

‘DUTY’

A TALK GIVEN BY EUGENE HALLIDAY IN LIVERPOOL UK AT THE HOME OF KEN RATCLIFFE, SOMETIME DURING THE EARLY HALF OF THE 1960’s

Transcribed by Bob Hardy May 2023

NOTES

- *Eugene Halliday is clearly doing a great deal of writing and drawing during the course of this talk - a practice that he invariably engaged in, to a greater or lesser extent, during the course of almost all his talks.*
- *The exchanges between Eugene Halliday and various members of the group here towards the end of this tape are, at times, almost impossible to decipher. However, it should be obvious to the reader here where this is the case.*
- *I have placed the words ‘Group Question’ (immediately followed by a colon) before those paragraphs where it is clear that someone other than Eugene Halliday is speaking.*

1. (B)y throwing pebbles down, through exchange of sheep or goats, you throw so many pebbles in one for each you see, and balance. The word ‘calculate’ means ‘use pebbles’. So the idea of ‘Simon’ is a separating counter, he analyses. And Peter means ‘the stone’ and the stone is already a principle of separativity.

2. So when his name is Simon, then He says, "I will call you Peter." Because upon petrification, that is, the stoniness of things, is based clarity. There's no clarity in the world other than that based on matter: the material world - you can cut it. The emotional world - you can't. There's no clarity in feeling is there? The clarity is in those things which you can cut. And the stone is a particular example of the final stage of matter. Stone as an inorganic and non-living matter, is the basis of accounting. Peter is the same as Pater – ‘father’. So is Petri .. is the same. Petri, Patra, Peter .. because the father of all things is first of all the compaction of power, and that compaction makes a stone. And ‘Stone’ means ‘S-T-one’, ‘self-crucified one’; that’s ‘S-T-N’ - ‘Satan’. This is the identity of the two opposites.

3. Do you see that the separative activity, separative counting, which is Simon, is correctly called Peter, based on stone, on materiality?
4. In the Old Testament, Simeon and Levi, kill a man to their own hurt. It says, "They digged a wall and slew a man to their own hurt." 'Simeon' means 'self-counting', 'separative counting'. And 'Levi' means 'perception'. So the two things together cut you in bits. In your emotion you separate things and say, "I don't want anything to do with that. I do want something to do with this." That's separative. That's Simeon, the Simon it becomes. And 'Levi' means 'perception', the balance between the outside and the inside.
5. Look at that pencil there. Supposing we take... I'll draw it down here and then we can pull it down. We take the letter 's', look at the old form of it, and you can see it actually drawn with the tongue of the snake. That is, 'serpent', and it already means life. So in the Old Testament you find at a certain point the Jews are in trouble with a serpent, and Moses makes one of brass and puts it on a T-cross, and it symbolizes the control of the natural appetite - that's the serpent - by analysis of the time process.
6. Later on, Christ says, "As Moses lifted up the serpent, so must the Son of Man be lifted up." That is to say, we can control the natural appetite by clarity of thinking. So this 'T' and this 'S', want only 'N' - which means motion, continuity - to make Satan. And the symbol of the cross means 'passivity and activity' producing at the intersection there, the stone.
7. So the cross itself symbolizes existence. If we exist, it is proof that we are an intersection of forces. Some of the forces of the earth, some of the forces from outside the earth - like the solar forces and cosmic forces - are intersecting.
8. That line represents the earth, and this line represents forces from outside the earth coming in.
9. And the whole process is contained in this word 'Satan'. And popularly there's a lot of misconception about him. They think that Satan is bad. But he's not bad. And we'll show why he's not bad.
10. When we come to consider all there is, we draw a circle. That is the letter O. When we want to represent each series, we put a cross in it, and at the intersection point is an each, that is

an individual. That individual is made of forces from above, and forces of Earth. So this symbol symbolizes 'all there is'.

11. If you remember, what we did with it was say, "We want to express this all and each relation very carefully, and analyze it," so we take half of it, and half of it (we've broken the circle), then we take the cross out and put it up there, and we take the cross out and put it up there, and we now have two signs. The one with the cross on the top is called 'Saturn', astronomically, which we said was 'the urn of being'. Sat is being; 'urn of being'. And bret - sa - turn. And it implies the dominion of time over eternity; or the bound, (fixed) over the free. And the other one, this way up, is the dominion of free over bound, and we call that one 'Jupiter'. And there's the Peter again in there. Jupiter means God, deu; Peter – 'God the Father'.

12. So these two, Satan/Saturn, and Jupiter, are the two halves of one whole, and they presuppose each other. That means you can't have one without the other. Throw away this concept, and there is no difference in anything you do. You've no sense of value. Value depends on opposition. So this sign contains all there is.

13. Now if we put the serpent with his tail in his mouth, binding that, that is the original meaning of the word 'ocean'. The serpent that girdles the earth in the Greek.

14. If we draw the Greek universe, we draw a sphere, and we girdle it with a serpent who is biting himself. And above is called heaven in Greek analysis, and below is Tartarus... Tartarus. And this is dark. That's where all the Titans get looked up. That's where all the gods dwell. And this is a very simple diagram of the universe.

15. Now the Queen holds a thing called a monde or orb, and it is the same concept. We call this the sign of rulership, and it is said to mean the rulership of Christ, the crucified, over the world.

16. Now this symbolizes man. There is the undifferentiated part that corresponds with your belly. There's your diaphragm. Then the differentiated part, the two lungs and the chest. And then the most fixed part of all, the intellect. Well, fixity is the sign of that cross.

17. Now you know the crucifixion of Peter was done, at his request, upside down. You know, when he was crucified, he said, "Please do me upside down." Why? Do you remember what we

said before that, "If you take this sign, this top part means spirit, this part means soul, and this part means body."

18. Now the funny thing about spirit is this. It is not bound in any sense like soul is, and therefore no definition of any good or evil applies to spirit, because all definitions imply a cutting, a separation into 'this-not this'. The right presupposes the left; the above, the below. In spirit those oppositions do not exist, but in the realm of the soul they do.

19. The Greek word which we translate 'spirit' is 'nous'. I'll write it in English letters and then you can see it. That's nous. This is 'psyche' (hence we get the word psychology). And this one is 'soma' - body.

20. Now the essential characteristic of the soma is this. It doesn't act unless it is impinged upon from outside by a force. We'll shade it black. That is like the stone. the black stone at Mecca in the Kaaba. It has to be pushed from outside. So we say a person who is not willing has to be pushed. And the idea for being existing, which cannot move itself, is the idea of the stone.

21. But at the next level of the soul, the soul can reason. It can go round. It can keep going round and examine all it's got. And this process we call discursive reason. 'Discursive' means 'running' and 'analyzing'; curse; run; this analysis; analytical running it means. Down here, this pressure on the body we will call 'sensation'. The Greek word for that is 'aesthetos', hence we get the word 'aesthetic'. We've got the discursive reasoning there... Sensation - stimulus from outside. This one stimulates itself inside in the process called reasoning. And above here we have not reasoning serially (that is, one after the other), we have a simultaneous process which is called intuition generally, but it means non-discursive awareness. We can call it intuitive comprehension. 'Comprehension' means 'grasping all of it at once'. Comprehension.

22. So there are three processes. The lowest kind of thing is like this, cannot move unless I push it. That is the somatic body, the sensation. I press on here until it hurts, and then my leg tries to move away. If I stroke it carefully, it'll come towards you because it's pleasant. That's the kind we talked about, the 'tactist reaction'. That is the lowest kind of thing because the force is applied from outside. It is not controlling itself. The next kind of thing is when it begins to think about all the sensations that have come to it from whatever sources, and it begins to add them up.

23. So we say that the special activity of the soul is discursive reasoning. The rational process in you is something you do in your soul. But the soul itself is only a rotation of spirit. And in the spirit you don't need to reason, you grasp immediately the whole meaning of a thing - we call it intuitive comprehension. Spiritual awareness is not a discursive reasoning process. It's a simultaneous grasp of the whole.

24. You can get some rough idea of it if I hold my hand up. From where you are you can see simultaneously five digits, can't you? But from where I am, if I put my eye very close and look at one, two, three, four, five, it takes me five seconds of time to count them. You can see from where you are five. If I get too close to it, I am forced to analyze in time what can be comprehended immediately, simultaneously, if I'm far enough away. The symbol of this spirit is an eagle. So if we draw ourselves a comical eagle up there - there's an eagle - it begins to look like a standard of the olden times. As a matter of fact, in the old Roman, you'll find this sort of thing mounted on a pole, something drawn in there. And this is the eagle.

25. The eagle is sacred to Saint John the Divine because the eagle flies up very, very high and comprehends the whole landscape simultaneously. And then if there's a sick ox down there, he's watching. If there's another one over there, he's watching that. He's also watching other eagles in the sky. If one eagle dives onto a corpse, he immediately goes down to where it is. Therefore, the Bible says, "Where the body is, there will all the eagles be gathered together," because they actually fly at certain distances from each other like the vultures do. So if one dives they know that there's something worth having and they all go. So that they represent the high-flying intuitive sense. You have to get right up above things before you can understand what it's about.

