

## **‘L057 – HETMAN - 1’**

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

### *NOTES:*

- *As an aid to understanding the flow of his ideas, Eugene Halliday 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.*
- *This particular talk contains a number of interactions between Eugene Halliday and various members of this Liverpool group. To distinguish between them, I have preceded any questions, or comments etc. that were raised by these members with the words, ‘Group Member:’*

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1. *Eugene is referring to a question from a member of the group here: The first one is about the peculiar behavior in Sodom and Gomorrah. What kind was it?*

2. *Well, you can just imagine all the things that people do today in pubs and clubs and so on, and a little bit of cuddling on the way home to it. Throw in a few animals and raised to the nth degree. And that covers it. That's the end of the first question. [laughter].*

3. *I've seen a little bit of it, even in the Isle of Man, about five years ago. A little bit of that behavior broke out. Probably as an antidote to the excessive Methodism.*

4. *Eugene is now reading a question from the group: Special efforts require at certain moments when attempting work against inertia, sleep etc. Would you enlarge on the nature of these efforts and comment on the suggestion that such endeavors are stupid and endanger the vehicle of experience?*

5. *Apparently somebody has said that endeavors, special efforts, are stupid and dangerous and endanger the vehicle of experience. At first they may. I'll deal very quickly with that one I think.*

6. *When you're talking about special efforts, we are talking about efforts in special directions. We don't make a special effort in a general direction but in a special direction.*

7. If you try to work against inertia, you can't work against inertia in general, you have to work against particular inertias. This is why special efforts are needed. You might have a given inertia - it doesn't matter how tiny it is - if you do work against it, you will not endanger the vehicle of experience if you merely try to overcome inertias.

8. Suppose for instance you have a cup of coffee or something in the morning at eleven o'clock and you've always had it - or at least for a sufficient number of years - for there to be very strong inertic tendency to have it. If you actually break that thing, you have gained a victory over the mechanism in your body. And it is very valuable to be able to do that, because if you can't break a little thing like that, you will not break bigger things, of much more moment.

9. So, we say that it is not stupid or dangerous to the vehicle of experience to break inertias of that kind. And special efforts can only refer to special problems, not to general ones. You cannot make a special effort to go somewhere in general without stating where it is, or what it is.

10. *Eugene is now reading a question from the group: Why does it say that sleep is the biggest enemy of yoga? Can this also apply to the work we should be doing?*

11. 'Sleep is the biggest enemy of yoga'. Here we have to be very careful what we don't mean by sleep - simply going to bed and closing the eyes.

12. 'Sleep' means 'becoming unaware of what is going on in a given situation, even when you're awake - so-called'. If your eyes are open, your ears are accepting sounds, and there is some mode of interpretation of those sounds and visions going on, it does not mean that you are awake.

13. Because interpretation can go on quite mechanically, and most interpretation is of this order.

14. Something is said and immediately the mind begins to move into phase with it and you hear comments in your mind about it. But all these comments will tend to be mechanical. And where they are mechanical, you are then asleep.

15. So if we consider sleep to be a special kind of process here, where the spirit - it's a funny kind of leap it's making, isn't it? - this 'L' function here means 'to tie'. Remember that 'L' is the link factor and 'P' is any point whatever.

16. Now you notice this 'seep' function, this 'seeping'. If you imagine that what is seeping here is energy in your organism. And then tie it up so that this seeping process is going on continuously - so instead of each point being separated and seen clearly, the points tend to merge together - and this merging together is the 'L' function, which causes this seeping process where the spirit, instead of being controlled, is actually seeping into positive situations, and then the whole thing merging together to the point of loss of discrimination.

17. Now 'discrimination' means 'seeing things separately'. The 'dis' is the space between, the duality; the 'kri' is the same as the 'kra' function, the creation; when 'cri' means to create and the 'min' means to count. So when you're discriminating, you are counting the separate centers.

18. But in sleep, this process disappears and there's a general merging of the elements in consciousness together, until you cannot adequately discriminate from them. It doesn't look as if it's very important to forget two points like two billiard ball rotations, if they were to merge together because they'd merge into one billiard ball. And you'd still know the same form of content that you did before. But supposing one of the elements is a triangle and the other one is a circle, and these two begin to seep together - and you then get a form, something like a triangle and something like a circle.

19. This actually happens in the mind under certain conditions and when it does then you are confused. 'Confused' – 'fused together in the elements'.

20. There's a very interesting little experiment done with animals in this field that's instructive. Where, flashed onto a screen is a circle and on a plate on the floor is put nothing. And then there is flashed onto the screen a straight line, and on the plate is put a bone. Now, when the straight line appears on the screen and the bone on the plate, the dog - smelling the bone - ties together the smell of the bone and the visual image in the straight line.

21. Now after you've conditioned the dog so that every time it sees a straight line, it expects a bone on the plate and goes to it. And you have given it a circle and an empty plate, so that circle now means 'empty plate', and straight line means 'bone on plate'.

22. Then you start making the situation ambiguous in exactly the same way I did with this spherical triangle - a compound of a straight-line triangle and a circle.

23. They tested all the well-known breeds of dog with this experiment and noted their innate tendencies in responding to this sort of stimulus and discovered that all the different breeds had different degrees of tendency to hysteria when the situation became ambiguous.

*(Eugene aside: "Shall we do it we now?")*

24. Now, they began then to change the form of the circle by flattening it. Now, when it was a circle it meant 'empty plate'. When it became progressively more elliptical, then most of the dogs began to be worried. They weren't sure about it. When the thing became very, very narrow-elliptical, so that the echo of the straight line began to appear, then some of the dogs went to the plate to see if there was something on it.

