

## **‘L449 – ‘EXISTENTIAL PHILOSOPHY’**

A TALK GIVEN BY EUGENE HALLIDAY IN LIVERPOOL, UK, AT THE HOME OF KEN RATCLIFFE SOMETIME BETWEEN THE MID 1960’S AND THE EARLY 1970’S

### NOTES:

- *As an aid to understanding the flow of his ideas, Eugene Halliday would invariably make use of an easel that was always situated next to the seat on which he was sitting. He would sketch drawings on this, often labelling them with important words, or phrases. And in various sections of this particular talk Eugene is almost continually referring to them.*

TRANSCRIBED BY BOB HARDY.

SEPTEMBER 2023

1. Let me consider tonight something of the meaning of the individuated state. What it means to be an individual observer, from oneself, and in relation with other observers.
2. We'll start with our familiar circle, and we can consider this circle either as the boundary of a substance, or the boundary of a hole.
3. We'll draw two little ones to illustrate the same thing. We'll shade one of the circles, and say that is a substantialized sphere. And we'll shade round the other one, and say that one is a hole in substance.
4. You'll see immediately that if we consider one as a substantial sphere, it has a peculiar feeling of isolation.
5. Whereas if we consider a substance with a hole in it, we don't get the same sense of isolation.
6. The hole - the thing that you can pass through - doesn't seem quite so isolated as the same symbol when it is considered as a substance.
7. You've seen this thing in the classical Chinese diagram - in the circle and half of it dark with the white spot - half of it white with the dark spot. We know that that symbolizes the yin and yang of the Chinese, the yin female, yang male, forces.

8. And you can see in the diagram that the little black dot in the white looks very isolated, whereas the white one in the dark, if considered as a whole in the dark, does not look isolated.

9. Now supposing we say that the black dot represents substance when viewed as mass inertia - we'll put a letter 'M' in to represent substance - viewed from outside as a sphere, it is a form. We would then say it is a substantial form. We have to view it from outside to see its spherical form. We have to feel its resistance, to consider it as a substance. We have to press against it, and feel it resisting our pressure.

10. Now when we put an observer on the other diagram and look through the hole - imagine we look through the hole in substance - we don't get the feeling that the hole is an isolated entity, like we do when we consider the substantial sphere. We get the sensation that the hole is somehow surrounded by substance, is therefore not isolated. It's not surrounded by nothing - (*like*) the substantial sphere, it is a hole surrounded by substance. So the hole feels slightly more comfortable, more belonging, more in relation, than the substantial sphere does.

11. We can equate this with male and female-ness, when we consider the isolation in one case to be male and this hole within substance to be not an isolation thing, but a relation. Somehow there's a sense of relation when we drill a hole in a piece of wood. The hole is related to the wood in a very peculiar way. The substance of the wood embraces the hole, and so you get a sensation of protection round the hole. There's nothing in the center, and round it there is protection. Whereas in the case of the spherical substance of billiard ball, there is nothing round it to protect it, and it is exposed. This exposedness of form we could call masculine, and this non-existent receptivity surrounded by substance, we can call feminine.

12. And we can remind ourselves of these two simultaneously when we come to look at an individual.

13. Let us imagine for a moment that we start drawing a line drawing, such as we see sometimes in advertisements - where a line, like a television screen, is taken across the page, and it's quite thick as it goes across a certain part, and then it goes thin a certain distance, and it goes thick again.

14. Imagine we keep drawing this thick line, very thin line, thick line. Now you know that if we outline a face a little bit, and map the shadow areas in it, and then start drawing lines across

- thick and thin - we can gradually build up a sensation as if a face exists, and this face is actually no more the lines. But the thickening of the lines in certain places gives the sense of form.

15. So we can say, we can consider this circle as traversed by lines of force of relatively different densities. If the lines of force are heavy, it will appear to be substantial. And if the lines of force are thin, it will appear to be non-substantial.

16. But really all the time, it's exactly the same ultimate power that is functioning in that way.

17. When we draw the circle, we've drawn the limiting factor to a zone. If we like to shade it in and pretend it's a substantial being, As soon as we get this and view it from outside at its edges, we give rise to the sensation of isolation and individuation - when viewed from outside.

