

‘ETERNAL RECURRENCE’ (3)

THE SECOND OF TWO TALKS GIVEN BY EUGENE HALLIDAY IN LIVERPOOL UK AT THE HOME OF KEN RATCLIFFE SOMETIME DURING THE EARLY HALF OF THE 1960's ON THE SUBJECT OF ‘ETERNAL RECURRENCE’.

Transcribed by Bob Hardy May 2023

1. We have to talk about the eternal recurrence again. It must be part of it. Does anybody want to do any more about the eternal recurrence? Anybody interested? Let me have a show of legs up then.

2. Well, this question here says, “If all possibilities are contained in the ‘eternal now’, and the events that we see and experience in the temporal world are only a serial stressing of points in the eternal now, and because of this I could live my life over again exactly as before, even to the smallest detail. How can I ever change anything?”

3. And the rest of it is an extension of that, so I'll have to redraw the eternal recurrence. The paper represents the spirit – infinite; the movement of the paper (*Eugene shakes it*) in order to fasten I'm going to draw. It's just that the paper is a self-moving sentient power. When I draw it, you must imagine it is a movement of the paper itself producing this. It goes in, closes itself, penetrates inside itself, and then goes out again.

4. Now that is the shape of the recurrence of all things. From the Infinite, through self-closure.

5. Now the biggest circle we can conceive, really, is simply the biggest circle we've got time to conceive. If we had more time, we could go on conceiving a bigger one. But whatever it is, if it is a closed thing, then it is a repeating thing. The energy is travelling round it in a certain direction, and it will repeat all the incidents, all the peculiar modes of its vibration as it's going round.

6. Also, every part of it can go round in the same way, so that we can call the big circle here the macrocosmos. But that doesn't mean the biggest one we can conceive, if we've got more time to conceive in. We'll just define it as the biggest one we could conceive if we had the biggest amount of time to conceive it in.

7. Call it the macrocosmos, the great order. And inside it there's a star system, another star system, and so on. the totality of all star systems. And then inside one of these is a solar system, and other solar systems, and inside that planetary systems. And on the planetary systems, animals, vegetables, minerals, humans and so on.

8. Now the whole thing is simply a vibration of the paper, of the spirit. We'll use the word 'paper' to signify it, and we'll split it. The 'pa-' at the beginning is the same thing as the 'pha-' again, because it means 'positing energy'. The '-per' is the rationalizing, the point differentiating process. So there's positing energy, positing differentiations.

9. The differentiations are the rationalizing processes. And you remember, if we cover the paper with circles throughout itself, and these circles interlock in certain ways, and we go on drawing circles all over the paper. The centre of each circle is an impulse of the paper itself. Then we have drawn - provided we've had time to draw it - all possible circles, all possible vibrating systems, and all possible formal interrelations in such systems.

10. Now, in infinite space these must be infinite. So the eternal recurrence must be an infinitely returning process, an eternal vibrating process, the formal relations to the vibrations constituting all the events that can occur.

11. So there is no question of us here, of being finited into any particular determinary recurring system Absolutely. We are finited only by identification with the finite.

12. I've drawn a circle on here and called it macrocosmos, but outside it there's still paper, and the paper is vibrating. So it's making another macrocosmos over here. We can bunch all these together and call them the megalo-cosmos, and we will find another word meaning bigger than that, and so on. It is only identification that constitutes finiting.

13. So if we look at this macrocosmic form, containing within itself orders of stars and solar systems and terrestrial systems and the divisions of organic life on planets - based on the mineral world, we have the plants and the animals and the humans. It is a matter of identification entirely, what shall constitute the object of consciousness for any given being.

14. Now, how can we choose? How can we change anything if all is an eternal fact? The answer is we cannot change anything whatever. But we don't have to. All we want to do is not change things, but change our level of identification. This is the important part.

15. We're not going to alter the fact that there will be a mineral world if we identify with the vegetable world instead. The vegetable world is the mineral world plus growth. Growth by incretion as opposed by accretion. A mineral grows by accretion. A crystal grows by piling crystals on the outside of it. A vegetable grows by breaking things down into energy points and stacking them on the inside and pushing them out. So the mode of growth of a vegetable is opposite to that of the mineral. The mineral accretes on the outside. The vegetable takes the thing on the inside and pushes it out and converts it. A crystal grows by simply adding crystals of the same shape to itself. It doesn't organically become superior to itself in this process of getting larger. It remains in its largeness no better organized than it is in its tiniest form.