25. Now, some of them exhibited quite hysterical behavior and started screaming, the collie being one of them. One of the dogs, the British Bulldog as we should have expected, when it was presented with a perfect circle, turned its back on the plate, and looked over its shoulder and watched it. *[Laughter]* As it became progressively more elliptical it didn't move, and when it was nearly straight it lifted up one ear but it didn't move, and then finally when the thing became straight, it got up, walked across, and got the bone.

26. Now on the elliptical run the collie started screaming and rushing about backwards and forwards to and from the plate.

27. Now this illustration with the animals shows the kind of thing that goes on in the human mind in the case we've illustrated.

28. If we do not discriminate clearly between different forms there arises a hybrid form and the result is confusion. And we've said before that every idea has a feeling tone - we like it or we don't like it, from ancestral and individual experience.

29. Supposing we don't like triangle and we do like circle. And then we're presented with a form of a spherical line triangle, we do and do not like it simultaneously. Now if we are very pragmatic about it, we just shake our head. But if we are at all delicately balanced, we start screaming the place down like the collie did, because it has to go and not go towards the same thing. This ambiguous kind of reaction is what is meant by confusion.

30. The name 'Babel' means the same thing, because the two 'B's in 'Babel' are tied together by the 'L' and signify that the being itself is divided into two beings, and the two halves of the

being are tied together so that one half is moving towards and the other half moving away from the same situation. And this is confusion.

31. The elements fuse together which should be kept separate.

32. Now, if we are presented with a situation of pure triangularity and we can see that it is a situation of pure triangularity, we are then in possession of a mind non-adulterated. It is seeing an extant fact – ‘pure triangle’. But when at the same moment a memory of a circle comes and superimposes itself on the triangle, the triangle has been adulterated by the circle. And the energies of the circle start pulling the triangle and bend it, and we get this ambiguous situation.

33. When this happens the person is asleep, that is the true extant physical situation. He's not awake. He's not seeing the situation exactly as it is.

34. And it is this seeping here of the energy - in this case illustrated as spreading from the circle onto the triangle and bending its sides - that is meant by sleep.

35. Sleep does not mean what people think they mean when they say ‘unconsciousness’. ‘Unconsciousness’ is a very special term. We've used it before - it means the consciousness of the ‘un’. And the ‘un’ is the original hair(?), or scattering energy. of the absolute.

36. To be unconscious is to be conscious of a kind of undulating force which does not circumscribe. Now, as soon as you circumscribe, that's no longer ‘un’-conscious, but unconscious. You see this same thing in the 'Un' concept, a power moving and an 'Om' concept, which is a circumscribing motion. And the 'Om' means ‘serpent with tail in mouth’ and the 'Un' means ‘running serpent’.

37. In 'Om haemophiles, Babylon '(?), you have this centre of worship of reflective self-consciousness, or the being feeding itself, biting its own tail.

38. So, we can easily see why sleep is the biggest obstacle to yoga, if we define sleep in this way. Sleep does not simply mean going to bed and forgetting who you are. It means that at any given moment, some form, from other than the state or situation that you are supposed to be examining, coming in and imposes itself and distorts that situation.

39. And we've said this before, and we'll repeat it again, that we have broadly two environments. We have a memic environment in the mind, in the memory, and the extant physical environment.

40. We'll do a simple illustration. Here is a man, and he sees an object. Light hits the object, bounces in the eye, starts a motion in the nerve, goes to the ocular centre, and registers an image there. Now, the first time an object is presented, that object is not known. It is not recognized, because re-cognition means that you have seen it before, and are placing this new form over against one already cognized. Re-cognized means you make a little cog, you fit that in with some existing pattern.

41. Now, when we see what it is, like a child sees for the first time, it cannot say what it is. It's a pre-logical experience. A child has it when he looks at the moon. He doesn't know the moon is too far to touch. He doesn't know the moon is any farther than that lamp up there. It will need body movement to convince it that the one is too far to walk to and the other one not.

42. In the forebrain here we have an intellectual centre which has in it rational statements about certain forms and allied to it, the memories are tied in such a way that when the stimulus from outside comes in, the message is sent, and then, in that centre, a statement is made about this percept.

43. Now, when the statement is made that, purely, this is a straight-lined figure with right angles in its corners, if it goes back to that centre and you then focus back on the object, you can say what it is. But in order to say it, you must have a concept of straight lines, of right angles and so on, which means you are using a logical centre. Now you have a centre full of the empirically derived messages from your eye containing all different kinds of shapes - squares, oblongs, triangles, circles and so on.

44. Now, according to the law of resonance, or even of formal coverage, if a square is presented here, it comes forward, the memory resonates with it and starts playing all the straight line forms you've ever seen. Now, if you are not careful, these memory forms here will flash back along with the original message, and when you look out onto the object you will not see the object. You will see something of the object plus a lot of forms from the memory. Now, when this happens you are asleep.

45. It can immediately be seen that if you do not gain the power to separate out the memory of the empirical experience from the logical function here - which defines things as

straight, curved, etc. - and both of these from the perceptual image - that you cannot remain in contact with that physical situation.

46. And there will be seepage of the memory over the percept, with a consequent falsification.

47. Now, in yoga we have to join ourselves – ‘yoga’ means ‘join’ - to reality, that is to whatever is. And in each situation there is something, and we must disjoin the memory so that the memory doesn't seep over it and put us to sleep. Now we can see that this cannot do us any harm at all if we practice waking up - actually looking in the external physical world and seeing what there is - as opposed to what the memory superimposes on what there is.

48. We've seen it before, if I draw two triangles, one with the apex at the top and one at the bottom, and then put a couple of legs there. As soon as we put these diagrams into more human form, we can see immediately that the significance of those triangles has changed.

49. Instead of being mere triangles, they now rouse in the memory certain anthropomorphic memories and certain biological ones, such that a man looking at this form here would tend to have his consciousness dropped down onto this low base. And he would tend not to bother about this one with the high base.