18. Thus if you look at your hand from outside - look at the form of it - you get the impression that somehow your hand is existing in space, and you can conceive your hand cut off and isolated. And because you can look at it from outside, it looks cut off; isolated; bound by a contour. But if you close your eyes and feel inside your hand, it does not feel isolated.

19. Your consciousness is identified with the feeling in the place of the hand, and it has a peculiar sense of relation. You don't feel cut off from it.

20. So when you are at the feeling level on the inside of the thing, you feel in relation. Whereas when you identify with the form viewed from outside, you feel isolated.

21. Let's apply this to any human individual. A human individual can identify with his finite physical body. He can think of himself as sitting in space, surrounded by space. And he is at the centre and he is looking from outside at himself. When he does this, he feels small; identified with finity; and he feels isolated. He feels he is a material body occupying infinite space, and he experiences this space as an infinite otherness to his own individuality. And therefore this infinite otherness, this infinite threatens his very existence because it could absorb all the energy of that body into infinity. It could annihilate it by simply absorbing it.

22. So if we identify with the body as form, we expose ourselves to the fear that The Infinite might absorb us. That's our experience from outside (*Eugene is using his pencil here*) – shade the body.

23. Now another way is to imagine that we are inside a continuum of power, and that the power in the place of our body is spinning. It's rotating. We know this is true of every material particle in our body. And we will say that as it is spinning we can consider that it is tending to exhaust the space inside the boundary. In other words, it is moving towards the perimeter all the force that is inside it, and packing it on the perimeter, and thus leaving a hole, an emptiness in the middle.

24. And when we do this, we imagine that we are carrying all we have to the perimeter of being from the inside.

25. We now feel the pressure of infinity from outside threatening to press on us, forcing us to our centre and reducing us.

26. We now have another kind of experience of a fear, the fear that we might possibly be pressed upon by infinity down to an infinitesimally small point.

27. These are two opposite fears: one arising from the idea of a merely substance that we might be absorbed by the infinite space around: and the other one, that if we are a cleared space of consciousness, we might be reduced by the pressure of the world around us and become smaller and smaller until we finally disappear.

28. These are the two basic fears that we experience - the fear of absorption in the void and the fear of condensation to an infinitesimally small point; the ultimate of condemnation; the ultimate of compression.

29. Now we can look at it now in another way by fusing these two views together.

30. We can say, let us imagine a continuum of forces going right through this zone, the perimeter of which represents the boundary of our individuality.

31. And we can say, we can imagine from infinity a force coming into this circle, characterizing the circle, and then going out again. And in coming in, changing its phase, and in going out, going out in a different way from the way it was behaving prior to entering.

32. If we like to do another diagram of this, we can do so by drawing a line. And say this line represents part of a curve. And if we were to continue, we'd draw a very big circle.

33. And above the line means outside, and below the line means inside. And inside we write 'time', and outside we write 'eternity'.

34. Now we've said before that time is to be determined by the emissions – 'time' is 'emit' read hebraica - by the emissions of energy. The Infinite Eternal Power simply condenses on points in itself, and then from those points ripples spread out, and from each point a definite amount of energy is emitted. And the continuous emission of energy from these points gives rise to the time process. Serialization arises from the impulsive nature of the condensations of power in eternity.

35. If we like to write time inside the circle and eternity outside the circle, we can see it just as clearly as the other way. Except sometimes in philosophical works we'll find that eternity is talked about as 'above', and time as 'below'.

36. And if we had a flat-earth concept, we would tend to represent the diagram with the dividing line between the two - a straight line, eternity above, time below - and we might forget that this firmament - that is to say the firm place between the two forces - is really a curve.

37. And when we consider this, we can consider, from eternity into the time process a definite amount of energy coming in, turns round and thus individuates, and then goes back into eternity. Now this is the birth and death of an individual.

38. A definite amount of energy comes in from eternity, individuates - simply enspheres itself - turns round a certain number of times, and in the process of turning round develops itself - characterizes itself. When it has reached the term of its development, or even before if a bus hits it, it departs from time into eternity.

39. Now we see that in this flat-earth diagram of it, we have the same thing that we could represent, using the circular diagram, saying, "Eternity winds into a centre and then winds out again."