26. So a person in a very intimate relation with another person, right at the material level, is disqualified from understanding the meaning of that relation. You can't understand a relation unless you climb up out of it, stand back and look at it. But if you are too close to somebody, you might be able to count the pores in their skin. But you can't understand the psychology of the owner of skin. You've got to get back, stand back, and try to feel your relation, simultaneously.

27. Now, you remember when we were talking about meditation (I'll put it inside there - a (...) to show it's a rotating process – discursive). We talked about your physical body being

stimulated from outside, and the reaction tendency of feeling, and if the reaction is not controlled, you are a slave to the stimulus.

28. And if you can begin to think about the meaning of it, then you can inhibit the tendency to react. We said that if somebody comes and insults you, if you're not careful, you will immediately let that energy go out which went in your ears, into your brain, along your nerves, onto your tongue, and you say another rude word back. In which case that person has got his own back, the person who fed you the stimulus. He's got the same energy back in another form. But we said, "If you can take the stimulus and turn it round inside you, and not let it out, you will heap coals of fire on his head, because actually he lives by your reaction to his stimulus."

29. In daily life you'll find that if you say something to somebody, they tend to say something back. And if they say something to you, you tend to say something back. But if you stop and say nothing back, after a few moments the fellow will say, "What do you think about that? Didn't you hear me?" He wants to know. He wants to be fed.

30. Remember when you say something to somebody, you're actually feeding them. So that if they stimulate you by saying one word and you give them ten words, they made a profit of nine words. And it's energy.

31. It has to be realized that speech is energy. That the words that come in at your ears are feeding you. They may be feeding you poison - like bad words, irrationalities, and so on. Or they may be feeding you good words, like truth, which integrate together. The important thing to realize is that it is energy, and if you let it out, you lose it.

32. So, suppose when we say here is a relation between two people, and this one fires a stimulus, there's the reaction, the motion inside. If he manages to stop it before it gets there and bouncing out, and starts the turning process which always occurs, it becomes discursive reason spontaneously

33. Well, shortly we'll do a little experiment to prove that if you like

34. But this discursive or rotating process is actually building energy into your body, it is making you stronger than that other man. So that when his stimulus comes and no reaction comes back to him, he sends another impulse to see what you've done with the first one. And if you remain very, very silent, he'll send a lot more. He may actually kick you on the shin. It has been

known. And this is the meaning of Christ's silence during His trial. When Pilate say to Him, "You're not saying anything in your defense. Do you not know that I have power over you to take your life, or let you live?" And then He speaks, He says, "You have no power other than that given to you from above." And notice he's very, very subtle. He's always double. That's the meaning of these horns. It's always double talk. Because he might have meant Caesar, and he might have meant God, and He didn't say which. If Pilate believed in God, then he would be afraid of God. And if he didn't believe in God, he would at least be afraid of Caesar. There is always something that somebody is afraid of. So Pilate is firing energy at Christ in the cross-questioning. He says nothing for a long time. He's waiting for the build-up. And then he lets out a tiny little bit. "You have no power other than that from above." Whereupon Pilate's mind goes up and remembers Caesar and maybe it remembers God. It is certainly carried out in the realm of 'Pi-lot', who is already the 'Pi-Law' or crucified man, the rationalist.

35. So the whole process is a process of gaining energy by continence - containing us. Continence means simply 'containing us'. Somebody says something, can you take it in? Instead of hitting out, feed on it. Actually, when you're used to it, it doesn't matter if what is said to you is rubbish, because even rubbish is energy, and it can be used like manure. You can get very good roses out of manure. You can get very good sense out of rubbish, because if it's genuine rubbish, you can invert it and it becomes sense. It's all a question of knowing what to do with the energy that comes in.

36. So when we talk about Peter we're talking about this function Pi, we said that that was the pi ratio, the pi-ra, and t. Now this is Pee-tor-ah. 'Peter' means a stone and the whole question of ratio is this: we must drop a pebble onto the waters of existence and then we will get ripples spreading out. And the ripples are a function - remember we did this diagram before - a function of what we call 'pi ratio'. Point application of pebble produces ripples. And always the radius there has a definite relation with the circumference. The radius here has a relation to this circumference; the radius here with this one; the radius here with this one. So there's a definite relationship between the impact of the pebble on the materiality (the simple resilient substance) and the distance to which it travels, and the height of the weight and so on. We call that 'pi ratio'.

37. Now we said if we add to it 'h' for height, we have another ratio called the 'height ratio' or 'ho-ratio'. If we drop it from a very high place, we get very big waves, and then from a lower place, tiny waves. There's a definite relationship between the height that the pebble drops and the type of wave that appears. And there's our cross again. - The passivity, or water, or materiality; the activity or spirit force coming in.

38. If we think about that we'll find that 'Peter' means every conceivable kind of material, analytical, rational process.

39. And later we'll find that he is therefore, in a certain sense, a reincarnation of Cain. Because Cain is 'co-in', coin, the corner-stone. Now coin-age is called currency. It has been called by one of our best right-wing brains, the lifeblood of the nation - currency, coinage. Coinage means this pebble-dash trick, it's a façade, pebbledash. You cover reality with pebbles and then you count the pebbles and ignore the reality. This is called petrification.

40. You can treat your friends as individuals and ignore their feelings. That's treating them as pebbles. You can count all the people you know as physical entities occupying seats in buses and trains, and think, "Well, that one is on the seat that I sit on as a rule, get rid of that pebble," without any regard for the feeling.

41. So this method of pebbling, as it used to be called, or calculating as we now call it: this pebbling is a method of avoiding a real relation between people. Just count that being as an individual, a material individual, and then ignore all its feelings, and you can have a very, very simple life. It isn't difficult at all to have a fundamentally simple life if you ignore the truth that people are sentient, that they have feelings, and treat them simply as 'ones' or 'pebbles in the world'.

42. But we'll find, for instance, that Peter betrays Christ three times. Doesn't he? He denies him three times. We've got our three-part body again, and we'll see why.

43. We have a primary urge, which has a definite purpose; a feeling; and a thinking process.

44. The primary urge there has to do with food take and procreation. The betrayal of it is done when a person pursues another person purely physically, for the point of view of body contact, and deliberately avoids the consequences of the physical relationship. Thus we say that if people have sexual relationships and take very great care that they never have any children, that is

a betrayal of that function. That is 'Pita', the counting process. He's having a material relation which nature has made pleasant, and he's having the relation for the pleasantries, and at the same time he's cutting off the consequences, he's counting.

45. So if he merely does that, he is a pure hedonist and at the same time he is betraying that part of his being.

46. Now another relation is the emotional relation between people. You say, "This person is pleasant, this other person is unpleasant." And you can say, "Well, I'm going to have a relationship with this person. I know this person is kind, so I'm going to come with him. and because that person is kind, I'm going to get an introduction to another man you know and collect some pebbles from him." And you get an introduction through somebody you like in business to another man who you don't know, and you're going through a person you like to get at another man. That is called 'using this person as the means, and the other man as the end' of your function.

47. And philosophically it is always wrong to use a human being as a means to an end. Human beings are said to be ends in themselves: that is, their purpose is in themselves. And if you use a person only as a means to something else, you have reduced them to the role of a pedal again, to a stone. So there is the betrayal of the emotional attachments. Somebody is fond of you and you use their fondness to get an introduction to a material benefit. That goes on daily in business.

48. The third betrayal is in your thought. Some ideas are ideas which make you efficient, and some make you inefficient. To tie yourself to the efficient ideas, to become very, very clever, in order to get into the material world again and get something for yourself. That is a betrayal of your thinking process. Thus, if we take the psychology of salesmanship, we know that certain men specialize in high-pressure salesmanship to sell rubbish. So they study the truth of 'tactics law' - the fact that people respond to stimuli presented in a certain way. But they don't stimulate those people for the sake of the people, but for the sake of the sales. So they're using a rational process and betraying it.

49. And now we have the three betrayals of Peter. The reduction of urge, procreation, to simple contact of body and sensuous experience. The reduction of an emotional tie to a means to

introduction to another being. The reduction of truth to a device for taking advantage of other beings. Three levels of betrayal.

50. These things tend to occur if you don't watch them all the time. You sit down and write down all the people you know, and then be very, very truthful and say why you want to keep up a relation with each one of them, and why you want to get rid of the relations with some of them. You will find in general that this kind of betrayal tends to go on. Some you are having to do it because there, well in the words of a young man, "That girl has got a good pair of legs." So that's good enough for that relation, we don't care about anything else. This one is very, very warm-hearted and brings toffees and never asks for any back, so we'll cultivate her. This one can think, and gets very, very good ideas from her other boyfriend who is technical. And if I'm kind to her she'll tell me the latest process for manufacturing rubber dollies which I can sell, and so on.

51. Now these processes tend to go on. So if we want to gain this power of reflexive self-consciousness, to containing-ness: if we want to get the same kind of power that Christ had when Pilate was talking to him, we can only do it by conquering that kind of threefold betrayal.