50. Now this is an observed fact inside your mind, that the idea that this one might be a lady immediately arouses something other than the geometrical appreciation of the triangle. And this is superimposition. This superimposition is part of ‘Maya’, part of illusion. And it goes on all day and in all situations, until you learn to cut it.

51. So remember when they're talking about this epistemological problem: How do we see? What do we see? It is said a message comes from the outside object, hits the receiving organ, creates an after-motion in there, constructs the external situation, sends a message through to the logical faculty, which determines what it is, and memory flashes back with it.

52. Now all these different things have to be cut. We have to learn how to see exactly what is. If we practice very carefully we can actually become aware of retinal stimulation without the formation of the after image. But this is a quite advanced exercise to be able to concentrate on the back of your eye so that you are no longer aware that there is an object outside. That is actually how the baby sees it for the first time. A baby has no concept initially that the light that

it sees is outside. it is simply inside the consciousness of the child. It has to learn by physical motions of its arms, legs and so on that there is an outside, and the outside to which it refers is not outside consciousness, it is outside the limits of its physical body.

53. Now, struggling against sleep - as here defined - is obviously the same thing as practicing yoga. While we are awake we must look at the exact physical situation, we must not allow any memory whatever to obscure the fact. But when memories rise we don't have to stop them. We can see them as memories, so that we don't have to eliminate them. See them as memories, and see where they would tend to fuse with the extant object. And stop that process and thereby evaluate the situation exactly.

54. A man came to see me today and he's going to get married again. And the funny thing he said was that, some years ago, about 1942, we had a discussion about types - marrying types, characters and so on, and he's only just realized that his new wife is exactly the same as the old wife, physically and temperamentally. He's gone out, he's left one and he sought another. And he has been guided by his idea of what he wanted. And he's kept on the move until he's seen another one like it. And he's then committed himself to it.

55. But he did have the sense to say that there is a difference between these two, "Because although they are physically and psychologically very, very similar. About the second one, I have no unpleasant memories yet." *[Laughter]* You see? So there is a slight improvement. So he had learned to separate out something of the memory content from the extant situation.

56. So, I think that'll do about sleep as the biggest enemy.

57. *Eugene is again reading a question from the group:* It has been implied from certain remarks that a handful of conscious men have certain world situations under their control. Does this tie up with the idea of schools and esoteric circles in humanity. If it does, can it be indicated to what extent these people have power to interfere with man's general leaning towards self-destruction?

58. Well, anybody who reads history intelligently at all, is forced to admit that a handful of men have always determined the general mass movement of humanity. They have arranged wars.

59. It's not so very long ago since William the Conqueror and his boys.



60. It is known historically that the Normans and some other people connected with them, and the Mithraists, actually had a belief that the proper function of man was making war and keeping fit, and that any beings who did not agree with them were simply fodder.

61. And there was a tacit agreement that if two gentlemen, owning vast estates, felt like a fight, they would communicate with each other about the fight. And they would arrange to get an army up on each side and to stage a war. And that they themselves would wear insignia so that they could not be mistaken for somebody else, and that they would never kill each other.

62. But that the ordinary people should be killed as much as possible to make it interesting.

63. Now, it may sound like a game, and it has been a game historically, but there are apologists for it - like Malthus and his population theories.

64. When a man makes a statement that the food increases on earth in considerably less quantities than the number of people on earth, and therefore people on earth must reach a point at which the earth is saturated and there is insufficient food for them - it is then time to kill off a lot of people.

65. And it has been stated - and he was actually a minister of a church who stated it - that wars are necessary for reducing the masses of people down to the level of the available food. And that these things would have to be arranged if they didn't occur spontaneously.

66. Now, we do know that most people, using the word 'people' technically, don't like war. And the only way you can make them make war is by telling them that their girlfriends or wives or grandmothers are highly desirable, and that somebody is likely to run off with them if they don't fight. Which is a ritual in Pacifist Tribunals - "What would you do if somebody came to rape your grandmother?" That isn't a joke, it actually occurs in tribunals.

67. The statement is made that there is a handful of conscious men - men who train themselves very, very hard - if you like to read, for instance, the history of the cult of Mithras. You know that Mithras was a Persian semi-divine being, and he's represented as killing a bull.

68. Now this bull signifies the earth and the earth-bound people. And he himself is a sun being, a being from the sun, an illuminated being of will and light - the sun gives light and heat. The heat is the energy, and the light is his understanding.

69. When Christianity was presented to the Roman Empire, it had a fight with the Mithraic cult because the Romans were militarists and naturally were Mithraic in their inclinations, as were the Germans. And you may have noticed that in recent archaeological diggings in London, some Mithraic remains were dug up there.

70. Now this cult was a cult in which it was stated that men - to be men - must fight. And that they have to fight the earth and everything inertic: that they were men of will, men of the sun, men of light and understanding.

71. All the great emperors have believed in this. Napoleon was a Mithraist in this sense. And Mithraism would have been the religion of Rome, but for one thing - you cannot make mass conversions to a religion that requires intelligent appreciation of what the religion is about. For which reason Mithraism itself was thrown out. And Christianity was introduced in its stead because it had only one rule and a very simple one. You don't need to understand anything, "Only believe. And it shall be, etc."

72. Now because nothing is required of people other than this belief, Christianity was taken over as a unity principle by what was, in effect, a materialistic government.

73. Now it is known and admitted in the works on the history of the church that when Constantine the Emperor was converted, he was converted for political convenience. Not because he was a religious man, but because he saw that only through the taking over of Christianity into the state could he possibly solve the political problems he had.

74. The Christians were arguing amongst themselves at the time, and they were threatening to split his empire. If he became official he could then become the official head of a church.