40. In the process of winding in and winding out, we are presented with a sphere - here drawn as a circle for convenience - as a zone into which energies enter from eternity, and from which energies enter into contingent relation with any other circles that have so come to exist.

41. All the circles are individual beings within the eternal, are able to emit energy to other circles. And this emission of energy absorbed by a finite, translated to another finite, produces the relation we call 'the contingent relation'.

42. You may remember that we said that the motion of eternity itself is said to be blissful because it is uninterrupted. Uninterrupted motion of the will is bliss. And at the eternality level, there can be no possible interruption of this motion. This motion is all there is. There isn't anything else. Power ... moving.

43. We cannot apply the concept of the static to it. And as it is a pure continuum of power, there can be no resistance whatever to its absolute motion. And therefore it must fulfill itself perpetually by its own motion.

44. It is filled full, full-filled of its own motion.

45. But when we precipitate a circle, we have created a situation in which - because of the finite nature of the circle - only a definite amount of energy can come into the circle at any cross-section of time. The individual then, stands as a zone, a locus, into which power is coming from the eternal and from which is going into the time, force - individuated force.

46. The super-individual force of eternity comes in, turns around, individuates, and may fire across to any other finite system, as well as returning death to The Eternal.

47. Nothing goes up except that which came down. Nothing goes to eternity except the eternal force that involved itself in the time process.

48. Well because this circle can be viewed in two ways as a recipient of eternal forces, and as the point from which forces go from the time process either to other points in the time process or back to eternity - so we can say that man is a kind of door. We can say that this circle now represents the hole through which forces are coming.

49. Now we said that if we represent the sphere as substantial, suspended in a void, it feels isolated. But if we represent it as a hole, H-O-L-E, through which forces from eternity are passing through it into time, then it does not feel isolated.

50. So if we can conceive ourselves as void, as nothing, and as that through which power is passing, in reducing ourselves to nothing we actually become a doorway to the powers of eternity.

51. We can then see why the ancient philosophies recommended becoming nothing if possible. By becoming nothing they meant being transparent, letting those forces from eternity press through us. Now we have a point here very similar to a discussion we had recently about

the concept in existentialist philosophy, Heidegger's concept of 'dasein'." We split this word, which is a German word made of two other words, 'da' and 'sein'. 'Da' means 'there', and 'sein' means 'to be'. So we can say 'there being'. A 'there' is simply a locus marked by 'da' rotating. It's the same word as 'here' plus 't'.

52. Now if I say, "I am here," I am identified with the observing consciousness in this place. If I point to any other centre outside this centre, I call it a 't-here', a 'there'. That's 'here' and 'there'. I mark the 't' before the word 'here' to make 'there' to show that you are fixed as observed objects from the observation centre at which this consciousness stands.

53. Whereas the word 'here' itself simply means the place where the power is felt. It's the 'He-R' root, and I feel intensity at this point. I see form elsewhere. The form I see I do not feel the power of, unless I empathically identify with it, So I don't feel exactly what you're all feeling now, unless I identify, and in not feeling it, I experience you merely as forms.

54. So I put a 'T' before the 'H-R' root to say crucified form is there. Form is there fixed in the objects which I now perceive. But I know that if I were to change place with any one of those points, it would become a 'here' for me. And this particular one which is now 'here' would be a 'there', viewed from that point.

55. Now, in this concept of 'dasein' – 'there being', it says that here the absolute enters into individuated existence - and therefore the individuated existence can be considered as a locus of evaluation.

56. Every individual is then a centre in which value occurs. Value means - as we've said before - the will; stress; the importance. The power of eternity is im-porting itself into a given zone, and this im-porting -this carrying in - is the sole ground of asserting that there is value in it. There is no value unless the will wills into it. When the will wills into it, that is volition. You could call it 'volu' if you liked. The reason we don't retain the 'O' is because we have abandoned the idea of a sphere travelling through space, and we are considering a certain triangle of forces - a relation - which requires a triangle to symbolize it.

57. At the point of individuation we see eternity expressing itself by becoming man, but we also see man exposing himself to the influx of eternity and time.