52. Now we can tie this up with the idea of duty, because this duty is a very interesting word. That 'duty' - put the 'I' in that used to be there, we still pronounce it 'duty' - that is God; that is crucifixion; that is integration.

53. Now it is said that 'Duty is the shadow of love'. It means to say that that thing which is called duty is the thing that you would spontaneously do if you were already a nice type. But as we're not nice types yet, we have to do it out of a sense of duty.

54. Once upon a time in the golden age, it was done because people felt that it was better to be good than to be bad. That's called the golden age, the age of will, spontaneous goodwill. Then there arose the silver men, the men who thought about those actions. And the silver men became very, very cunning. For which Zeus, the great father of the Greek gods, destroyed them all. In other words, they all became neurotic through this counting process. 'Duty is the shadow of love', means God has said what should be done, that's 'd-i-u'. If we wrote it in the Latin form, that "v" is the same as "u". We then have "div", which is the root of divinity. That's God. This 't' is the cross, again, the 'tau'. In the Hebrew we would write it like that. That's the resh, (letter r), piece on it makes 't', tau - crucifixion and integration. The circle divided into three parts, one, two, three.

Here we are again. So duty means 'God is crucified in order to integrate'. Your duty is that activity which you should do if you wish to integrate. If you do it spontaneously, you don't call it 'duty'. You're guessing, "Well, I'm naturally good." And if you don't do it that way, then you say, "I'm doing my duty." The point is that duty is only what God has commanded, and which human beings find irksome because they're a bit dark in their understanding. So the concept of duty isn't really a very difficult one.

55. We have the big circle for macro-cosmos, and it works in a very definite manner. And then we have the solar system, the planetary systems; we put the Earth in the middle with a cross in it. On there, there is a man, and we'll extend that cross straight through. And as the Stoics thought long ago that the universe is essentially logical. So that thing which appears down here is logically necessary for our duty. But if our consciousness is expanded, we call it the natural, spontaneous thing to do.

56. So up here in cosmic consciousness it is love, which is the L-ové - the cosmic egg, working for the cosmic aim, working for development of your potentiality... there. And the internal shadow cast in the material world is duty. So if you can find any duties and deliberately do them, it means that you will start integrating your three parts together. Your thinking and your feeling and your doing will become unified if you do your duty.

57. The Germans have a funny word for duty, it shows you what they think about it. The German word for duty is 'pflicht', which is related to the English afflict. It is that which is painful. And when they say, "d' ein er pflicht der kennen und tun das ist der haupsacker,." They mean, there is nothing so very, very important as to get people who think the truth is an affliction, to do it and discover that really it's quite useful.

58. When we talk about truth, remember, putting a screwdriver in the slot of a screw is the true way of getting that screw to go into the wood. But if we decide we won't do it that way, we're going to do it with the end of a matchbox or something like that, or a pair of worn-out pliers gripped round the edge, sometimes we have to do that. We can't get it quite up to the wood that way, can we? It's not the right tool. Using the right tool for the right job is truth. Truth is simply the proper formal relationship between things.

59. So this is the realm of truth up here, the proper relation. There's the head of your screw. There's the driver. The proper relation, the cross, all the time. Christ says, "Take up your daily cross." The daily cross is the situation which you are in, and your will applied. At the intersection point called the present moment, apply your will, and there is the cross.

60. So we see that the concept of duty is not very difficult. It simply means **that** activity which we would do spontaneously if we were already decent, but which in the absence of that we have to have a rule about it. And the rule is based on the fact that the universe is round, that everything must come back again, like the boomerang, to the hand of the thrower. And consequently, man had better be careful what kind of force he releases, because the space-time curvature of the universe - as 'Science-Time' would say - will enable a man with very good eyesight to see the back of his own head. You know that light travels around the universe. It means if a man with very good eyes were to look that way, as light travels all the way around, he would see the back of his own head.

61. And this is the basis of the Indian concept of karma, of action-reaction. Whatever force you release, it will just travel round the universe, come back and hit you in the back of the head. If you've written on it nice words, "I love you," it goes all the way around there, and comes back and says, "I love you." And if you say, "I hate you," it goes all the way round, it comes back and says, "I hate you." It's very important to realize this. You cannot release a cause without producing an effect.

62. Now, because cause and effect is very often separated in time, people tend to think that only some things as causes, and some things an effect, and not everything. So in Indian metaphysics we find this Karma or causation doctrine says some (we've had this before) some causes are immediate, like insulting a man bigger than yourself by hitting him, thereupon he probably hits you back because he's big enough. That's called the immediate effect. Then there's called short-term effect, where you hit a man smaller than you, and he runs into the next bar and brings his big brother. That's slightly delayed. And then there's called long-term effect, when you're fed up with being punished in this way, so you go to another town, get the first little man you see and get on the train and come back again. But it's not until you go to the big exhibition at

Edinburgh Festival, that you find this little bloke in the company of a giant friend of his, who promptly bops you.

63. The point is, you cannot escape. Either the punishment is now, shortly, or later. And there is no way to escape. To come back to this, we want to be very, very clear about this process. We want to use this diagram as often as we can, because really it's the key to the whole process.

64. Remember that's the astronomical diagram of Mercury, the planet Mercury. The planet Mercury is the nearest one to the sun. The sun symbolizes will, and therefore that sign is the nearest thing to pure will you can get, if you understand it.

65. It has a very, very erratic motion, a very peculiar orbit. It doesn't go simply round the Sun nice and smoothly, but it goes in and out like this.

66. Now this erratic behaviour of Mercury, like the behaviour of the metal Mercury, quicksilver, which scatters all over the table, falls into little balls and then runs back together again, is the type of activity that we have to have. We must be quick. If we think of say all the people in this room, very quickly we must fly from one to the other and grasp all the significances. And it's called Mercurial behaviour. The Mercurial man is a quick man who can sense all over, very, very quickly. He keeps his feelings spread out. When he is doing that, he's the nearest he can get in a formulating process to free will. That is to say, Mercury is next to the sun.

67. We said this was spirit and it was free. Now you remember we did one diagram which said, "Imagine a motion going about like this and never crossing itself." We call this a motion of translation which never becomes a rotation. It doesn't matter where it's going, it's called 'mazing'. All the 'mazes; used to be made like this. This mazy activity does not make anything. 'Make' in Latin, 'makula' - a spot, implies rotation. 'Make' - m-k. Substance closed. Closure means draw a circle. So this state of the spirit, where Christ says, "The spirit floweth where it listeth. No man knows where it came from, no one knows where it goes," it's referring to the mazing activity of spirit. Spirit, like that, is not vulnerable, and therefore it decides to make the world, the world's soul.

68. So when spirit is going along and it's mazing, it gets fed up with just mazing, so it goes like this.. And when it's gone like that. It's made a closure. The next time it goes round it, it cuts off all the irregularities. And the first big turn it ever made is called the 'world soul', the 'anima

mundi'. This world soul is simply spirit closed. But it's not closed and cut off because continuously spirit is flowing in and flowing out.

69. The simplest form. Take this sign. There it is. Spirit goes in, Spirit goes out. In the zodiac it is the sign of Taurus. Taurus is turn, T-tor. We put U there instead of O, and we get the English word 'turn'. This is the world soul. And then, whatever happens outside is a matter of no moment whatever to what goes on inside. The mazy stuff outside we call the Godhead. But the first big turn we call God. He is the world soul. Then inside that world soul, the soulish force goes round and round, and it makes the star system and the solar system and the planetary systems and the earth. Vegetables start growing out, animals and ean like we did before. We'll put the cross on for man, so we've got this glyph of him.

70. So ultimately, spirit making the world soul and pressing in, makes an individual soul and integrates, fits together, all the forces from inside and produces the man who is able to reflect on his origin - he knows who he is.

71. And when St. Paul went to Greece, he found a stone monument and it said on it, 'To the unknown god'. Because the Greeks were very logical, and they had a pantheon of many, many gods. And they said, "Well, all these gods are all we know. Perhaps there's one we don't know. And we don't want to leave him out and annoy him. So we'll put up of a monument to the unknown God, we'll call it 'Agnostos Theos', the unknown God."

72. Now the unknown God, Paul looked at and said, "What you ignorantly worship, we know. We know the unknown God." This is the unknown God - this mazy spirit. This is the known God, this is called Logos, the world soul, very well known to the Greeks. The Stoics talked about it very, very clearly. Plato talked about it, Socrates talked about it.

73. But Heraclitus referred to this one, the fire spirit. And this one is not a known god because K, N, - to know; K means 'closure'. 'Close now'; 'K-no'. Knowledge, k-now. What you can recall now is knowledge. What you cannot recall now is not knowledge for you.

74. So if you had a fairy story you heard when you were two and you can't remember it now, you don't know it. You say, "Once I knew it, I think, lately. Now, I do not know it, but somewhere I know it, but I don't know it now." Knowledge implies closure. So the known God is the big circle, the closed God. And outside, this 'mazy' one is called the unknown, that is, the not-closed God.