16. Six-sided crystals form together in a certain way, five-sided in another way. And they can't change this fact. The mode of accreting, according to the number of sides, in mineral salts and so on, in crystal forms, is quite mechanical.

17. But with the appearance of the plant mode, we have a mode of being that can break down matter into energy, change the form of the energy and grow itself bigger, whilst at the same time organizing itself, making itself work internally in new modes. They're only new modes for a person identified with the mineral world. They're not new modes for the plant world, they're **the** modes for the plant world, and the plant is inferior to the animal. In the animal we find that the modes are becoming more and more mobilized, that the internal organs are adapted in a higher way. There's a greater degree of freedom in the animal, its feet are not stuck in the ground like the roots of a tree. And when we come to man, we find it has this mineral body, the bone structures and so on, the mineral salts in it. And added to that, a vegetative part of the organism that can break things down and digest them like a plant does. And then an energy-driving desire part like the animal. And on top of that a reckoning-up part of the 'man proper'.

18. All this means higher and higher levels of organization and identification. If we take a man in a state - a pathological state - of catatonia, he can sit as if he were a mineral, and in part, after sitting for years, he can mineralize. Immobilized joints can actually set, lose their mobility.

The depositing of calcium in certain parts of the body can go on until you cannot actually move what would have been previously articulatable levers. Now they're set together, and two bones may become one bone by this process of calcium depositing. But that is a matter of identification.

19. If we allow that all the forms that are, exist eternally, then we do not change forms at all. We can push forms about. We can push a form from location A to location B. And we can do this by identifying ourselves with a new environment. The thing we are changing is our power to identify. If you identify with the bones in your body. In the meditation, if you sit still and feel the centers of your bones, you will discover that they are aching. You will discover that any point of finite matter is aching. This is one of its 'being' reasons. It is an ache to exist. We can ignore that for functional purposes, but we can also locate it in any point of matter and discover that all points of finited nature are painful points in some degree. If you concentrate on one zone of your body - Identify yourself with it - your function is of a certain order. If you keep your mind in your belly, you will react in a different way from if you keep it in your head. So in order to change, you must realize that changing is changing identification.

20. Consciousness has power to locate itself on objects within itself, and locate means lock. It can lock itself upon the thing. You can lock your consciousness on your hand, on your elbow, or your shoulder, and you can do it at will.

21. To locate consciousness doesn't make infinite consciousness finite. What it does is introduce a super-stress on the part that you decide to locate. Notice that Norse naughty boy, that annoys the gods in the Norse mythology, Loki. It really means the same thing as 'locking in space-time'. And it's a kind of Satanic principle of compression. You identify with a finite by locking your attention on it. You lock your attention on anything by rotating your consciousness round it.

22. To lock, all you have to do is just put your mind on a given zone and keep the consciousness spinning around it. So to locate consciousness on the hand, you mustn't let the consciousness fly above the wrist. You must keep it moving around the fingers and the thumb and the palm and back around the fingers and so on. You must make it circulate. If the circulation when it comes near the wrist passes up and goes to the elbow, straight away you are identified with the hand and the forearm, instead of merely with the hand.

23. Now all change is a change of identification, not a change of the formal facts of eternity.

24. In this particular question the statement is made that life might be like a cinematograph film that has been closed on itself to make it endless and then run eternally in the projector. Now, this is exactly like a film strip with the ends glued together used for certain demonstrations in work-motive study and so on, time and motion study, efficiency study. You take a short film of a person, a skilled person, doing a job, perhaps making a part of a machine, and you run this through the projector. And you only need to see him do it once perfectly, and you close the two ends of the film so that as it runs, it repeats continuously.

25. Now, that is perfectly true. But there are other films, bigger films you can buy, or make. All these different films exist, all these different records of possibilities exist in the eternal now.

26. What you run depends on your defined purpose, and your defined purpose is an act of will to close any zone and rotate your energy within it.

27. Thus if a young man meets a girl for the first time and thinks he likes her, he tends to run his energy around the two of them all the time. and this energy running around excludes all other beings from the relationship. Because the closed energy, by definition, doesn't allow other energies to come in. So chose company, if you introduce a third in, the energy would have to go out and that would break the relation here, so that third person trying to get in the rotating field of energy is an irritant. He has to be told to go away.