58. So that whilst the absolute is pressing in - now I point out here that Heidegger's analysis keeps using the word 'being' for what we would term 'The absolute' - the reason is that he is not observing the literal significance of the letter 'B',

59. We have said we mustn't use the letter 'B' unless we are referring to a finite, the symbol of which is the soul. If he had said 'non-being' enters into 'being', it would have been more parallel with our terminology. We say you mustn't use the letter 'B' unless you are symbolizing that which the closed mouth can symbolize - a closure of a zone.

60. So, from the non-closed - the eternal - comes into closure a certain amount of energy from the eternal. The infinite passes into infinity. And in doing so, the finite zone is actually exposed to the temporal situation with other such zones also wound in.

61. And according to the nature of the eternal force manifesting at any given locus, so is the exposure of that locus to the action and reaction with other loci.

62. This means that if God - The Absolute - decided to load any given individual, then he would be placed on the spot. He would have to respond to the reactions of all other finite centers.

63. So if we take the concept of Christ as the incarnation here. The incarnating Spirit came into Christ and moved him to say funny things to the Rabbis. The Rabbis are moved to say funny things back, and he gets nailed up. Now if the Spirit had not moved him to say these funny things, then the Spirit in the Rabbis would not have moved them to say funny things back.

64. So that when a man actually begins to embody eternal forces in himself, he has not only gained power from The Eternal, he has also exposed himself to the effects of gaining power on other finite beings.

65. So he stands in a very peculiar position, between two worlds - between the eternal and the temporal worlds. And according to that which he invokes from eternity, so will he evoke from the temporal situation.

66. Christ who's a bit better to get people to expose themselves, challenges people who know. He says, "Which one of you having a candle, sets it under a bushel, rather than on a high place where people can see the light?" He put it in the form of a question because, in fact, did



not expose all the candles he had, because he spoke in parables. Nevertheless he says, "Which one of you ...?" Who will dare to say what he knows?

67. Because if you speak what you know of The Eternal, then all the temporal beings that do not yet know of that, will react against what you've said.

68. So we say in the locus of any individual human being, the infinite finds itself in existence and goes through the man into contingent relationship with other men.

69. Now we know that words have significance, and philosophers generally try to find out the meanings of these things by etymological research.

70. We find that in this particular instance, this existentialist thinker points out a special use of the word 'exist'. He says, using the word in a certain sense, only man 'exists'. That God does not 'exist'; minerals don't 'exist'; plants don't 'exist'; animals don't 'exist' - man exists. God has 'being' and the rest of the universe has 'being', but man 'exists'.

71. Now he's obviously distinguishing here between two different usages of the word 'exist'. As we have used the word, we have said that exist is 'ex-sisteri' and means 'a wheel with six spokes.

72. Now this wheel with six spokes is made by impressing onto a centre, and the reaction from the centre of that infinite power - bringing the wheel of being. And it is 'ex-sistent' when viewed from another such system from outside - it stands out. 'Ex-sisteri' means that it is 'being, out' - it is shown; it is manifest. This is our use of the term.

73. Now in Heidegger's use of the term, he says that only man 'exists', the rest of the things don't 'exist', they have 'being'.

74. It is easy to understand what he means of God that he doesn't 'exist' but has 'being' when we say that, "For God - being infinite - there is no out."

75. Therefore, we cannot say of God - who has been seen by no man and is not man-i-fest (not to be made fast; not to be counted), we cannot say of Him that He 'ek-sists'.

76. The concept of the 'ek' - He exists - is the concept that the thing has been viewed from outside itself. But God, being infinite, cannot be viewed from outside Himself, and therefore He does not 'ek-sist'. That part we can easily understand about Heidegger's statement that, "God does not exist but has being."

77. Remember, we shouldn't really use the letter 'B' of God at all, in this sense.

78. But when we come to look at the mineral world, and the plant, and the animal world, and he still says these don't 'exist' but they have 'being', then we must consider another thing that we have dealt with before. That is, if we take a simple model of an atom, and it has a nucleus, and it has some attendant electrons, - the least number being one. All the energy involved in the single electron spinning around the hydrogen nucleus, all that energy does not go out to the locus of the atom. It stays in it.

79. We can, if we like, use a word out of Shakespeare and say it has 'in-sistual', not 'existual.' - it is 'in-sisting'.

80. None of the energy is going out of the atom, it is all spending itself spinning round and round, and round and round. Then, this continuous spinning and changing of orbit - this energy - is describing a sphere, but none of the energy involved in it is going out of it.