75. Now when he did so then Christianity immediately ceased to be what Christ had said it was. Christ had said, "My kingdom is not of this world." Constantine said when he saw the cross it meant to him 'in hoc signo novus triumphus est' – 'in this sign is a new triumph', and he was a militarist.

76. So he saw that, as a militarist, he could utilize the Christian idea, but then it became no more the Christian idea.

77. What happened was as soon as he, the Emperor, was converted, then instead of the church being full of faithful people who were belonging because they believed, suddenly it

became fashionable because the Emperor joined. And as soon as the Emperor joined and it became fashionable, it became the very antithesis of what Christ had set out to make it.

78. Now this handful of men have actually distorted Christianity so much, that practically the whole of Christian writing from the time of Constantine has not been purely Christian at all.

79. It has taken over and inserted into the Christian method another method. The method not of training for the next world, of training for spirit, of training to be free, and non-materialistic. It has taken over all the culture of the militarists, of the sun gods and supermen, and inserted it into the Christian religion, to such effect that unless you go through all the Christian writings very carefully, you cannot sort out the statements that are made.

80. Even Christ himself is said in a hymn to be an 'S-U-N', as well as an 'S-O-N of God.' and this is an official title of this 'Militaristic Mithras'.

81. So in effect, this handful of men have conditioned for the last - well that we know of - certainly 6000 years - where these Sun Men have come down. We see their monuments; we see the kind of thing they use as their symbol - a solar disk with wings, the serpents with it and so on. We see these symbols carried down. The sun gives heat, - energy, and light - understanding. Those who have energy and understanding are fitted by heaven - by solar radiations and their part absorbance - to dictate the situation to the lower level or masses called 'people'.

82. *So, (Eugene is now repeating the last part of the previous question).* Can it be indicated to what extent these people have power to interfere with man's general leaning towards self-destruction?

83. **3229 xxx**Man's general leaning towards self-destruction isn't towards self-destruction as defined. People are not defining self-destruction as desirable. They are merely running towards it through inertias established in them by this handful of men. The same handful of men who are distorting facts now consciously about the situation in South Africa; about the situation in Kenya; about the situation in Israel; and elsewhere: this handful of men - by a few radio programs, TV programs, newspaper articles, completely swing public opinion.

84. That these men exist and that they do not publish their real opinions is the ground of saying that there is an esoteric school. But these men are 'Khet men'. They are not the men that run esoteric schools of the spiritual order. and this has to be distinguished very carefully.

85. You remember our division we did some time ago. We said that we would make a hierarchy, we would put inside 'Q' in an inner circle to signify the sexual reaction level - and that is the sign of 'people' as such. And around those, to keep them in order we would put 'K' - which symbolizes intellectuals. But that intellectual there is only a man in the administration. He's not Napoleon, he's one of the bookkeepers who told him how many loaves he's got to put in the bellies of the army that's marching on it.

86. And outside is the 'het man', who is the power man. I'll put a little 'C' in front of that, you can pronounce it like the Scottish 'ch - 'loch', (*NOTE: I have used a 'K' both here and previously - thus 'Khet' - as I believe that on reading 'chet' they will 'hear' the softer 'ch'*) because it implies effort. That 'H' is the spiritual letter, but when it's made slightly hard into this guttural, then it means effort - individual effort. Hitler, Napoleon, Stalin, even Mussolini made efforts.

87. Now, all the 'het men' are the individuals who utilize the 'Kap men,' or intellectuals, to control the 'Qof men', or sexually orientated.

88. Now, beyond the individual is the universal, which we represent by 'E', although it's really a soft aspirate. I'll put a small 'h' in front of it. Now that means a universal consciousness; this means 'individual' or 'great man'; this means 'rationalist' or 'intellectualist;' and this means 'ordinary man' in the street - sexually orientated... Over here is 'Aleph' the absolute.

89. So this 'he(y)' level here, which is represented by the letter 'E', signifies a universal consciousness. The Absolute is the same as 'God the Father' here - where he hits the Universal Boundary and keeps its In being, making a firmament.

90. The Macrocosmic sphere now exists and internal to it, it individualizes itself through the waves within Macrocosmos, spreading about within that sphere and intersecting.

91. And at each intersection point it breeds a 'khet man', a 'power man'. This is an individual who sets out to dominate by individual effort. All the great heroes in the ancient world are 'khet men' in this sense.

92. If they then decide that they will use their power gained by individual effort, to control people lower than they are, they will gather round them administrators to take care of the territories that they pinch by force.

93. And these administrators will then take the people who are in those territories and who are so busy multiplying and creating tomorrow's food problem, that they haven't time to become intellectual or 'Khet' themselves.

94. When we talk about the esoteric, we are talking about something quite other than the 'khet man' in the individual sense. Montgomery is a 'khet man'. Every great militarist is a "khet man" in that sense.

95. If you take this German word, you see, that is the best word we have for it. A Khetman is the German word for what we would call in English, a headman. That's the sound shift from 'T' to 'D'.

96. Now, ordinary people in German are not called 'man' in that sense. They're 'leute', and it has a sufficient similarity to an English word so that you know what it means.

97. These 'Q-men' are named from this fact - yhe circle there means female, and the straight line means male. And if they are preoccupied with that activity, and they will never do anything other than that activity, as long as they're not too tired, then quite obviously they must constitute the fodder for the activities of all the levels above them.

98. When this mass of levels is suddenly appreciated, then all the mystics and all the esotericists from recent ones like Ouspensky who is really a 'K-man', and Gurdjieff who is a 'Khet-man', to say, Krishnamurti who is a 'He(y)-man,' he believes in the universal.