75. So Paul was being very, very technical when he said to the Greeks, "I know the unknown God. What you don't know, we worship we know." because he knew very, very well that that one outside was closed by this band and excluded from the inside. It was k-nown negatively. That is to say, if we imagine the spirit mazing about and then deciding to return, like that. We have enclosed, in-closed, and ex-closed. There's exclusion, and here's inclusion.

76. And we said before about our logic, we must assert these pairs of opposites. To draw the circle is to include and to exclude simultaneously. So that boundary is our letter K - the closure. And it says there is something inside and something outside the K. And we k-know both. We stop the inside getting out and we stop the outside getting in.

77. So Paul quite rightly said, "We know that which you do not know." He was using the word 'know' in two senses. "You know what is inside. I know the infinite outside."

78. Now in the Tao Te Ching, it expresses this in another way, it says, "The man who says he knows doesn't know, but the man who knows that he doesn't, he knows." This is a very simple piece of logic. The man who says that this closure is that, is mistaken. That closure is merely the boundary between the inside and the outside. But the man who knows that that closure is merely a line of demarcation, the firmament of Genesis, which has waters below it - that is. Inside - and waters above it - living waters of the Spirit. The man who knows that the inside and the outside are the same, separated by a rotation band, are the same - he knows what he's talking about. Spirit is soul, and soul is spirit.

79. Now, this has to be understood for an individual being to become spiritually conscious. To be soullessly conscious is to be reasoning about the processes going on inside you.

80. Counting your fingers one, two, three, four, five, and everything that's fine. But being aware of the whole processes of your body in all its contacts with the universe means to be aware of the whole universe with yourself as center. And when you are doing that, it is not serial, it is simultaneous, it is called 'spiritual perception'.

81. This mazy activity is inside here as a frequency, so there's spirituality in the body, that actuate forces of the body, that maintain the circulation of the nervous fluid in the body.

82. It's all determined by the fact that we're first round like an egg. And all the little eggs inside the big egg are individual souls or cells. And we put that S for spirit, C-E-L-L for self. The spirit in the cell, or the locked-up spirit, we call the cell-f.

83. Now let us consider very carefully this. If we draw the sea flat on a calm day, we can call that universal substance. We signify it by 'M'. M with your mouth closed 'mm' means substance. The Greek mu is used even in physics to symbolize mass. In mathematics it's your glyph for mass-energy. So that's lying down, quiescent. When the spirit, the air, blows on it - 'spiritus' is Latin for air - it then ripples. And the ripples are very fine at first, like that. And we add an R to M for the ripple. That's Mary. That's called the cosmic Mary. So when we talk about the Virgin Mary, we're talking about the cosmic ocean, not about her maybe in history merely, although there are such ladies in history. But we're talking about cosmic substance pressed upon by the Spirit - if we put the Spirit first we've got the cross back - and producing little ripples, turning M into Mary.

84. Now, if the spirit presses harder still, then it begins to get waves of a higher order. But the little ripples are still on the big one, like this. They never disappear. This is very important. Then later on we can get bigger waves like this, in a great storm. There's the second wave on top of that one. This actually occurs in the sea if you've got good eyes. Now here's the initial ripple on top of this one. It's very important to realize this. That little ripple is there all the time, and it is the original spiritual activity that is inside you now. It's far higher than the VHF radio frequencies of today. It is the fastest frequency there is in the universe, and it is already permeating your body, and it is always working for your good. And it can never cease to be.

85. If you learn to calm your mind, you'll cut this big wave down to this one. If you manage to calm it again, you'll cut it down to this little tiny ripple, which is Spirit. But even in the most turbulent moments of your life, that little tiny ripple is still there, -the short wave, high frequency - which is spirit and which makes you aware of the finest determinant there is.

86. When you're aware of that one, you can know somebody's motive, know what they're feeling long before they do. And you can insert, if you wish, new causes. And they haven't even seen the effect of the previous one. And it's a question of being quick ... quick, fast, short waves, high frequency, quick impulsations.

87. That is the process going on in the body. And it is tremendously important to realize that that very fast frequency corresponds with this activity, and the next one corresponds with this activity, and this big turbulence corresponds with this activity.

88. So the nearer you come to your physical body, the more in danger you are of becoming unspiritual. That is to say, your physical body, although it's a necessary vehicle, is the coarsest thing you've got. You have another body, your subtle body of ideas, and another one still, your finest body, of feeling, which takes these ripples.

89. And another thing that the wave can do, and this is the doctrine of 'The Fall', the wave can rise up and go so high that it cannot fall down because it curls over and traps air inside there. And when it traps the air in the wave, then the air, as the water falls, is compressed and it flows out, explodes, and reduces all the water to little discrete bubbles. Now that is the height of separativity. And you notice the thing that is causing this is air.

90. Now the title of the devil is 'The Prince of the Powers of the Air'. And the air which we breathe is the chief factor in our thinking process, which makes us separate ourselves analytically - like the petrification of the counting pebble again - and separates each being from every other being and pretends there is no continuity between them.

91. So we say the intellect is the Cainan activity that murdered Abel. Abel means 'Of the Father', 'El' - God. 'God is our Father' means we have one origin. Cain is 'can', it's already cut it. And so, when the air, trapped by the wave that goes too high, blows all the water into froths, spume, spray, and so on, it has reduced the substance to discrete particles. Those particles will fly about in the air for a bit, and maybe blow up the wrong way and fall down somewhere else. The important thing to realize is that the turbulence allowing yourself to mount up in your feeling over somebody else always produces furious intellection, false ideas that you are separate.

92. If we reduce it to the level of a relation between two men again, if those two men start talking to each other about how clever they are, and they search in their minds for ever newer and greater cleverness, they become elevated, as we say, in their spirit. And they're so determined to prove themselves each is the better man that the will mounting up, curls over and falls onto the intellect, it feeds the intellect, then proceeds to break them in bits and produce perfectly false concepts that they are completely separate.

93. And so the end result of a highly elevated argument of that kind is that generally both people say, "I don't want to see you again, not now or in all eternity." And then they turn their backs and walk away, forgetting that the earth is round and if they walk far enough, they'll bump into each other again.

94. The important thing is to see the logic of it. You have a substance; the substance isn't quite the same thing as the matter of your body. The matter of your body is substance plus 'T' plus 'R'. That 'T' is fixation, that 'R' is differentiation, that 'M' is substance. It's the same as your mother, put those three into a different order, mother. 'M-T-R' means your substance, crucified, differentiated. The fact that the head is different from the chest, and the chest from the belly, and the legs from the arms, is all contained in 'R'. The fact that that 'T' fixes it at all means that you have bones in you, rigid parts, and this substance is your flesh, which enables you to have some sort of relation between the different parts of your body. So matter itself is highly complex.

95. Pure substance is simply spatial occupancy, or the general idea of resistance to force. But it is passive, and it will take force into it, providing the force entering doesn't come too fast. If it comes too fast, it turns it into a motor. Notice the motor. You get a substance, applied force, and then the substance starts twirling about. That's a motor. And as the speed of it increases with the more energy you put in, so we say that the mass-resistance of it is increasing. So that when a thing is moving very, very fast, like a man with his mind made up, there's no good talking to him because the mind is twirling round and round and round.

96. First you've got to stop him, and then talk. Because as long as he's turned his M-T-R into a motor, it is no good trying to penetrate him. I

97. If you get a bicycle wheel and it's still, you can put your finger between the spokes, if you twirl it and then do the same thing in all innocence, you'll lose the top of your finger, won't you? Because the speed at which the spokes come round again is so great that you haven't time to put the finger in and take it out before the next spoke comes. So, the solidity of things is no more than another aspect of the materiality of things, or the motor-iality of things. Solidity is just velocity.

98. So when we talk about atomic bombardment, an atom is nothing more than a little rotation system of power. When it goes very, very fast - supposing we take a proton and an electron going around it in a hydrogen atom - and we want to fire at it another thing, we'll say a

neutron. And we're firing a particle at this particle, and that particle has got a certain diameter, but it travels around its central proton in a certain length of time, but it travels around it very quickly. So you have to get a particle that travels so fast that it can get across the full width of the orbit - that is the diameter of that electron - before the electron has time to come down and hit it. So the question of penetrating an atom is accelerating a particle so much that it can get across the electron path before the electron has time to come and knock it out. So solidity is only velocity.

99. The fact that the atom of the Greeks is really a motor or moving system, was not noticed in the 19th century. But now we know that it is so, it's not a theory. We have rotation due to force, and when the rotation is terrifically fast, it is impenetrable to other force. This means that the top frequency of the universe is absolutely impenetrable by any other force. That means to say that spirit, the top frequency, can never be penetrated by matter, which is of lower frequencies. But, having a high frequency itself, it can penetrate, and does penetrate, all matter.

100. That is to say when we need to have an X-ray photograph taken. You've got a certain kind of motion that has greater velocity than your flesh. So it can shine straight through your flesh, your flesh is transparent to it. Because the rotations constituting your flesh are relatively slower than the radiating from that x-ray lamp. So it has to be seen that solidity is only speed. And the top speed is the most solid, which is a very strange inversion, because it means that spirit is the solidest thing there is in the universe, and matter is the least solid. And when we knock on things and think that is solid, that's is usual, because the fact that we can knock simply means that the velocity of the knuckle there and at the table is approximately the same. An x-ray will shine through it because it's quicker than the constituent motions of the table.