81. Now in this sense of the word, we can say, "It does not ek-sist." All its energies are bound up inside itself, like certain pathological states of the mind where a person can actually be so locked up that they are deaf and blind to all external stimulation.

82. They are 'in-sistent', not 'ex-istent.'

83. Now, nevertheless, man 'exists', is his statement. And by this he means a certain amount of the energy of man goes out from man to search into other things. Man is busy exploding atoms, penetrating to the nucleus of them. He's busy penetrating everything. In this sense, his 'being' is 'ex-istent'. It is going out from his finity - from the identification with the gross material body from which it starts, it goes out into other systems to investigate them. Now this is his meaning of the word 'existent'. We can easily line it up with our own usage, by pointing this geometrical illustration.

84. Then we can see that it's quite easy to understand what is meant. Where any system has energy rotating inside it and the energy does not leave it, we can say it does not exist at all - it is insistent. If Heidegger said it is insistent, then it would have been clearer - it 'in-sists.' Whereas if energy goes out from any system, and impinges against another system and then returns, that person knows that he 'ek-sists' because he has sent out a certain amount of his energy - like Omar Khayyam, "I sent my soul into the infinite," etc., and it has bounced back and given

evidence - as we've had from Telstar in the last couple of days (*NOTE: Telstar was launched in 1962*) - that we really 'ek-sist', we can go beyond ourselves.

85. Now this going beyond our finite physical form from which we start is called, 'Transcendence'. Transcendence means 'we are going across'; 'we are going from inside the boundary, beyond the boundary'. And this 'process of transcendence' is the process we call 'evolution'.

86. First of all there is a 'Saturnine impression' that brings the body to being. And - when we remember that sentience and power cannot be severed logically from each other - wherever a body comes to be there is sentience being aware of that body. And in the space around the body, sentience is being aware of the space.

87. Now the space beyond the body is the ground of the possibility of us becoming transcendent: that is, breaking identification with a given finite form.

88. If we identify with any given form so that we forget that we are in fact 'transcendence become imminence', then at the point of identification we go under the law governing that kind of form.

89. So if we say, draw a bicycle, and let this bicycle have square wheels, who identifies the concept of the wheel and the square as a bumpy ride. In the same way, a man may have a bumpy character with which he identifies. He might have excrescences all over him psychologically. In so far as he identifies with these particular characters, he goes under the law governing those characters.

90. So that it becomes necessary, if one is to become efficient, to break identification with all those forms or characters within one's being, which would in fact produce a very noisy meshing with the knobs on other people's funny shaped wheels.

91. The forces that go out from a centre, cross the barrier of the limiting perimeter of being, are transcending force. And it is implied thereby that there must be forces descending.

92. The trans (going across) scending; and then the descending means coming back into division again.

93. When it goes beyond the circle, it goes beyond division. When it comes back into the circle, then it comes into division. So we say 'de-scend' for when we move into this finite circle.

94. So we ascend and transcend the limitation, and we come from ascension into dissension - into division and into dissension - when we don't realize what we've done.

95. We can say there that we can name The Infinite Eternal Transcendence and Godhead (and whatever else we care to call it) - all these are simply synonyms of the one fact that we are dealing with 'That which is not circumscribed'. And therefore which is an absolute potential of all possibilities whatever; and at the same time is actually pure motion.

96. It is a pure motion, a pure act, which is not finite.

97. But that very same transcendence is coming in and becoming imminent.

98. 'Imminent' means that - 'it is in; it is man - evaluation; it is the 'ent' - or fixation of motion.

99. It is inside the circle; it can be evaluated; and it is a fixed motion, that is - 'imminent'.

100. 'Transcendent' means 'it's gone across all those limitations'.

101. And yet this 'transcendent' is this 'imminent'.

102. You remember the thing we've said before from Indian philosophy, "As spirit was never lost and body can never be saved, what does salvation mean?"

103. It means 'of the fact that spirit cannot be lost and body cannot be saved.'

104. When we recognize that 'body' simply means 'that zone, considered as circumscribed - that's the 'B-O'; and the 'D' - via the affirmation of the division within it (mitosis and so on within it) constitutes 'body'. And 'body' is simply a circumscribed zone used as a centre of reference.