99. When all these levels are seen, you can then understand and place within this diagram, different men. Now, if we say that as far as the 'Qop man', that it's the 'copper man', copper belongs to Venus, doesn't it? That means the act of copulation. And when we start with that level, and we wish to transcend it, we have to find the reason, the rationale, which governs it. If we then discover that the cause of it is that the absolute energy goes into the centre of beings and then presses out again to pluralize itself, then we see that, inside every individual, this procreative urge is not an individual urge, but an absolute energy coming through it in order to fill the cosmos with forms.

100. Now if you don't like being merely a reproductive device for this absolute energy, and you begin to reason about it, you climb out on the 'Qof' level onto the 'Khep' level.

101. At the 'Qap' level then, you have to discover the reason for this lower 'Q' activity. You see what it means, it's quite justified absolutely, because the absolute works through people, makes seeds, and reproduces and fills the universe.

102. But its object is to subdue it. It just doesn't want to fill it. It wants to order it. So when you reason about it to a certain degree you discover that you don't reason about it just to reason about it, but in order to order it. And therefore you realize that there must there must be another kind of activity, the activity of the 'Khet man' who has to order it.

103. Now, you then start to climb up to the 'Khet man' level. When you get to 'Khet man' level, you are able to apply acts of will back on the rationalist, who has not quite worked it out, and back on the 'Q boys' who are totally unaware that there is anything other than their own occupation.

104. Now at this level you can as a 'Khet man' say I will rule in the world of individuals for myself as an individual. If you do so you are then one of the lower 'Khet man'. Nietzsche would have called these lower 'Khet men', 'higher men'. Whereas the higher 'Khet men' equals 'Supermen'.

105. A higher man is only a higher man, relative to a lower one. Whereas the 'Khet man' - Superman, has become his own sense of value. And he's not concerned now with ruling these things down below for his own individual end. But he now has an idea that the whole process could be lifted up. The whole mass of the universe could be lifted up to a higher level, and all the values of the individuals within it - whether they like it or not - could be elevated, the 'Q-folk' could be diverted to another subject; the rationalists could be made to feel power; and the power could elevate itself up to The Universal.

106. Now, it's in these supermen, or the higher 'khet men', that we find this esotericism properly beginning to break through from The Universal. But it can only occur when the individual strong man abandons the will to dominate below him for his own individual effort and for his own individual self-picture. and to realize that there is work to be done for the universe. And at that point he starts moving towards the universal.

107. Now if he breaks through into the universal, he abandons his individual effort as an individual and he identifies with the universal. And then the energies from the absolute coming

through The Universal, come into his mind – he’s almost on the borderline - and he can take the energies of The Universal, see their direction and then work upon the one below to make them move.*(break in tape)* ... ‘Q-man’, he frees the absolute energy, to run through them all. And in so doing, he operates at all levels, Absolutely. And again, this brings us back to the immediacy we discussed before.

108. At all other levels, we have been doing something for something else. We have been trying to understand the ‘Q level’ to climb onto the ‘K’ or intellectual level. We've tried to find out what the reasoning process was for, and discovered for ordering or some doing. We've tried to find out why we should bother to order anything at all - because of The Universal. It has always been a means to something.

109. But when we come to the absolute level, it is no longer one thing done in order that another should be done. It is the absolute working at each level simultaneously with all other levels, and all towards the same end.

110. Now, you can see immediately that as the Absolute Energy comes through the ‘Q level’ to reproduce, that the lower down the scale we go, the greater the number of products of reproductions there will be. In other words, the larger families will occur down here, because of their concentration on that center.

111. Now imagine the absolute to be an infinite field. If that field remains infinitely extended, then there is no pressure developed by it. But if it circumscribes itself universally, it’s already changed the pressure from ‘Aleph’ to ‘Hey’. If it then circumscribes again, it increases the pressure; circumscription again, the pressure goes up; circumscription again. So that at the sexual level there is a terrific amount of pressure developed such that the individual at that level is bound to leak. Then it's to say he is bound to reproduce. And he will go on reproducing until that energy drops sufficiently low, and then he might start to think.

112. Now because when that energy is coming to that centre and a man is identified, nothing can be done about it in the identification. Therefore William Blake said, “The man who thinks he can control his desire, has a very weak desire.” You can't begin to control that if you are identified with it.

113. Control is the same thing as separation from, and observation from outside. So if you want to control 'Q' you have to rise up to 'K'. But if you want to control your reason you will have to rise up to individual will. This individual will, will appear as the individual 'will to power'.

114. If you want to transcend the individual 'will to power', you must then assume the universal will. And if you want to transcend the universal will, you must climb up to the non-dual Absolute.

115. Now I'm going to leave that a moment and look at a problem of the interpenetration of spheres, because it is very important in relation to this idea. We have said that we could cover the whole of the paper in little circles. All these circles would represent ripples, each one having its own centre, and that if the paper extended infinitely and we were to have eternity to draw in, we could cover it with a ripple diagram.

116. Now, what does it mean to be separate and at the same time to be interpenetrating? The simplest number we can deal with is two.

117. If we take the centre of one and let the ripple propagate to a certain distance, and count that distance as another centre and draw another circle. We then see that the perimeter of 'A' is on the centre 'B', and the perimeter of 'B' is on the centre 'A'.

118. Imagine this paper is spirit - which is initiative, intelligence, power - and it is vibrating at points. It vibrates throughout itself and at every point where it develops an impulse. As it presses down, it reacts back and presses up. And the product of this is a ripple.

119. Now, throughout space there are centers, and every other centre acts as a reflection point to turn back the ripple from every other centre. So if 'A' sends a ripple, 'B' - as centre - reflects that ripple back throughout 'A'\'.

120. We now see that at the initiation point 'A', there will be the affirmation of a certain characteristic vibration, which we'll call the 'A' vibration. At the centre 'B' is another vibration characterized as 'B'. And as we go away from any given center, the influences of other centers will increase.

121. So we have at the center of every being the greatest degree of individuation. And as we are moving away from that center, we're moving towards another center - also individuated.