28. So although the eternal recurrence is a fact, it is an infinite fact with infinite possibilities. And there is an infinite choice open, namely the choice of identification. There is no choice about which way you shall go if the way is only one. If the way is two, if you have a fork, like Pythagoras used the letter Y for it, there's a path of life, you can go to the left or you can go to the right.

29. Now, if in fact you come to this point of choice, the choice is only one of identification with the roads. It's not a choice of roads, both roads exist. You choose whether you will stress this one in your mind or this one. and the real danger is not choosing but, having chosen, to make the same choice again.

30. Supposing a person travels along the road until he comes to the point of bifurcation, and he decides to go right. He has a funny belief in him that right is the right thing to do, so he

goes right, but it forks. And because he chose right the first time, he chooses it the second time. He comes to another fork. Every time he chooses the right fork. Let it click quickly. He's made a circle. Because he always chose in the same way.

31. Once you have made a choice, you have altered the synaptic resistances in your nervous system and predisposed them to make a similar choice next time. You're still really choosing to go down the same way, because you're identifying, and the only kind of choice you have is identification. You don't choose the existent facts. You choose the relation between yourself and such a fact. Namely you identify your organism with a given path, and then it runs out. If you want to stop this eternal recurrence, you must ask yourself whether you went right or left last time, so that you don't get an inertia making the same choice on each occasion. And there's no reason at all why, if you choose right on one occasion, you shouldn't go left the next. And if you went left, you go right. And if you went right, you go left. This way you can travel infinitely, you don't have a lock in yourself.

32. There may be a danger in that, if it's done negatively. You might be dodging the closed experience. You might go through infinity, which is only a kind of waveform again, dodging the closure. And if you keep dodging, you will not know what was in the closed situation.

33. Yesterday we were doing an experiment with a person who has tremendous potentialities, but very much with the break on. It was discovered that this person hated being closed; thought that being closed was being limited; that all limitation was bad. So it was adept at going half round and then turning again, half round and then turning, half round and then turning. It was behaving like the undulating serpent of the Ananda-bliss. It was refusing to lock itself in a situation. It had never experienced any great joy because it had never locked itself up. And during this experiment, this person was persuaded to go inside the circle and drive in very, very hard to the center, to the point of complete lockage, which was like an apparent death. And at this point, the person became very rowdy indeed. Because it happened to be 2 a.m. in the morning, and rather disturbed a lot of people.

34. There was this tremendous amount of noise as if a being was struggling for life. Tremendous compression, tremendous number of tears, bellowing, just like a fantastical monster. You couldn't have believed that it came out of a lady in fact. And quite suddenly it became apparent that this being hadn't the power to drive itself to the centre point and

become static, and as it was driving in it was getting flung out again. Quite suddenly it realized that there was a force driving it out, as well as in, and that the nearer it got to the center, the more difficult it was to lock oneself up. And that if you tried to get to the dead center of it, you just failed, and you were actually flung out again.

35. And at that moment this person realized that all her life she had been dodging situations which if she had had the nerve to go in, she'd have been flung out of immediately. And so she let out a sudden strange cry like Nietzsche's laughter of a quiet power. She gave a monstrous cackle and delight. So much so she upset the gentleman on the floor above.

36. This cry is the first time in her life that she had realized that if you have the nerve to go into a situation, drive in positively and try to limit yourself, you must reach the term of self-limitation and discover that you cannot go further than this, and that you cannot die in the situation, there's a force there driving you out. And at that moment you come out.

37. Now in the case of the eternal recurrence again. Every time we identify with the situation, every stimulus on the circle appears to be the cause of the subsequent stimulus.

38. But if you look at a circle, like an electronic flow round a wire, the ends of which are put together. The peculiar thing is that every point is positive to the succeeding, and negative to the preceding. So if you go around the circle you come to a point which is positive and negative simultaneously. It's positive to the succeeding one and negative to the preceding one all the way around the circle. This means that every point of a circle is somehow positive and negative to the preceding and succeeding points. It's really caused by the fact of the bunching of energy on that line of force, and it is that bunching that travels round. So the apparent positive that's going round is always the same positive and it's always pushing a passive in front of it. There are no pulls in force, there are only pushes.