101. So, Spirit is the most solid. This is why Parmenides conceived the universe as a solid sphere. Solid... *(This is probably the point at which they turned the audio-tape over. BH)*

102. To us, absolutely. It's what the Spirit is, and matter is not. Matter is made of a little rotation in the center, a colossal distance, and an electron going round. The model of the atom is like the model of the solar system. We've got the sun, a lot of space, a lot more space, and here and there a little planet with a colossal orbit.

103. Now all of the solar system is nearly all space, and inside the sun there is more motion than there is outside, so the sun is more so solid. So we can think of space as apparently

exhausted of motion in the material world. There's a packet of motion called an electron, there's a packet called a proton. This one is going round this and it's practically all space, so that matter is the most empty thing we know.

104. And this is why the philosophy of the ancients say matter is the nearest thing to unreality you can conceive, because it is practically void. The Sunyata of the Brahmins and the concept of Sunya Bharata in the Buddhist is the idea of the clean and void, the empty fullness, the full emptiness. That the thing you think is solid is empty, and the thing you think is empty is solid.

105. As a matter of fact, the distance between the walls here now is solid with radio waves which we cannot hear unless we turn the radio on. The frequency is too fast for us, but the space between these walls is full of them. Change our rates of vibration of perception, and we'll see the place is solid, we won't be able to move. At that level, we wouldn't dare to move. It's too thick.

106. So there's a limitation imposed on our senses to confine us to the lowest, the gross physical body, so that we can move about and have relations which we could not have at the top level because it's solid - that is to say absolutely full of motion.

107. So at the spiritual end, the end of the very rapid vibrations, there is no space for people to fall out in. So therefore there is unity at that end. But at the gross material level, where the waves are courser and the concentrations between there and there are divided by these apparent emptinesses, there we can fall out and get in a tizz with each other and go in different rooms. But at the same time we're going in different rooms, it is worth to remember that whether we like it or not, our center is spirit and has got the highest frequency there is, and we have not disconnected ourselves from the person we're annoyed with. If that was the challenge, then we'd have practiced, we'd know it. Because if we walk into the next room cursing that person, it's that person we're cursing, and not another one. We're still bound, even in our reason to think about it, and rehearse what we're going to say next time when we see them. So that our life is still conditioned by the thing we are supposed to have cut ourselves off from.

108. Now this fast frequency which runs through everything is called the waters, 'the living waters of life' by Christ. Remember the woman at the well in Sumeria, when he asked that woman for a drink and she says to him, "Why do you talk to me? You're a Jew and I am not. You shouldn't

talk to me." He said, "If you knew to whom you spoke, you would have asked me to give you water, and I will give you living water."

109. Now this living water is this free spiritual vibration. Dead water is that material stuff that comes out of taps. Which has been getting steadily deader and deader ever since the corporation got hold of it. Spring water is more alive. Actually if you get the water out of the tap and leave it all night, it goes into a kind of equilibrium. It becomes more substantial. We call it flat. It's become horizontal. If we then shake it up and down, that's the vertical, shake it up and down for five minutes and then drink it again, we find it's not flat. The flatness was simply the equilibration of forces, the forces inside balance themselves, and then it can't stimulate you anymore. The only thing that can stimulate you is free energy. If you get your flat water and give it a very very good shaking and then try it, you have released, you've broken the energy link between the molecules, you release a certain amount of energy and then you can derive stimulation from it. It feels fresh. Hence the statement 'Shake the bottle'.

110. Now, I haven't got any particular thing that we'd like to discuss about now with what we've done.

111. Question from group: Just before you came in, we were a bit stumped up a little bit about the fool. I've been thinking a few too much of your time here. I think of him as his Paul of his little purse. He seems to be getting away with it. His duty. Doesn't he? He seems to be free and lucky.

112. Yes. That's what they call a \$25,000 question. Let's examine it. There are two kinds of fools, a congenital idiot fool and 'a fool for Christ's sake'.

113. Now, 'F' is 'P'. That is to say that the sound 'F' is simply the sound 'P' with the air blowing through it. (*makes a sound of P and blows through it*) Close It and blow the air through it to make the sound. It's quite a legitimate sound shift to change 'F' to 'P', P' to 'B', and 'B' to 'V'.

114. Pool, a very good game for gentlemen, polo is the pi-law, the reason.

115. Now there are two kinds of fools, those who are fools under the law and those who know about the law and behave as if they were fools. Now being a fool for Christ's sake is recognizing that when an income tax form comes to you, that it is beyond understanding. You return it written 'Cannot understand' - you see, that sort of thing. Now that's being a fool for Christ's sake. That is

to say, there is a way of understanding the law so that you can circumvent the law. Not the law of God, that's impossible to circumvent, but the law of man.

116. Now, do you remember the statement about the coin, "Is it lawful to pay tribute to Caesar or not?" Christ doesn't say yes, and he doesn't say no. He wouldn't dream of being so naive. He'd just say, "I don't know." He says, "Show me a coin." And they show him a coin, and he looks like, "Whose head is this?" "Caesar's head." Then he says, "Take the head off the coin, but don't take any of the metal and give it to Caesar." Because he says, "Render to Caesar, the things that are Caesar's, and to God the things that are God's."

117. Now it says in the book that the earth is God's footstool. And the metal came out of the earth, so that metal is part of God's footstool. But the inscription of Caesar, if you can get it off without taking the metal, is his. They said it to try to catch him. But he always uses this horn diagram, you see, the para-logic, where the identity of opposites is asserted all the time.

118. If you're a congenital idiot fool, you might be used as a rhesus monkey and sent up in a Sputnik or something, but if you are a fool for Christ's sake, it isn't likely that could be done on you, because you will know how to circumvent it.

119. So this fool here is only the pi-law disguised again. It's the knowledge of this fact that the pebble dropping on the pool causes ripples. So you could say, "if I speak now, minds will vibrate and things will be said, some rude, some not and so on." The congenital idiot just speaks and says his best words. Maybe you'll get fed because people are not terrified of the weak. This is why if you are born dead or idiotic, nobody is scared of you. When you are very, very little, people will feed you because you are not yet an enemy, only potentially.

120. When you are old enough to fight your own battle, you become an enemy. And you will remain an enemy until you become very, very ill again, and are carted off under the ground. So the newly born, the idiots, the dead, or dying, are nice people. But in between, they're not.

121. That's very important. So if you understand this law of stimulus, everything said, everything done, is a stimulus. If you know that, don't be surprised. And then when somebody comes along to stimulate your sensorium, with the final notice or something, then you know what's going to happen. There will arise in you if you have been trained in society, if you've been to school, like William Blake said, and "flogged into following the Stile of a fool," on reading that

red notice, you see, and either or, we'll cut you our water off or something. When that happens, there will arise in you if you have been trained, panic. But if you know that it's a product of the training, the materiality, and the present stimulus, you will say, "Ripples upon the mind." And you won't bother about it.

122. Now it needs great courage to do this, to see something and to watch a reverberation in your own organism, which has come from an outside source. Somebody comes along to you and says something rude to you, it produces a ripple. Supposing you understand the theory of substance reaction to a stimulus, you're not surprised. You say, "So it was an unpleasant reaction, but it was an unpleasant fellow who started it." You see? Like produces like. So you say, "Oh, I don't expect a pleasant reaction from that unpleasant fellow."

123. And it's the ability to be able to say this that constitutes the real 'fool for Christ's sake'. Because then what you do is Christ, as far as you're concerned, is the circle and the cross. There's the limit of your being, well that's your feeling, and that cross is your idea. You have to integrate all your ideas, and you can only do so with the aid of stimuli. So when a stimulus comes from the head office, for a specific thing, what it ought to do to you is send you to the central library to see whether they are legally entitled to send you that notice. That's the correct thing to do.

124. About two years ago, a stimulus came to me in the same way. Totally unconnected sources. Three ladies all said to me in the same week, and they didn't know each other, "Do we have to go on a jury if we don't want to?" Well, it was a stimulus and I could have said to them, "Oh, what you talking to me about?" I said, "No. Loophole, the legal eagle, says you don't have to go on principle." So they said, "What do you mean?" I said, "Well, the law is (prey? ...) and therefore there's a way out of it."

125. I said, "However, I'll get you the details and copy them down." So I went to the Central Library and I got up a gentleman who had buried the spirit of God in lots of volumes. His name is Halsbury. The 'Hals' means spirit, buried in the body of the law. So I then looked up the law for juries, and it said people who are exempt from serving on a jury. There was a list of people, which means nearly everybody. You see: all government officials; all post office officials; the medical profession, all sorts of things you see, going on and on and on and on. I was looking for the people that were not exempt. You see? And then right at the end it said, "And as for ladies," it said, 'they

can just not bother, because they can say, "I'm indisposed,"." But it's good enough. So I wrote all this down for them, and I had some copies typed for fun. And I just (finished it? ...) with a number of people.