122. And in the space between we are traversing a space with ripples from both those centers.

123. Now these ripples are mutually interpenetrating. So that if we identify with the space between we will have a complex vibrational structure 'AB'.

124. This will remind us about the sleep concept again. Because if we want to understand 'A' exactly, we must identify with the individuation centre of 'A'. If we identify with the space between, we'll identify with 'B' as well. So wherever there is a centre of impulse, we have a unique individual. But as soon as you get of the centre, then you have a contested zone full of the motions from other centers.

125. Now inside every human being - as just one of the kinds of beings there are - there is such a centre. The fact that an individual human being has a perimeter at all, means that he has a differentiating factor in him that keeps him from being other beings.

126. If you think about it very carefully you'll discover that you must be unique because your skin excludes the skin of another being. Because - were you not unique in that way, you would fuse together.

127. So this differentiating factor is the same as the individuation impulse from the centre of a 'B'.

128. Now imagine the whole thing is in an infinite field, but the centre 'B' is vibrating in the character 'B'. We'll actually use the form of 'B' - the letter B. So that means that centre is vibrating as 'B', And as we move away from it, the vibration of character 'A' here is beginning to obscure the 'B'.

129. Inside every individual being there is a characterizing central impulse. When you come to the edge of your gross body it isn't in this contested zone here, it is very close. So if I draw a circle round the center 'B' and another one round the center 'A', such that those two circles now touch, you have a continued relation at the gross material level. But the other relation here of the field is still mutually interpenetrating.

130. There's our center of individuation. Here is the gross body limit, and that is the limit determined by the strength from the impulses from here, where they meet the similar impulses from another centre and generate between them, a wall.

131. Now that is a firmament generated between them, And it is that firmament that is the evidence of their unique individual, formal, structure.

132. If they were to vibrate in exactly the same manner, then coming together they would fuse. Just like certain notes in music get together like the harmonics do.

133. Now if we take this initial fact, that the limiting factor imposed on any centre is the centre of another one, we can see that if a small circle represents the gross body, then this interpenetrating field here represents the subtle body, of those beings.

134. And if we draw another circle round both here, we can see that that large circle is the unifying field of those two in relation.

135. Now the same thing can go on with bigger circles, and we draw exactly the same diagram again, all over the paper.

136. Now it is only a question of identification with a given limit, whether you are separate or not. Nothing but identification. Remember that the paper represents spirit, which is intelligence, consciousness, initiative. But when that paper spirit-initiative piles up its energies at a given limiting factor. It - and nothing else - is imposing on it. Every imposition is self-imposition.

137. A mystic who said I am my own execution was referring to that fact - that we impose on ourselves our own limitations by identifying with given levels of being.

138. If I identify with my gross material body - and say this is all there is, this is the total reality - then I must believe that that fellow's material body is separate from myself and other than I am. And where it doesn't conformed to my will I must hit it if I can - if that is the total reality

139. If materialism is true we have no ground whatever for bothering to consider anything other than the 'wants' which present themselves inside the given physical body in which we are identified.

140. And as soon as we find that there is a medium of exchange in the realm of ideas - that we can exchange ideas and yet the physical bodies don't come closer together - it means that in the subtle world we have already something transcending the limitations of the physical body.

141. Now you know that when two people become fond of each other their physical body separateness initially annoys them. They are aware of their absolute non-duality underneath. Plato and some others thought about this - that two people falling in love at the sexual level really belong together. There was a final unity in eternity which had been split on entering into time, and the two halves are now being driven together.

142. Now, that would be true if it weren't for the remarkable capacity of human beings to get this same feeling with quite a lot of people. So it isn't a question of you just having one other half, you've got a lot of other halves. And this comes to be one of the major problems of relation.

143. If we see that underneath us all the time - represented by the white paper - this spirit says this dualism is not absolute. So that when a person who has been isolated by identification with the physical body – as a child it's been slapped into awareness that its physical body exists - it desires the elimination of that limiting factor.

144. Once you rub that line out. If at that moment somebody comes along and behaves in a kind manner, then it is drawn towards it and the two of them tend to try to make themselves - even physically - one.

145. So you'll get Henrich Heiner saying that he will be buried in the same coffin as his girlfriend. And it becomes even a matter of importance to get the two corpses in the same coffin.

146. Now this is this striving for unity of the discrete gross bodies. It occurs in calf love and in the early puberty experiences that boys and girls feel the necessity for breaking this differentiation, this separation of the gross bodies. They fail. Then gradually there arises the idea that it might be possible to have a kind of unity of viewpoint.

147. Even if we can't fuse physical bodies because the resistance level is tremendous. Nevertheless we might fuse together our minds to get the periods through which young people go - they call it the 'platonic love period', when they say, "Well we're not interested in sex as such, because we have similar minds."

148. Now this is a unity principle and they develop it by seeking each other's ideas out, and seeing whether they agree with them. And if they do and the ideas are easily exchanged, they

build a body of ideas between them. Now this body is not a myth, it's a definite amount of energy. and it is more subtle than the growth body, and it can become so very, very, strongly brought into consciousness of the two partners, that even at a distance, if one of the partners begins to change its mind, the other one begins to feel wrong, and rushes to the telephone to see what this funny feeling is. There is such an affinity developed between them.

149. Now sometimes the ideas, after a long time of trying to work them out together – twice, won't fit together, and therefore you must start treating the ideas as separate. And then you have another problem. Whether you should say, "I have nothing to do with a person who has no idea similar to my own," or, "I will find another level of unity."

150. Now the level of unity higher than the ideal unity, is willing to be one with somebody regardless of what they do or think.

151. You find that mothers do this with their children. If the boy is a bad boy, the mother doesn't care, it's her boy. It's her boy who murdered that fellow. Not just any old boy. And therefore special dispensations are required.