105. And beyond the body is the 'no-body'. And this 'no' body is transcendence.

106. Remember William Blake's 'Nobodaddy'

*(NOTE: Here's Blake's poem referred to here - 'To Nobodaddy': Why art thou silent & invisible / Father of jealousy / Why dost thou hide thyself in clouds / From every searching Eye // Why darkness & obscurity / In all thy words & laws / That none dare eat the fruit but from / The wily serpents jaws / Or is it because Secresy / gains females loud applause)*

- in the poem about Cl ..st .. (?). '

107. Nobodaddy' means that he is nobody's daddy. That is to say, he has not fathered a body. He is 'The Infinite Eternal Godhead'; he is the boy of 'Pier Gynt'. He is 'the undetermined'; 'the impenetrable'; and so on.

108. All the words that I use to express 'The Infinite' can be reduced to the very simple one - "Don't draw a circle."

109. If you do draw a circle, know that in drawing the circle you have 'in-posed,' put into your consciousness a finite.

110. If you identify with this finite and its characteristics, you become enslaved by your own definition. Nothing else can enslave you but your own definition.

111. If we said, 'Well, how does this happen that children, born to the wrong parents, getting the wrong education, have imposed on themselves?' We will have to go very, very deeply into the biological determinants that made them be born to particular parents.

112. Also, we will have to observe this fact - that when a child is treated in a certain way by its educators, it has within itself centers of response. It can accept the imposition, or it can play bag, and run away from school.

113. What determines precisely which it does is a hidden mystery in the center of that being. Because some little boys punished immediately come back for more. And some little boys punished don't need punishing again. The ones that don't need punishing again are called 'good boys'. The ones that need punishing more than once are 'bad boys'.

114. 'Bad' of course means that they are 'houses of division'. They keep separating away from the punishers.

115. Here then we have in a concept of 'being there' - being located in space. That a man - an individual - is a locus of the infinite; in the infinite; representing the infinite.

116. He is that in which the infinite embodies, and at the same time he is that which - because he embodies it - he is exposed to the logical implications of embodying it. And as there are other centers about, he is exposed also to contingent relation with other bodies.

117. Now, you know that in existentialist theory the basic idea that distinguishes it from classical philosophy is that 'One's existence precedes one's essence'.

118. The old view, 'Your essence precedes your existence' is the statement that in eternity you already are a perfect form - a sort of platonic idea. This perfect form winds itself into the finite temporal body and then proceeds to impress itself in the time-world. And then one exists - that is, become into the wheel of being after one has eternal being.

119. First one **is** being, then one exists and becomes a wheel.

120. The existential dispute says, "We are not allowed to consider being as such until we exist." Factually the brain becomes to exist before it studies metaphysics. So it has no concept of being as such or of The Absolute until it comes to exist. and its first experiences as an existential being are that it is subjected to stimuli of various orders, which then proceed to characterize it.

121. And the superimposed characters placed upon it condition its response and its mode of evolution. "This being so," says the existentialist, each individual has the job of somehow bringing himself from the point of existence to his ultimate level, to his optimum. And this problem is his problem, and nobody else's. He is a locus of evaluation, and he must make the evaluation. Nobody can do it for him. 'A' cannot evaluate the effect of a stimulus on 'B' at the point 'B'. 'B' must do it.

122. We say transcendently that 'A' who transcends 'A', becoming The Absolute, can then identify with 'B', and experience exactly what 'B' is doing. This is the object of yoga.

123. This is also emphatically possible at a psychopathic level where one person can identify with the feeling state of another, and experience that state as if it were one's own. A baby does this with his mother in the first few weeks or months of its life.

124. And here we have a sense of evaluation in which each individual has to make up his or her own mind about the meaning of eternity; the meaning of its own being; and the meaning of time in contingent relation.

125. If it makes a wrong evaluation, it's going to get a wrong effect. It has nobody to blame but itself.

126. It is no good being 'A', blaming being 'B' for what 'A' is doing. He cannot go out and strike against 'B' and say, "You are responsible for my inner decision." It is 'A's own inner decision that has placed him initially within existence. Because he has come from eternity and the power acts

only where it is, and the power acting in his place is 'response-able' for his being and 'response-ible' for what happens to him.