126. Now this produced a great conflict, because one man had already made the statement that there is no way of getting out of serving on the jury. And he'd made the statement to one of the women. And he had declared himself in public. Whereupon she handed him one of these tight-written sheets with references, and she told me he retired and hasn't been seen since.

127. The important thing was that a stimulus came, and instead of rejecting it, saying it's too much bother. Let the direction of the stimulus take you to the source of the information and use the energy of the stimulus to do the research. Because it isn't difficult.

128. If somebody comes to you with a specific problem, they state it, it cannons onto certain parts of your sensorium and equips them to get the information if you'll overcome your physical inertia and go and get it.

129. Now that's being 'a fool for Christ's sake'. Christ is the integrated man. And in order to become the integrated man, you'll have to be that kind of a fool.

130. That is to say you will have to be at everybody's beck and call. When the stimulus comes, respond to your duty, it's only the shadow of love in any case. Get on with it. And the stimulus will work inside you and rotate and discursively reason and produce the result.

131. If you do that quite honestly, you will find all the universe is conspiring to educate you and supplying you with the energy. And the opposite to that is when you reject every enquiry and you are too tired to help. And then you become yet tired-er. Because the law is if you develop your talent you will give more. If you refuse to develop them they'll be taken away even those which you have.

132. Because you're either gaining or losing energy all the time. And when you are willing you are gaining energy. When you are helpful you are gaining it. And when you refuse to help for any reason whatever, but you are losing energy because you have actually failed to contain the stimulus.

133. Q (Ken Ratcliffe): You were going to mention earlier on why Peter was requested to be crucified upside down.

134. Well, because he had betrayed on the three levels his own integration possibility, that is, the Christ in him, he realized that he was upside down in this sense. Remember, we said this was the unfallen man, didn't we? And this was the fallen man. Do you remember? This one was the unfallen man, and that one was the fallen man. Now Peter, the stone man, is the man who has counted in his head, and insists that you should count everything. That cross is dominating you. So he said, "Don't crucify me like that when I am martyred. Turn me that way up." That is the paralogic, the identity of opposites. This is tyranny. The message comes from the earth - there's the earth - comes here, climbs up, and becomes ideation, and goes down in the reaction.

135. So he's entirely conditioned by the material world. And he thought he was the right way up when he was counting, Simon Peter. Then he discovered it only got him into trouble and betrayed his own integration. So when he finally managed to bring himself to the point of accepting martyrdom, he said, "Do me upside down, that is this way. Now I will be fed from the infinite spirit," and that process would go on like this, "and all my fruits would go back into the spirit." He's then called 'The doorway the spirit'.

136. You must realize that in all the great religions you're not up against haphazard emotional speculations. You're up against what is called 'revelation.' Revelation is re-veiling. The book of Revelation is the hardest book, isn't it, in the Bible? Revelation – veil: 'Put another veil on truth'. So it doesn't mean to disclose, it doesn't mean to explain anything, it means to put further veils, always further veils. Because if you don't have the interest with the veiler, you shouldn't get to know what's underneath.

137. When I was very little, my father used to say to me, "Never tell the truth in public, because the truth is like a naked lady, and has no place in the drawing room." And he meant to say that every person has a rotating system of ideas (one of these fallen men), they've got their tyranny of form there, and their souls are turbulating with the stuff that's come from the material world.

138. Their minds are called 'made up' or 'bunged up', if you like. So that if you tell them the truth, the truth will always contradict that which they think they know. For instance, a man says, "The devil is wicked." If you said to him, "Yes, he's very, very wicked. I love the devil." You see. Then he'd think you're a devil worshipper Because he doesn't know what the devil is. He doesn't

know what wicked is. He doesn't know anything. If you said, "Yes, 'the devil is wicked' means 'God is a very quick fellow'". Then he thinks you are juggling with words. And you are. But you're a good juggler. 'Juggle' itself is made from God, it's geal. The 'Ju-' in juggler is God, Yahweh. And the 'gler' in it is the 'gill' 'girl', the 'ge-al'. The one where Samson was. You know Samson gets something (... ..) from Samson and Gilgal. But in the Babylonian epic, his title is the 'Epic of Gilgamesh'. 'Mesh' is Moses. 'Gilgal' means wheel. And when the wheel turns in your soul, there is an issue. Which is 'mesh'. So when your reason goes down, it produces a result. So it's 'Gilgal-mesh'.

139. If you know what you're talking about, there are no mysteries. And if you study these fundamental symbols and then apply the rule, you will realize that it is quite wrong to put forward a truth in its entire disclosed form, because in order to do so you would fight everybody to death, only because they have been trained in erroneous ideas. They haven't done next to anything.

140. Once upon a time, Uranus and Gaia got married and gave birth to Kronos. You see, the Greek myth. What does it mean? Heaven married the earth and gave birth to time. How nice for them.

141. So, average force – 'earth' is 'mass inertia'. There. That force applied itself on that mass inertia, and it began to rotate. That's time. Time is rotation. So we say that that Kronos is the child of heaven and earth. There's a meaning. There's another story, a lady called Eurynome which means 'wide wanderer', which is a Palaskian creation myth. She wandered about, not knowing where to go, she decided to go south. At that time there was nowhere. So she decided to go South. Then she moved towards the South so rapidly she created a draft behind her. And this draft was the North Wind. And when she felt the North Wind blowing up (she didn't know that she'd caused it) but she thought it was a man. So she turned round and grabbed him, and they began to rotate, and Orpheon, the big circular serpent, was born. And Orpheon then fell in love with Eurynome this 'wide wanderer', and copulated with her and produced the world. And they were doing very nicely in their marriage until Orpheon stood up and said, "I have created the world." Whereupon she just lifted up one of her heels and knocked his teeth out. Now, it's a myth. What does it mean?

142. 'Wide wanderer' means this mazy energy that we said before that doesn't rotate. But when it's going along, it says it went to the South. Now, the South pole in your body is the sensual

part of the body. So it means looking for sensuous experience. Sense experience leads a newborn child to suck milk from its mother. It's not intellection, it's pleasure. 'Moving to the South' is pleasure. The draft created behind you comes from this end. And it means that when you move into sensuous experience, you automatically get ideas following you. And when you realize you've got an idea out of your experience, the idea is worth turning round and grabbing at, because it clarifies what you're trying to get. So first you start doing something vaguely. Out of your vague doing arises clarity, and you turn round and grab the clarity - that's a man. And you have a relation with the clarity and the unclarity, that is, with the idea and the will. And out of the two of them you produce a circulation, the discursive reasoning process - Orpheon the great circle. But he, the discursive reasoner, always says, "Alone I did it." Whereupon you kick out his teeth - that is, the analytic, the dense, the analytical aspect, and you say to him, "You can't analyze unless there is a continuum, and I am the continuum." That's kicking his teeth out.

143. Now myths are very, very funny things, but they contain cosmic truths hidden in them. So it's very tremendously important to realize that all the things we need to know are already known, but they are veils. We have to take the veils. Who is the red dragon in the revolution? Who is the woman sitting on many waters? Etc. etc.

144. The Greeks took the region from the navel and the stomach, and they called it the epitome, and said, "That is the red dragon. That's the part that gets really mad in you and turbulates." If somebody annoys you, it's spoils your digestion. And you feel like chewing them up. That's the dragon in you, the fiery red dragon. That fiery red dragon will always devour the Christ-Child if you let it. That is, it will steal the energy that should be working up here toward integration and devour it and turn it into bad temper. Because the funny thing about this fellow is, he can find a million reasons why somebody's no good, if they hurt him. And he never tends to find the reason why somebody is good if they do him a good turn because he says, "They're up to something." So that particular part has no real pure Monty.

(We now hear some general chatter from the group. And for a minute or so we also hear snatches of a private conversation between Eugene and a female member of the group, sparts of which can

be made out.. Then a short silent period before the meeting, none of which has been transcribed here until the Q & A begins)

145. Group Question: ... What about the modern conditioning techniques that you read about essentially, quite a small flood of books on conditioning techniques.. They seem to be stalling mechanisms, and there are other books on them, but they appear to be effective.

146. Well, do you mean the stuff based on the Pavlov Reflex . Well, it's... First of all, the modern method of doing it. It isn't modern. It's very ancient. And all that's modern about it is exposing it to the public. And again it's another weapon. It's enough to paralyze most people to think about it. (... ..) The idea is very, very simple, and it is an essential of any real Work that you learn to condition yourself. Because conditions exist, don't they? Conditioning means setting up conditions inside your organism.

147. If you get a child, a new child, and you tell it horrible stories - that things are waiting in the cold to grab it, things under the stairs, things under the carpets, things hanging on the windows, with yellow and green, red teeth and so on. You can insert into the child a lot of horrible images can't you? When the child then tries to think, all it gets is a series of horrible images, and lives a nightmarish existence. Everybody knows that, don't they? There's nothing new about the principle. What's new is the application of the principle to open analysis of political and other conditioning factors.

148. Hitler used exactly the same method that had been used by the Ancient Egyptians and others. Get hold of the children, print schoolbooks with certain behavior patterns in them. Make the educational system and ground ideas in them through their ears. Make them recite things. All that is a conditioning process which produces a little Nazi.