39. When you get an impulse to go in a certain direction, it piles your substance up in front of it and immediately before that it is plain, non-piled up. Now the lack of gradient, you push the wave up and before it it's flat. And you're pushing the push along all the time. The substance remains where it was. You're pushing the push. There's always a negative in front of you, that's a not yet push bit, a not yet elevated bit. This goes on in your substance and it goes on every time you make a decision to do something.

40. But once you have made a tautological structure, a definition of a thing that goes round and then the elements begin to repeat, you have closed off a definite amount of your consciousness in the situation. And if you don't bring the force from outside to break it, it will remain closed. It is part of that eternal recurrence on the big diagram.

41. Every part of the eternal recurrence is eternally recurrent. If you identify with it, you stress it. And the stress again is a little impulse of will going round it. In fact, in practice you can un-identify from the situation by simply finding yourself a larger situation and identifying with that. Thus a man who's identified with his own house in a town can break that by identifying with the town. A man identifying with his town can identify with the country. Thus patriotism is a stage in the evolution of man from bondage to the tribe, to a higher bondage to the nation. But the nations are only terrestrial structures, so you can identify with the whole earth. The earth belongs to the solar system, so you identify with the solar system. That belongs to the whole structure of the star systems, so identify with those.

42. All of these are modifications of that absolute spirit. You identify with that. But that is infinite. That is pure consciousness itself. It has never become, nor can it ever become, an object. Only the motions of it can become objects. So when you've identified with pure consciousness as such, you have finished identification possibilities and you have also gained the maximum possibility of choice, because it is pure consciousness that has the power to identify with all the cycles of events of whatever dimension.

43. Now, just to repeat, choice is entirely a matter of identification. All the facts in the 'eternal now' are eternal facts and cannot be altered. Choice, therefore, refers essentially to a stress introduced into an eternal formal situation, and this stress is indicated in the act of identification. And you identify by simply defining the situation and running your consciousness round in a circle, which circumscribes the defined event. And once you have defined it, you are committed to the finiting processes of your definition. So as soon as you define a thing, you have finited consciousness itself for you. The consciousness is infinite, but in the act of defining and super-stressing it, you raise the level of activity in that place of consciousness, and that's that particular... It may, as if we make it very, very black on this paper, gradually its blackness becomes much more stimulating in a pale gray one we do near to it.

44. So the amount of energy you put into repeating a stimulus raises its level and causes a relative lapse of awareness of all the other things.

45. So if you identify with any given thing - a finite - you have subjected yourself to the law of the object with which you have identified. So the subject, the consciousness, has now become identified with the object and must therefore react as if it were an object, although it is not.

46. And the way of freedom is break the identification by finding yourself a larger concept. And ultimately by finding yourself pure consciousness, which being infinite is infinitely small as well as infinitely large, and therefore you can find it exactly where you are.

47. Every time you can rub out from your mind the formal presentations without falling asleep, you have gained that consciousness which is free from objects and can choose with what it will identify. And therefore the consciousness has freed itself from the law of the finite.

48. Is there anything you would like to say about that, Mr. Lawrence?

49. Group Question: (NOTE: *I think this would be Doctor Lawrence, who loaned – eventually ‘gifted’ - Ken Ratcliffe eleven thousand pounds to buy Tan-Y-Garth*) No, I think that helps me to sort things out properly.

50. What shall we do next? Have we had enough of eternal occurrence, or shall we have some more?

51. Let's do another illustration of it as far as a physical human being is concerned. If we put a man on a seesaw and balance him so that the man himself on this seesaw is perfectly horizontal. And then we ask that man to solve a simple arithmetical problem. We will find that his head will go down. Because in the act of thinking, he's taken the energies to the head. Blood and so on. He needs oxygen to think. He needs blood to convey there. So the blood moves this way, and his head comes down. He's heavier at the head end. We ask him to think about going for a walk in the country and blood starts moving into his legs and the other end goes down. Identification with different parts of the body concentrates energies in those parts.

52. Now we have three main parts. The belly department concerned with drive, push. The chest department concerned with feelings and emotions. And the head part concerned with ideation. And we have a coordinating rod, the spinal cord itself, and its protective bones. If we locate consciousness over the whole field of the belly, well, all the energies of the body will drift

into it. And it has been specialized for certain purposes. These purposes will then begin to determine the level of consciousness.