152. This is a will to retain a unity in the face of gross material separation, and a complete lack of unity of idea. We are moving towards, again, this concept that cause - which is will - is not dual.

153. When we think of this very carefully now, in relation to an individual, we can see that whenever there is a membrane in the body separating off the different functions of the body we can postulate a centre. So if we take the three-part man here, we have a centre – we'll say it's a navel roughly.

154. From that centre certain forces have gone out to a limiting factor.

155. Over here there's a heart centre which is sent out others; and up there there's an intellectual centre. And they have created firmaments between them.

156. The one between the lower abdomen and the chest is the diaphragm. And in the case of the head and chest, the thing got pushed to such a point that it grew itself a neck to keep the distance between them for certain functional reasons.

157. Now we can identify with any one of those centers and if we do so we find definite individuated tendencies to action, to feeling, to function. And they change as we change our centers of idea - our references, our identification centers.

158. When we look at the diagram of the separation and gross qualities in individual people, and realize that the cause of it is the central impulse broadcasting out and creating a ripple, and that it is sufficiently intense to reject a counter ripple from another zone. We seen that the separation of individuals depends entirely on their strength - their relative strength.

159. When we look at the single human being with his three parts, we see again that if there is separation between urge, feeling and thinking, it is evident that the centre of urge, of feeling and thinking must be strong.

160. You'll see the function of esotericism and the hetman here, because there was still an esoteric message that the individuals who became hetman began to work. They said the only way we can avoid confusion, non-discrimination, is to strengthen our centers in ourselves. Because if we don't have strong centers we can't create firmaments between them.

161. So they set up initiation rights and test actions. and there were of three orders. You had to have an urge; and you had to have a feeling; and a thinking test. This is the origin of ordinary school exams actually.

162. You go in for games - and they had very rough games And you'll find that there are certain people today connected with the Edinburgh school who are starting this same educational process again, where they're using purely physical activities to train the urge level to make it strong. When you push yourself as far as you can with your urge, you will discover that when your urge is pushed to the limit, a feeling will develop in you, and you will have to change phase. You will have to become a feeling being, or push your urge further still. If you push it to the limit as far as you can and keep trying, you will become overheated, you will become emotional, you may cry, you may do anything. 10246

163. You may notice with little children – we'll take boys because they're more likely to do it - they're natural Mithraists themselves. You may see a little boy - I've seen this quite often - trying to do something too big for him, trying to pick up a stone that's very heavy, and failing to do it, bursting into tears, and struggling with it while he is crying. Now while he is struggling and

crying he's on this line, just between the belly and the heart. You see, and you'll notice his diaphragm is banging about, and he's sobbing terribly, and his chest is convulsively working. He's trying to get to the limits of his urge power, to see where it is. And when he comes near the limit, he starts crying. He starts crying because he has an idea up here that he ought to be very strong, and something is beating him. And the disparity between the idea that he should be strong and his actual performance, which is far lower than his idea, produces this emotional discharge.

164. Now if we go to the other end to train the mind, the mind has to be trained in rigid code logic with the same amount of effort that was expended on trying to climb that mountain or swim that river.

165. When you have trained yourself in pure logic and pure urge, and you've driven your logic to the point of emotional breakdown, and your urge to the point of emotional breakdown, you then have an idea of your limits. And you can work to extend those limits intelligently. But only again, by effort.

166. You're learning pure logic there, quite cold, and you're learning body action there. And here you are learning ascetic appreciation, which will tell you by feeling when a given logic should not be pushed further; or when a given act has reached a term defined by the logic.

167. Now there is a three-fold initiation. And you will see from it that if you actually do drive yourself to do anything at all, at the body level, no matter what it is- it could be getting a piece of wood or getting a chair, if you like. Get a chair, hold it in one hand and lift it up. Hold it up. See if you can hold a chair out in your hand for three minutes. If you can do three minutes too easily, make it four, five, six. Hold it out until you have a fight with yourself.

168. Now it obviously needs intelligence to do this, because you could start at the wrong end and drop a ton of coal on your head to test your skull. Or you could analyze your body by putting it through a mangle. But that is not intelligent. And the only possibility of an abuse of an exercise is by unintelligent application of it.

169. Take any physical act at all, and make yourself do it more than you think you can do it. And watch yourself very carefully to see at what point you start becoming dithering in the emotions. You discover if you set yourself a given target, and then you begin to fail, then your

self-opinion there begins to work and rationalize why you shouldn't do it today. You will find that the thinker there will say, "Well, I think I've done enough for today." The important thing to do is make a target and fulfil it, and if it's fulfilled too easily, make another target that you think will be a little bit difficult, and go on doing this and continuously extending the target. And then you will discover the limits of these three functions in the body.

170. And in the process you will be separating out, or making discriminate, the three functions of your pure logic; your aesthetic sense; and your body action.

171. Now, when they have become perfectly separated out, which they can only become under these super-efforts, and you've made your firmaments between, then you can coordinate them in the fourth level. You can't coordinate the confused. And you cannot discover in the confusion what is causing confusion, unless you actually drive yourself at these three levels.

172. When you do so and create your firmaments between, then you can clearly coordinate These three things in the fourth.

173. Now you have a bull, down in the belly; and have a lion in the heart; and an eagle in the head: and the man, who is to coordinate these three. Those are the four parts of the sphinx.

174. Now you know that the sphinx is very old. So this concept of the man with his three parts: his all-seeing intellect; and its logical capacity for seeing patterns; the courage of the lion; and this capacity for bearing burdens of the bull - that dreadful strength of the bull – so that although it's quiet, it just goes on and does the job. When you have got your bull, lion, eagle thoroughly separated, then they are coordinated, and the man's face appears on the sphinx. But that cannot be done while the three functions are confused.