149. Group Question: The methods suggest that they are merely all auto-hypnotic rather than rational. I wonder if you thought they were useful or not.

150. No, they're not auto-hypnotic. Auto-hypnotic means you do it on yourself. And these people are not doing it on themselves they're having it done on them. We call it hetero-suggestion when somebody else does it. If you could suggest to yourself, it is probable that you'd suggest decent stuff if you knew any. You wouldn't try to lower your resistance, would you? You'd try to increase it. Whereas the function of, what we call the fascist, the extreme right wing, and the

Communists, the extreme left wing, who are identical, like all extremes. You take a pole and you write on it, extreme left, extreme right, and you bend it round and put them together. The extreme right wing means state detention. The extreme left wing means the same thing disguised because it means nationalization. The only real part is the liberal part in the middle – the part of freedom. Liberal means free.

151. Now, there is a real battle going on between people who want to dominate other people and some other people who want to be free. The masses of people, the millions, are not in the battle at all. They merely suffer the consequences. A handful of men want to rule the world by conditioning it. Another handful of men want to be free from the conditioning, and they fight the men who want to make the conditions. And the masses of people don't know what's going on over their heads. This conditioning process is a real process that goes on from the moment you're born and before. From the moment of conception, conditioning is there.

152. What we have to do is set up such conditions inside ourselves - that is, such true idea systems - that we're quite immune to external indoctrination.

153. We have an analytical device which is again a conditioning of our soul. But the conditions that we set up are true conditions so that when a stimulus comes in, propaganda, it is analyzed by our truth mechanism so that the external condition is defeated by the internal condition. And this must be done. There's no other way of gaining freedom, other than by conditioning yourself to be free.

154. Group Question: So it's an attempt to bypass that (...)and appeal directly to..

155. To the lowest common denominator. Yes.

156. Well if you're talking to the mass of people it's no good talking intellectually, it isn't for that. Only individuals can Work.

157. You can't get two thousand million people in the world, which is what there are, put them together into a large hall and say, "Now listen to this, it's the truth, now go home and practice it." In fact, you have to start with one or two or a dozen. And then, if they carry on with the Work, they might teach - one of them make a dozen, and so on - and it spreads. But when you compare that and the time factor involved with the total population of the Earth, it's nothing. It's

throwing a pebble in the ocean. And therefore no real influence will be had on masses of people by the few people who Work, for thousands of years.

158. The crucifixion of Christ is nearly two thousand years old. What effect has it had on the mob? It has added another superstition to the ones they had. It hasn't made them Work. You get a few people, very, very few, who Work on what he was talking about. Necessarily a few. "Many are called, few chosen." Not all are called, many are called. And out of those, few are chosen. Because very few want to do the Work. Many are called to come and Work. Out of all those that come, most of them have a wrong motive. So you don't choose out of those with the wrong motive and tell them the kind of processes that you can only do with the right motive. First, many are called. You don't call the football crowds - a waste of time. You call the many who would like to learn, and you select from those the few who have the pure motive, the right reason for it. And that will always be so. When Christ said the poor have you always with you, he meant always. As long as there are people, there will be masses of people not interested in individual Work. And many would like to have power, and a few would like it for the right reason. That in all historic time.

159. So there's a conditioning factor which has become popularized. It's not a new emergent at all. It's just had the lid taken off it a bit.

160. Somebody complained about some sub-threshold level... That we cannot hear it as individual human beings is simply because the ear is deliberately finited. Otherwise you would hear the earth going round. If you get an ordinary cup and just speak into it, you'll hear the echo back in the form. If you listen to a kettle, when it starts to boil, you'll hear it going 'hhhhh', and then just when it starts to go round, you'll hear it go 'eeoooo', When it starts really rotating, you'll hear the vowel change. You can tell by the vowel change when it's boiling.

161. This means there's a definite meaning for every letter, and therefore for every word compounded in letters. There's a definite form in every sound.

162. D'you know the 'Chladni Figures' of sand, of a violin on a piece of glass? You play a certain note, say middle C, and a certain shape appears. You play F, another shape appears. you play C again, and the original shape appears. There's a definite relation between sound and form, between the name and the thing. And this is why it is said that with God, to speak is to create.

163. When He makes his first fiat, he says, "*(Eugene makes sound)* that's all." That's E-O and V, (the old form of V) that's 'G-O-Vah' – 'to develop', that 'V' means 'to develop'. So 'Jehovah' is already contained in there as a diagram. It means 'each and all, related'; the relations between each and all. That follows that when you meditated on the relation between each and all, you have exhausted significance, haven't you? So that word 'Jehovah' is not called the most powerful name for nothing, is it? And when we add an "s" to it, it turns into Jesus. 'Yahovah' become a 'Yeho-shah."

164. Group Question: Maybe, probably, something just struck me there. I might be getting mixed up with that feeling, you know? There's two different types of feeling, one can feel. There's personal things, things around it, things you understand. There's another type of feeling that's nothing to do with things that are personal.

165. Do mean the feeling of the uncomprehended?

166. Q: It's like an asking an asking for knowledge, like 'compassion'. Now that word would suit it, but to me like it wouldn't... my meaning, understanding, of that word wouldn't cover it.

167. Well, the ancients used the word 'awe' for that, a sense of awe. If you have a particular feeling, you know so and so.

168. Group Question: No, wait a minute. If I link the words with that type of feeling, I get a much real understanding of it than I would with ordinary feelings.... You know, I think I can understand that. Yes.

169. Now if you get hold of the big feeling, for instance do you see that this orb pre-existed the Earth, pre-existed the solar system, pre-existed the whole of the sidereal system, every star, everything else, is inside a big sphere. "In him we live, move and have our being." And when we say that 'awe' it refers to the insubstantial sphere which Plato called the world of ideas. When we close our lips on it and we say 'awe' only with the lips closed we say 'OM' don't we? That's the yogic 'Om' which means all substance. 'O' on itself means all, 'Om' means 'all substance'.

170. The Hebrew 'Yom' means 'day'. Yom - Y-O-M. That 'Yah' is the drawing of a hand that means 'to deposit', 'to create'. That's the pebble, there's the limit of the ripple. Here's the ripple pattern running through. This is what goes on, and that fills up the universe with form

171. When the mouth is not closed we call it the world of ideas, and when the mouth is closed, we call it the world of substance. So we then get a 'grasp.' This is what we call a feeling for the language, the 'esprache', the 'feel' of the Germans call it. To feel what it means quite independently of what you've been told it means. Thus the word 'urge' pronounced 'ourrgg' has a more fundamental dark feeling about it hasn't it? ... 'Ourrgg' ... If we take the word orgasm, you see, 'ourrgg' is a darker word than urge isn't it? If we flatten the vowel in English it's no longer urge-full is it? So in the south of England they say 'love' and in good old Yorkshire they say 'luv'. And the reason is they don't do it the same way in London as they do in Yorkshire.

172. In Yorkshire it's more fundamental, more rude-imentary. You see the idea?

173. Now if we take a German word, like the German word for 'a cause', it's 'ursache'. Cause - Ursache. What a lovely sound. You see, 'ursache'. Now that's to the German mind. So when they say, "Der Sprichst gefühl," you see, they know what it means, 'de ursache'. Now the Latin "calusus" is this, 'strike'. That's not an Ursache then, is it? An Ur-sache is only possible for a German. "De Ur-sakh," "Dur," "de Kri," "de Schlack," You see, those are terrible words, aren't they? English is relatively civilized.

174. Underneath all those flattened vowels of English, underneath the bounds and the love and the other stuff, you see, there's 'jolly good stuff', 'getting on with it'. You see? The Saxon-English, unpolluted by Norman French, is closer to the German, and it's more 'rude-imentary'.

175. Now, when you do that, and get down to this feeling of words, and then you reread something you think you've understood before, you will discover that what you thought was understanding was intellectualism.

176. And underneath it is another thing, it's totally different, a feeling, and suddenly you become aware of what politicians do when they make a special propaganda speech. They choose certain words because they're more urge-ful, from others. Thus if our army moves away from their army, we call it a withdrawal of our troops who previously ascertained positions of great strength. If the enemy do the same, we say they flee in disorder. Only it's the same motion.

177. Or we find ourselves with a V there, you see, and the Russians are there, and the Germans are there. In the German papers it said, "A narrow head strikes into the Russian armies."

But in the Russian papers it said, "We have accomplished a pincer movement." You see, it's definition, isn't it?

178. There's one concrete fact, and you can please yourself how you describe it. And if you want to get people on the move, you can use all the vowels and the 'lov', the 'u', the 'o', you see. If you want to make people sentimental, choose words with 'eh', 'E' in it. 'Eh' is peculiarly mawkish and self-pitying. When babies cry 'Eh eh eh eh' that's when they're sorry for themselves. When they get really mad it doesn't go 'Eh eh eh eh' it goes 'Aaa' you see. And they never say 'E' until they begin to formulate intellectually like Merton Rissole (*Bertrand Russell*), then they talk like that you see, "The whole universe is precisely a mathematical device." Bring it right up and keep your tongue up in E form. And this is tremendously important because you cannot understand the word unless you pronounce it in the way that it should be pronounced in each context. Because its meaning changes when it changes its pronunciation.