53. All the ancestrally engraved experiences to do with the belly will eventually come working up into consciousness and will determine activity.

54. If you place the consciousness next in the chest, you will find that the whole objective content of consciousness changes. Many of the images that were present when you were identified with the belly disappear and some new ones come in.

55. If you then forget those two and identify with elementary arithmetical propositions, you will find again that the objects of consciousness begin to change. So you can change the objects of consciousness by changing the locus in the body upon which you concentrate.

56. The eternal recurrence contains all the formal possibilities of actions that may appear in the time process. A single man's organism contains all the possibilities of ideation; all the possibilities of feeling relations; all the possibilities of the application of drive energies.

57. If you locate your mind in a certain part, say to the left upper part of the belly region below the diaphragm, you will find a certain sensation arising and certain images will begin to emerge from that place.

58. If you find a mystical statement that hell is underneath the left heel of a man, it is not merely a figure of speech, because if you put your mind low down there, you will find a lot of images that have been pressed down in the field of the body are socially not allowed. So that when you put your mind in that left foot, around the left heel, you will find certain images begin to appear in consciousness. If you shift the awareness into the right foot, you'll find the thing changes.

59. Wherever you locate consciousness in the body, you are releasing the inner formal content of that part. And you can treat the individual body like you treat the macro-cosmos itself.

60. The macro-cosmos, the big circle, has three other circles within it. One of which is ideational, the other affective, and the other prime push. The prime push corresponds with God the Father; the ideation with the Son; and the affective with the Holy Ghost.

61. These are straightened out in the process of appearing in the time scale in the human being. And the three circles are simply dispersed around the spinal axis. They're still the same.

62. Every being is power, formulating and feeling itself. Every being is a trinity, a peculiar trinity that is the power that determines its own form and feels what it is determined. So that every locus in the macro-cosmos is chemically, physically, dynamically, formally and aesthetically charged.

63. So that if you put your mind on the moon, you'll get a different series of thoughts occurring to you than if you put it on the planet Mars. You might think that has to do with the association of the word 'moon' and the association of the word 'Mars'. But those associations themselves are traditional, and spring out of thousands of years of observations of celestial events.

64. So it isn't only that you've used the word moon, it's that that word 'moon' has a real meaning as well. But the fact is that whenever you change the term, you will feel a change of location in your body, which you can try very, very easily if you just close your eyes and say to yourself the word, "think," see where consciousness tends to locate, and then say, "push," and see where it goes to, say, "compassion," and see where it goes to.

65. You'll find that every time you change the term, a little stress appears somewhere in the body, so that you have a two-way mode. By concentrating on a part of the body you can cause form to come out and display itself. Or by using certain words you can cause tensions to appear in certain parts of the body.

66. That of course you can only verify experimentally, individually with yourselves. And the rule is of course that what is not true for you is not true for you for the time being. Because when you try to do an experiment, if you fail, it doesn't mean that it's not true. It doesn't mean that it's true for other people, and not for you. It means that it's not true for you yet.

67. But if you persist and refine your awareness, you will discover this fact. That the whole body is a map. That map can be walked about in, and you can see the changing scenery and the changing forces in that map of the body.

68. Group Question: When you speak about considering arithmetical problems, you get the weight in your head, or thinking about walking. You're still thinking. Do you think there's a different part of your head at the corresponding three levels, which would automatically drive energy into the legs, or... or is..

69. This is a question of whether you're feeling as a whole man – there's a nice whole man, he's a bit of a midget. The back of the head is corresponding with the belly department, the middle region with the chest, and the forebrain with the self. The question is, do you think first or feel first? How do you decide what you will do?

70. Let's consider again this problem from the point of view of the paper. The paper represents the Absolute, which is infinite. By its motions it produces finites. There are no finites other than finiting motions of the infinite. So the infinite is metaphysically, ontologically, prior to any finite.

71. So it must begin with an infinite field-awareness. The de-cision is a 'cutting from', and you must have at least two in order to make a decision, because you've got the cut from the environment (...) So you must have a whole awareness before you can make a decision. If you are merely aware of one thing, then the possibility of a decision could not arise. You must be wholly aware, and then cut out from your total awareness.