127. So that when we come to exist, we are faced with the necessity of making evaluations. We can't avoid it. If we say, "We reject evaluation," we have rejected evaluation itself only by evaluating it. We evaluate evaluation as nothing when we reject it. So that we cannot avoid making an evaluation. And when we do so, we suffer immediately the consequences of our own evaluation.

128. This makes each individual absolutely responsible for his own response. He is not responsible for the stimulus that other beings give him. He is responsible for the nature of his reaction to those other beings. So that when Christ says, "Return good for evil," he's saying - If a man gives you an evil stimulus - excessive energy input - although he may be responsible for throwing the brick at you, it is your responsibility how you take it. And it cannot be anybody else's but the responsibility of the individual.

129. This means that if we consider our physical body as a centre of reference - a locus within the infinite - when we decide with which center to identify, we have placed ourselves under the law governing that center. In so doing, we have placed ourselves - by the mode of our stressing - within a field in which an infinite number of other senses exist.

130. According to the way we respond, we will either repel or attract other beings.

131. If we repel them in the wrong way, they will hit back very hard. And if we attract them in the wrong way, we will find a sort of agglutination process going on - *(It sounds ss if Eugene if drawing here)* The law, and here to us, like funny little fish on the shore - and they will immobilize us.

132. We see here that being attractive is not necessarily a good thing, and being repulsive is not necessarily a bad thing. Neither of them is either good or bad. Somehow you have to do both, you have to repel and attract simultaneously, if you are to get the dual experience that you want.

133. People who do not actually think carefully about this ,wish they were attractive - they would like to make friends and influence people. But if they were to succeed, they would be completely immobilized by the adherents.

134. So at certain crucial points, they would be wiser to repel. But only if they repel in the right way. Because the mode of their repulsion is going to determine the mode of the reaction. So there can be no quick jumping at the justification of repulsion here and saying, "Oh good, repulsion is permissible, therefore I will go about being repulsive and call this a spiritual exercise."

135. If you repel in the wrong way, you will have to pay the price of wrong repulsion. If you repel in the right way, you will get the reward of right repulsion.

136. Now here, if any person whatever deceives himself in deciding to utilize the metaphysical truth for the advancement of his own individual power, he places himself in the position of having to pay the price of that choice.

137. Now you know that in Indian philosophy there's a concept here about the gods. It is said that the gods were all once human beings, but they were human beings who wanted power. And they identified with specific functions within the universe. One said, "I would like to be in the sun and shine like mad." Another said, "I would like to be in the moon and keep going from circles to crescents and improving people," and so on.

138. Now, the beings who identified in this way then got the job within Cosmos. So there's a fellow stuck in the sun, shining like mad and his board's stiff. And what he is saying and waiting for in the myth is the other twerp on earth, who is saying, "I wish I could be in the sun and shine." "Because if that fellow on earth works very, very hard, he can come and have my job."

139. So that all the gods are said to be in a state of great boredom with the jobs they have taken on, and they are hoping that human beings on Earth will take over their positions of power and authority.

140. To which end it is said, they are deliberately sending messages to the Earth to encourage egotistic pursuit of power. As in Paul talks about corruption in high places - principalities and powers. And he says, here at this level where we would expect the highest decency, we find the greatest corruption. That is the greatest differentiation.

141. As the taste of power grows in an individual, so if he is not careful, he tends to identify. When he identifies - like the bunging up of rat holes - he's got to go for years.



142. Now if he doesn't break his identification, he's stuck. But there is a cosmic law that says there's got to be a sun and there's got to be a moon and there's got to be stars and so on.

143. And therefore, no man who's taken on a job is allowed to leave it unless he can dupe another man to take over his position.

144. And therefore, whenever the likely lad with the gleam of the power pursuit in his eyes is seen, somebody above him, who's bored stiff of the job, pats him on the shoulder and says, "I'll help you up." (*audience laughs*)

145. Now, at this point, every individual should be wary unless he feels deeply within himself the need for the experience of that which he has never previously experienced - namely boredom with power.

