as plants - giving you the vegetable belt on the earth. And then the next stage they give you animals. And then they give you men. And these things can only evolve because they have been involved first.
357. So when we come to consider what you were saying - that we have the weight behind us of the mineral world, the plant world, the animal world and our ancestors - we see that it is the prime drive to the centre, which has the purpose of making this radiation called evolution, to make a reciprocal relation, world without end.
358. Involution, evolution. We cannot have an evolution - or outwilling - unless there is a previous involution or in-willing.
359. So that the forces in a plant have actually begun to conquer the contraction force and are flying out. In the animal they've conquered a bit more; freedom of a second order. In a man they've conquered it a bit more, freedom of the third order. The plant is rooted in the earth but free to wave its branches. The animal can run about and eat the plant, but it's tied to where the plant lives. But the man can take the plant and the animal and move it where he wants, so his freedom is higher.
360. But higher than the ordinary man there is another man, the 'canny man', the king, who can order about those men that carry those animals and plants about. He's the fourth being in that cycle, and he's moving towards more consciousness of this whole sphere of being.
361. Now, we cannot skip the stages. If we were not first in equable light, we could not become an established system. If we were not first established, we could not contract and get into bodies and matter. That is the fall. And if there had not been such a fall into matter, there could not be an evolution from matter of the forms contained in it.
362. And so when we talk about the mineral, and the vegetable, and the animal, and the ancestors doing things in us, it is quite right they should. Because they are working out through man. And this is why it is said, "That man is for the salvation of the whole of creation." He doesn't only have to save himself he is to save everything. That it is to say that man is already the being that is on the way back consciously, isn't he? Man can

conceive his source. The animal can't, and the plant can't, and the mineral can't. But man can. Man is therefore the savior of the world. Hence the title of Christ, 'Son of Man'.

363. He is the 'Sun' or 'Light of Man' that reminds him of his original origin in light.

364. A man cannot accelerate his development without understanding the mineral, the vegetable, the animal, and the man in you. The mineral - the bones in you; the vegetable - your vegetative digestive system; the animal in you - the drive, desire, liking-disliking; the man in you - the thinker. Those are the stages of growth.

365. Your feet are like roots. Remember that the arms are like branches - the leaves are actually the lungs in our case; and there's your fruit, or head - your thinker. And it comes back to its origin and completes the cycle.

366. We cannot accelerate it. We cannot conquer those ancestors without understanding the ancestors to have been no more than precipitates of absolute light into the time process here. And that time process itself then flinging out its forces as plants, animals, man, and then higher man, and then the highest perfect in man - the one who goes back to this. This is the perfect freedom. This one is called 'The eternal sophic sphere'.

367. You know, 'sophia' is 'wisdom' you see - that's the sophic sphere. Now all of that is the eternal sophic sphere, and it stands still, just vibrating without rotating. But this concentrated part in the middle rotates from the compression of forces upon it. This one is called the motionless mover because it doesn't move, but impressing upon this one on the inside, it rotates this one.

368. So this is the time world. Time; Kronos; Saturn; Satan; the Devil - who devours his own children. That is, whatever comes out of it, he eats again the body of it, doesn't he? Falls back to the earth. That's Kronos devouring his children.

369. And if a man wishes to hurry up, he can only hurry up by moving backwards. That is, he must discover in himself the animal and vegetable and the mineral. Which he does when he lies down and begins to find out what is inside himself, as he watches. He must look inside himself for mass inertia, minerality, you see. And then this strange vegetative growing process inside, Then the animal side - the tendency to start doing

things. Then the thinking process, thinking about things. And then the reorientation back to the source, which completes the process.

370. So you cannot move forward unless you move backwards. You have to move backwards to these other levels inside yourself to understand what you are. And then you rediscover that inside there, inside your body - this earth is like your body individually, just as it is in the earth - inside there is some of that light which never did get caught and incandesced, because this rotation cannot reach to the centre, and that is called 'God-Imminent' - the spirit within. But to get it, you must first think as a man; find the animal desire in you; find the vegetative merely growing tendency in you; find the mass inertia; and in the centre of that find your consciousness as an individual, and then expand it back to the limit - that's micro-cosmic - and then beyond, that's the Nirvana of the Buddhists.

371. And we don't want to remove that barrier - even if we could - because that keeps the world in being. Or talk about fairy tales (*Tape slipping*) because it's the basis of missing (*inaudible*) involution and evolution.

372. So it's not a thing to be worried about when you cannot win immediately against and...

373. Group Member: No that was the point That was my point that you have to have that breaking down and understanding of what you were.

374. Yes, that is essential.

375. Group member: That is necessary.

376. Oh yes. If you're absolutely honest with yourself you'll find that you're rooted in violence - in the beginning, this prime press, 'ground' - 'covetousness' And then because the covetousness accretes to you and weighs you down with accumulations, you want to grow, and that's the plant.

377. And when you grow enough to get your arms free, you think I'll take my feet out as well, and you become an animal. And when you run about like an animal, then you think, what am I running about for? And in thinking, you become a man. And then you say, "What is my source?" - you become this man. You start thinking about your origin. And in this man you actually reach, and you put your head on there, and your feet on

the earth, and when you've done that you can no longer be broken. That is the attainment of the immortal body.

378. Group Member: But it well to realize that we are men, we're thinking men. But you cannot go any farther forward unless you go back.

379. That's right, that's very important. We've got to understand this. Once you were merely a mass inertia contracted, and the action of self-will ran (?). That after a time you were so accreted you couldn't move, so you began to grow out and release your arms. And then you thought, well I'm free, I might as well have left my roots out and become an animal. And then you thought, well what am I running about for? And in thinking that you became a man. And in thinking of that you had to think of your origin. And then finally you attain your origin.

380. So there are three men there: the man that thinks about this animal and this vegetable and this thing; and the man that's discovered in his thinking that he doesn't belong down there but belongs here, and starts to stretch a bit; and then the man that's attained it.

381. Group Member (Ken Ratcliffe): Could you explain what benefits the man has having achieved perfection and come out to the force going in?

382. Yes, he has ideation and a reference centre, permanently established.

383. Group Member (Ken Ratcliffe): Which he wasn't aware of before he was driven into that centre.

384. He can't be aware of that unless he had a reference form that was sufficiently complicated and integrated to reflect it.

385. Group member (Ken Ratcliffe): Yet, when the original being drove into that form, it was aware of what it was doing.

386. Oh yes. Actually it's precipitated into that centre, and then all these radial forces pressing in, produce an indefinite number of these beings to evolve. (Yes) To make a highly complex relation of self-conscious individuals at the end, which is called the 'Consummation of Days'.

387. Because then now we have plural value of millions of reflexive self-conscious beings instead of the one only.

388. When Christ says, "If the seed does not fall to the ground and die, it abides alone." And if that seed - the Sophic Sphere - falls to the ground and then involved, starts shooting out many, it is no longer alone. And only this plurality can have a very complex relation.

389. So the more differences there are in people, the richer the world - providing those differences are understood by the people who possess them.

390. Group member: (*Inaudible*) .. be you've got to have the duality to bring forward that.

391. Oh yes. This is your matter, you see, and this is your form of force entering into it. And without that duality, nothing can appear. Without those two forces you can't get the third thing, the relation.

+++End of Tape +++