72. Now this is a fundamental in Gestalt Psychology which is very important. The fact that if you look round this room you do not see what you've been told by many philosophers you've seen. You do not see a wall and a fireplace and a light and a piece of paper and then add them up into a whole. You see a whole and if you go to work on it you can analyze it. First you see the hole. This hole is the gestalt. It's a whole block standing together. The 'sta-' means 'to stand itself'. And Gestalt is a place-time with all its inner content. And there's always a peripheral awareness that there's more to be known. And you know this sense of moreness while you're actually looking.

73. You can't look at the globe where the light is without being aware that there is an around, an environment, to it. This environment - any German of course would make a name for it, the 'Umgreifen', you see - the about-grippingness of it. This awareness is a fact, a baby is full of it. A baby can feel what his mother's doing because the baby has not contracted yet onto his body. And his field and his mother's field have not properly separated out yet. To separate them, you have to concentrate on bodies.

74. To separate thought from feeling, you must take that whole awareness that you start with and deliberately subdue some of it, and concentrate the energy robbed from the subdued part into another part.

75. So we are actually aware of infinity first. And we're aware of it all the time, we can't leave go of it. Because when we concentrate on the finite, we're aware that there is a space beyond. If we allow our eye to flick away from it, we see immediately that we could let it flick forever if we had the time. So we see that every finite is surrounded by infinity. And this infinity - this is **the** God - is power-sentience itself.

76. And when we take this infinity, which we are, and deliberately identify with a finite location, we become body conscious. But we're always aware that there is an 'umgreiben' there with it. There's an infinite imbalance round it, ensphering it.

77. So when we say, "What does a man do if he starts thinking about walking? Does he think about walking or does he feel that he would like to think about walking?" First he is aware of it, the whole field. If the man tried to think of walking here, where would he start in his head. Does he know where walking is engrammed? Do you know any people that can say walking is one five hundredths of an inch to the left of the little thingamaboby where you move to the right five eighths of an inch, and so on? Can he draw three lines at right angles to each other, through his own brain and say, "I'll concentrate there and that will be walking"? Not usually. Usually he just feels and straight away walking comes in, and then when he tries to define it, he becomes aware of compression in the attempt to define. Defining is compressing energy. If he does this very carefully, he can locate walking in his brain, but it isn't usual. And it certainly isn't the first thing he does.

78. First, he has a vague, an infinite, undefined feeling of walking, or something, and then he brings it in and begins to identify it with certain bodies within. But this field awareness precedes the defining activity you call reasoning.

79. If you discover through careful feeling inside your head that the act of walking starts at a certain point in the head and transmits, you can see that feeling about walking is engrained in another zone forward of it, and thinking only about walking is more forward than that. And so on.

80. You can think about thinking, feel about thinking, and push or urge to think when you're tired, when you don't want to think, you can make yourself think. You can feel about feeling, feel about thinking, and feel about your drive and what it's trying to do. You can just

drive about driving, you're just pushing for pushing's sake, or you can push about feeling, you can make yourself feel, or you can make yourself think.

81. So you are a ninefold being when you put the three parts in each of the three parts, hence the number nine being the magical number.

82. Certainly this field awareness is the most important thing to cultivate because it is the thing that frees you from identification with any given finite. And it's in this field awareness, this transcendence of the finite, that choice becomes an actuality. And until you can break identification with the finite, the sound 'choice' isn't really a word for you.

83. A word is a sound with intended significance. and to utter 'choice' - unless you know the real significance of it - it isn't truly a word for you, it's just a sound heard in a certain environment.

84. So first, break identification, become field-aware, which is the same thing as transcending any given form. And in that transcendence is the possibility of choosing. That is, of identifying with A or B or anything else, because you are none of those things. If you are truly A and nothing else, it will be impossible to choose either to be A or not to be A. You can simply be in being. The choice will be impossible.

85. If A and B are presented in consciousness, it follows immediately there is something in the consciousness, neither A nor B. And that neither A nor B is that which can concentrate on B or A. So choice is in transcendence. Non-identification.

86. Group Question (Ken Ratcliffe): If you picked a particular to locate consciousness in for a certain period, would this not be going back into memory? Would it not be better to pick this concept of the next step for locating consciousness for your own development? The tendency say to locate consciousness on Mars, on the Moon, or on walking, these are all defined things, aren't they, which will, as you say, have associations?

87. Yes.

88. Group Question from Ken continues: If you wish to know that next step, this cannot be known from memory. Obviously you haven't previously...