179. The German word for love is 'liebe'. You see, an 'L-I-E-B' is 'love' root. And L-E-I-B, the same letters only this is 'lieb' is 'body'. So we know from that that 'leibe, liebe', that Germans love bodies, because when they talk about love, they're talking about body anagram, and praise is his lauben. They praise bodies. You see? So you know what they're talking about. They're a very meaty folk.

180. Group Question: And yet, and yet, and yet, the light only shows its strength by the shadow that it casts In Germany, Recently, one of their greatest philosophers.

181. Name one.

182. Group Question: Well, Nietzsche.

183. Right, you say Nietzsche. Now what is his contribution? You say, "Out of Germany." Do you know he was Polish?

184. Group Question: No.

185. The whole of the writing is about Nietzsche by Elizabeth first, his sister, and each other, his sister. We are not Germans. We are Poles. We came here, and we hate the Germans. And we're trying to enlighten them. You see ... after Germany ... Schopenhauer ... pessimism. Do you know where he got it from? A misunderstanding of the Hindu Upanishads. He didn't do anything until he'd read the Hindu Upanishads and then he took them over and he tried to get the position that

Hegel had. And Hegel was a big fellow. And Schopenhauer wanted to be revered too, but he failed and didn't get the appointment. So he became very, very pessimistic. –

186. Group question: Kant...

187. Kant, was a Scotsman. He was about C-A-N-T until he got in Germany. And because the Germans pronounced C-Tse, and they used to call him Herr Zant, they put a K there instead, because it might be called Herr Zant. He wanted to be Kant, like he was in Scotland.

188. Group Question: When I try to infer then, in a country where there's great turbulence, it must hit certain minds.

189. You could use turbulent philosophies.

190. Group Question: Yes, but you don't necessarily.

191. But do you mean by great philosophies, turbulent philosophies? Turbulent philosophies.

192. Group Question: Well, if you live in a country where there's no great turbulence, I don't know this, I'm asking you. Could any great man exist in that country?

193. What do you mean by great? Have a look at this word and tell me what it means.

194. Group Question: You know what I mean.

195. How big are they? You don't mean physically do you? No. Do you mean intellectually? No. Alexander was a great man and a thought never crossed his head. He just went round and flattened everyone didn't he? And then blew a fuse. ...*(Silence)* Well you couldn't could you?...

...

196. Group Question: Would they be asleep or more awake?

197. That depends which they were. Some would have gone to sleep, and some would have been awakened by the stimulus. God has made of one blood all nations. And in spite of that, some of them moved into Africa; some went to China, some went into Europe; some stayed where they were. Their cultures developed out of the terrain stimulus and their biological response.

198. There's no merit in individuals because everything comes to them as a stimulus, and they react in a bit of prot... ..

199. Group Question: If that stimulus doesn't come to them?

200. Well they don't develop.

201. Group Question: But that's exactly what I meant before.... You see. The same thing (...). A man with great talents.. I don't mean that either ..(laughs) Maybe wiser, that's a better term. Say he lived in a country that was full of inertia. So everything was peaceful, everything was comfortable.. Like Switzerland.. I don't know, any country (.. ...) Could he be used? Christ was born in turbulent times. If he'd have been born in another time, you see. Or say he'd been born in a peaceful country where the living conditions were, say, a hundred percent better.

202. Do you mean could Spirit have decided to pick him up and remove him into a turbulent time or start a revolution.

203. Group Question: But, you see, as I look at it, only these people could be born in such times. That's as I understand it.

204. Yes, but it isn't true. You see, there's a man's soul and there's spirit and there's body stimulus hitting him. Now, assume that body stimulus is fairly even, it's an uneventful life. Nevertheless, that's only one man, there may be millions of men, and it may be that this spirit, which is quite aware that there's another body over here and some more down here, might say, "Those are being too turbulent. Here's a nice peaceful one. Move him over here." Although he's in a peaceful country, he may come out of there. William Tell was in Switzerland. You see, you cannot tell, because the spirit bloweth where it listeth. It could go into darkest Salford and produce a genius if it wanted to do that. And it can go in a very turbulent country for a time, like Germany during the Thirty Years' War, England during the Hundred Years' War, plenty of turbulence, but no genius.

205. And then it can come into another period. tTe Great Hay Day of the Greeks, when they produced their best philosophers, was a time of relative leisure for them, because they had slaves underneath them. They were a democracy with a slave foundation. To be Democrats for the Greeks was to be citizens.

206. Group Question: But then for a wise man to see a slave... it wouldn't be peaceful for him to see that.

207. Why not? Christ was a wise man, and he sent the poor are always with you.

208. Group Question: I know that, but he must have felt for them.

209. He did.

210. Group Question: Well then, his mind must have been turbulent. That's what changed. I don't see it

211. It must have been turbulent. You mean to say it must have seen what is?

212. Group Question: He must have suffered for them.

213. Suffer meant to say that he felt what they felt.

214. Group Question: He must have done.

215. You don't think that that's negative. You have to be very careful about that word 'suffer'.

It means simply to be sub-facere (*L – to make; to do*) You are underneath what is being done.

Something is being done to you. Now Christ could have done what he liked, but he allowed the situation to act on him because he'd come for a very special reason, to show people how to take the suffering. People didn't like suffering, they were trying to get out of it. He says you'll never get out that way, every time you react against suffering you get bumped again, because like Paul says, "Sin is the strength of the law." One man sins and immediately the king says, "Let's have a million policemen, keep them all in order. It's true that only one has sinned, but it's good enough," you'll justify the police force.

216. Group Question: Because a man must carry another man's suffering. It's like seeing an accident. Sometimes the onlooker feels it worse than the person who's had the accident. That's seems worse. I've seen that. I've seen worse suffering in onlookers many times.

217. Yes, but you see there's genuine suffering in the sense of being underneath, allowing the thing to come at you in order to feel his position. And there's something totally different, sentimentality that paralyzes your willpower. There are some people, that if somebody falls on the road and gets knocked down, they're so suffering with them that they can't go and pick them up. I've seen that.

218. Group Question: How's that a good meaning?

219. You see, you're talking about sympathy, 'the same feeling'. Sympathy and the same feeling. Christ had sympathy, he felt with them. Buddha had sympathy, compassion with them, he felt with them. That does not mean to say that he wanted to stop what they were suffering. If he had have done, he would have said, "Stop this suffering." He didn't. He said, "Take up your cross daily." That suffering that you've got, and learn to grow by it. Don't fight against it. Accept it.'

220. Group Question: But he must have understood and felt with them.
221. Of course he did.
222. Group Question: Because I've noticed that particularly in children, that if they get hurt, they go to the parents, who can offer them more sympathy, and they know that instinctively.
223. A child, if the child is brought up on its own, or with wolves, or with deer, or so and so, does not run to a human being if he gets hurt.
224. Group Question: I didn't mean that.
225. So its instinct does not send it. You know the case of Amal and her sister in India who were brought up by wolves? When they tried to humanize them they both died, because the wolf pattern was in them. One was eight and the other was fourteen when they died. They had an English minister there who tried to bring them up with his wife and others but they failed because they had been conditioned. They'd got wolf pattern in them and it couldn't be broken. It was too painful for them to break it.
226. When a child runs to the mother it's because the mummy has already given it some sympathy. That isn't instinct. It's instinct that makes the child suck milk from his mother. You must distinguish between instinct, which is internal to it from birth and hereditament and something totally different, a conditioned reflex caused by the sympathy of the parents manifesting because they say that's my child. Because very, very often the woman would pick up her own child and not pick up another child. Or she will say, "Poor little Robbie," and, "Jackie shouldn't have pushed you." And she doesn't want to know who started it. She just ought to, and she said, "That is mine," – that is possessiveness. And you have to distinguish very carefully between this, because there is a horrible thing called sentimentality, which is nothing like real feeling. Real feeling can suffer with somebody, have compassion with them, and still say to them, "Bear it, and try to understand it. Don't dodge it. Dodging is no good for you." It's very important to realize that.
227. Sentimentality isn't the same thing as sentiment. When you begin to get this remorse you were talking about, which depends on a clash between true ideas of the wholeness of the universe and a particular stimulation that makes you behave badly - both in the same man, - clashing. Two totally different things, a behavior pattern from outside, and what you ought to do from inside. The disparity of them produces a feeling in you, giving rise to the state you call

remorse. And if you're not careful you can fall into a horrible state called self-pity, which is the biggest poison in the world.

228. What you ought to do in a state of remorse, is say, "By Jove, I'm getting sensitive." It means that the idea of truth is increasing in me, and it's battling with the external situation and making me feel terribly uncomfortable. Goody, goody. I feel terribly uncomfortable now, I'm getting sensitive." It's very important. If you try to dodge that feeling and think you're getting worse when you're getting better, you can throw the whole thing away by mistake.

++END OF TAPE ++