146. When Christ was going to John the Baptist to be baptized, and John the Baptist said to him, "I'm not fit to baptize you." Christ said, "Suffer it to be so now, for thus it becomes to fulfill all righteousness." Meaning to say that The Infinite is prepared to do the most stupid thing, to make sure that nothing is left unknown.

147. So it comes down to that which is totally unfit and says to it, "Please baptize me because I'm an infinite being who's been baptizing myself for so long by my own infinite power, I feel very deficient because I'm not being baptized by deficiency. So please do it.

148. Now in this sense, any individual, self-evaluating himself intelligently is right - if he is prepared to pay the price - to go down and do any kind of job whatever, to the point of exhausting its significance before he moves on.

149. There is no rule that says that you shouldn't do any given act, providing in the doing of it you are becoming more and more aware that you won't need to do it again.

150. If we could say that the tendency of The Eternal in entering into situations is to exhaust the meaning of that situation before it goes out again, we would explain that law in psychology called 'The law of the persistence of error'.

151. We know that when The Eternal comes into a finite situation. Because, as we've said before, this finite situation is a man, and this man has to pay the price of the entrance into him of eternity. So the man, at that point, begins to cry out and say, "Well, Lord, I think I've had enough characterization for today. Let's have a rest." And this thing is pouring in. And the man is

saying, 'Deliver me from the sufferings imposed upon me by the movement towards the optimum.'

152. But The Universal, driven by The Absolute, is entering into the particular, and the particular has to become universal. So although it cries to be released from the pressure of its own development, it is not allowed to do so.

153. So we find in fact that an individual man will give up the idea of a certain stupid activity. 'Stupid' means 'it's extremely painful'. And he tries to get out of that activity. But the eternal force is coming in and saying to him, "You haven't quite exhausted the meaning of that thing yet. So you must do it again."

154. So we might find a man who comes into the world and grows up, and he reaches the marital state and he gets married. And after about a long period of five minutes he thinks, "This is a mistake.' He must get out. And so he rushes out and immediately The Infinite comes back in and says, "Well if you don't want to do it there, do it here," and changes the color of its hair.

155. Now this is 'the persistence of error' that puzzles the psychologist. It is simply the product of eternity forcing itself into the time process and repeating the thing until the lesson has been learned.

156. And we can say this - that because eternity has more power than the finite has, it is going to win. Which means that every individual is going to have to do the same stupid thing over and over again until he penetrates to the meaning of it.

157. Now if this is so, it means that if we really want to get out of it, we must agree to learn our lessons. And to do this we actually have to concentrate on the job we are doing.

158. We don't want to get out of it until it's painful, but if we want to get out of it because it's painful, we haven't yet understood the meaning of it, so we are bound to be re-presented with it. So while we are in it, we must exhaust the meaning of it. And only when we can stay in it without resistance, in full acceptance of it, can we be said to have understood the meaning of it. And only then will we be allowed to go out from that particular error and find another error to commit.

159. If we manage to go through all the errors that there are, we finally go out back to eternity. We've reached that stage where we've really exhausted the meaning of all possible errors.

160. Actually there aren't many errors. There are basically only two. One is called 'Putting In' and the other called 'Accepting'.

161. But when you have gone through all these, you come back to the eternal level for which Christ says, "Having attained that dizzy height, you shall go no more out."

162. The movement to it requires that contingent relation with other beings, and reflecting our energies emitted from the other being back into ourselves to see in the words of Anthony Newley, "What kind of fool I am."

163. In this Anthony Newley song, we hear a man saying, "Why can't I fall in love? ... To see what kind of fool I am." He wants to know what kind of fool. He knows he's a fool. But he doesn't know what kind yet.

164. Now, unless you fall in love, that is to say you identify with something, you cannot tell what kind of being you are.

165. You know that if you identify, you are a fool. So that if you don't identify, you are not discovering what can the fool.

166. Now to find out what can the fool, all you have to do is select for yourself a series of carefully differentiated objects with which to identify. And each one will convince you of a certain aspect of your foolishness.

167. And when you have tried out all the possible objects - of which we could say there are twelve main categories of identification, -then you can return, having discovered the kind of fool you are, and you can then go out back to where you came from and stare at your original face in the mirror.

**+++++ End of Tape +++++**