89. Well, let's have a look at what we mean by memory. When we write the word 'memory', we're talking about the substance itself, the substantial field, the finiting of it, the differentiating of it, and the fixing and the affirming of it.

90. Now, the mere fact that we say 'mmm' means it's a closed structure. That we have 'o' in it means it's a closed structure. So we have to go inside for 'mmm', 'mm', there the o, here's the differentiating of 'rrr' parts. The affirmation of all this together is memory.

91. The Greek word for it shows you that for them they were concerned with the motion, which negates the substance, as a substance negating a substance. This is a question of stimulation, of substance by substance. Now, the mere fact that it is closed already means that there is identification in memory. So if you refer to your memory, you cannot transcend the situation.

92. You see, the immediate wisdom of Christ's statement about, "Sufficient for the day of the evil thereof and take no thought for tomorrow," and so on. If you are referring to memory, you are referring to forms already engrained in your substance and therefore pinning you, not helping you to transcend. So that memory as such is absolutely no help whatever to spiritual development.

93. So if you refer to whatever you know in your memory, no matter how clever it may appear to be, it won't help you to be spiritual. Even if you take the memory of the word 'spirit'. Because the word 'spirit' being ingrained in your substance could do that terrible thing - block your activity by conceptualizing spirit so that every time you heard the words "I am thinking about spirit" you would actually think that you are being spiritual when you were mainly listening to the sentence "I am being spiritual."

94. Every great mystic has seen that danger of conceptualizing **about** spirituality instead of actually becoming spiritual. Spirit is transcendence. Spirit is immediacy. It is not memory. Memory belongs to your substance. So to be spiritual you must stop remembering - it isn't worth it - and go beyond.

95. Now there are two kinds of judgments recognized philosophy. One is a judgment of the form of the situation and the other is a judgment of the value of the situation.

96. A typical example is the fact that all the critics working on the historical origins of a book, finding out who wrote it when and where, are concerned with the form of the situation, what they call the existential judgment. Where did it exist, at what time, who did it, why? And so on.

97. When all those things have been exhausted, they're only closed formal statements. They are things for memory. They cannot make you spiritual. But value judgment is judgment that goes outside this research and looks back at the whole of it from a transcendent position and then decides what function all that information has in relation to freedom.

98. Does it enhance my movement to freedom? Spirit is freedom. Spirit is immediacy. Spirit is pure consciousness. Whatever formal situation there is, if it doesn't throw me away from itself, it's doing me no service. It doesn't matter how clever it is, It doesn't matter how many Bronowski's have written about it, if you go inside the closed system and talk about the subject, the energies that rotate and recite the words in memory are blocking your spiritual development.

99. So that actually to discuss the possibility of freedom can be a danger. If having discussed it, you then find a conversation going on in your memory about freedom and that conversation becomes a closed system.

100. And by sheer repetition the person talks as if you were free and in fact he's a gramophone record. To be free one must break identification, climb out of the memory.

101. Group Question: All these exercises then must be terms of cutting off thought.

102. The whole process of non-identification is the most important thing. 'The observer is not the observed', it's your best thing to remember, and itself your highest danger if you simply hear it instead of acting on it.

103. If you hear the sentence, "The observer is not the observed," meanwhile you're getting terribly excited, you're still involved. If you say, "The observer is not the observed' What is the significance of it?" It means 'I' - that's one of the things - am not that upon which I look. So I identify with this rather than this. In other words, you identify with consciousness.

104. You stand back from the object; the object diminishes in importance. And at this moment you have the power to stop serial presentations in your mind. Initially you don't want to because you think they're interesting. But if you watch the mind and allow it to run out, you discover it's the biggest fool that ever entered the universe. It is full of rubbish; it is full of gossip; it is full of slander; it's full of untrue statements that are erroneously called facts; it's full of data that have been proved to be not data and so on. But it goes on and on.

105. You break identification with it, you observe that it's a stupid fool, that it's a pretense really of a man, an evaluator, because it is a machine. That's the memory counter, the memory thinking, the mechanical processes, called 'thinking' by a man. You climb back to consciousness and you've found nothing at all, an infinite. But you've found that which is the essential and the only possibility of choice. That which being released from identification can actually re-identify, if it wills; and break identification, if it wills.

106. We will now retire to the Turkish bathroom.

+++ End of Talk +++