175. Group Member (Ken Ratcliffe): Could you just say a few words about the initial import/export (*inaudible word from Ken, followed by the sound of someone in the group leaving along with some associated chat, before Ken continues*) .. as to the eternity as far as the creation, but just .. I was thinking here that creation is eternal .. it's a process.

176. Well, this is a question of identification again. Let the paper represent eternity. The simultaneous impulsations throughout it are also eternal. The question of creation then is a question of identification. If you identify with a given level, a given ripple, it becomes created for you at that moment.

177. Group member (Ken Ratcliffe): There was then a first one, or there wasn't. It's question of ...

Well, it's a paradoxical reply, isn't it? Saturn, this original impulse here, occurs simultaneously throughout the whole of eternity. And if it had not done so, it could never have done so.

178. If you take a temporal concept of a first action, you cannot create that first action, because you are postulating a prior state of non-action, and you cannot introduce into that prior state the concept of action without introducing it from outside. And there is no outside in the infinite.

179. So the Absolute has for its essential character - motion. That motion is impulsive throughout and creation is a method of identification.

180. So as far as a gross materialist is concerned, spirit doesn't exist, has not been created. Ideas as such do not exist. As only motions of physical bodies exist. So a gross materialists - let's say a Watsonian, New York-ian, mechanical behaviorists - would believe that thought and all the other processes in the mind are simply the behaviors of gross matter.

181. So for him there is no idea beyond that, and there is no spirit beyond that. They don't exist, they haven't been created.

182. On the other hand, for a person - you can treat them with drugs or with hypnosis and so on - but a person no longer identified with the gross physical body, physical bodies have not been created.

183. The fact that we tend to concentrate on this gross body is only a statement about an identification process that goes on, and we are identified with the in-swing of it, rather than the out-swing.

184. Remember what we said before about a small circle there being kept by a larger one. And to the small one (that rotation there), the larger one must seem to be a transcendent force entering into it without prediction.

185. Group Member (Ken Ratcliffe): It's the serial presentation that creates a problem isn't it?

186. And the serial presentation is through identification with finites.

187. Group Member: So that impulse creates itself, but it doesn't become a rotation until identification takes place.



188. That's right, that's right. This is the meaning of the Boehme's statement that, "The turning wheel stands still when the wheel has been reconceived."

189. It is apparently a rotation. For instance, take a fact - If I draw a circle like this, and you look at it very carefully, you will find that your attention is running round it. Try and stop it. Try and see that not as a rotation. See if you can hold the mind in suspense, so that your attention does not run round the circle. If you can succeed in doing so, you have broken the rotation tendency in the mind. It isn't on the paper. The paper hasn't got a rotation on it. It's merely got so much carbon and wax on it.

190. Nevertheless, the attention, that peculiar tendency of consciousness, which as spirit is essentially dynamic, to make that which is not actually rotating, rotate. But the rotation is only apparent. In fact, if we take ... supposing we took a proton with an electron dashing around it... you see? If we try to find out what that electron is that is going around it, we find that it has no being of itself at all. It hasn't got a being of itself. It's a function in a field.

191. And if you like to think of the wave on the sea, building itself up, and apparently traveling along, You know that in fact the little molecules of water there are just lifted up and down in their own plane in succession, and no such wave has gone. There's merely been a motion at right angles to the line of the wave. And this wave is a construct.

192. Now all the motion in the world is constructed in the same way. Sometimes under certain drugs people have said - it can be experienced with the appropriate exercises - suddenly the world stands still. It does, because at that moment you have not identified with a bit of it, you've suddenly seen all of it, and suddenly a voice will chop in the middle. And the thing becomes static, simply because you've transcended the identification of the moment.

193. Supposing we take a diagram which we might have seen - Leonardo trying to work out in a man, the rotation of an arm. There's the point where the humerus fits into the scapula. And it will rotate on that point, so if you draw a circle round there, we can place the different positions of the upper arm, with the elbow on that perimeter. And if we want the forearm, it rotates on the elbow, like that. And if we want the hand, it rotates on the wrist, like that. And all the various positions of hand will be a circle there. All the various positions of forearm are the circle there, and the shoulder here. Now those are all the possible positions of arm.

194. Now they coexist simultaneously in eternity. And by a shift of attention it appears that some of them have been selected and made manifest in time. But that is merely putting a stress from here, to here, to here, and so on.

195. So that all the real is simply a shift of stress identification.

196. And remember to be non-dualistic about it, there is not something other than spirit making this identification. There isn't anything other than spirit to make it. So that the identifying essence is spirit itself. And in the identification, it super-stresses - out of all its total possibilities - the particulars that it feels like super-stressing. And they then appear as gross material facts.

197. You know Humphrey Davies' statement about a little .. I think it was nitrous oxide he was using demonstrating to some students. And he inhaled too much of it and suddenly all the students disappeared. And he saw a little whirlpool sitting on the seats instead.

198. Now had they disappeared or not? He, for the rest of his life, did not believe in gross matter. He didn't say it was a temporary hallucination. He said, "That was a valid experience of another level."

199. You might have seen a psychiatrist, and I think it was a neurologist the other night, in an interview. A very, very, pathetic interview. Where he had four people who had been mentally ill (he defined them as ill). One of them was a girl who said that she had been religious before treatment and after treatment she wasn't religious anymore. She used to believe in God, she even heard God's voice. But after shock treatment, God's voice didn't come anymore. Now at the end of it, the psychiatrist said that science didn't really know that these things were impossible. But they did know that when they shocked people they didn't occur again. And that for social integration reasons you were better not hearing the voice of God because it upsets commerce and all sorts of funny things.

200. The girl looked very, very, sad that she once used to believe and now doesn't and she accepted his definition that she was cured.

201. But she was better socially because the social existence doesn't require God's voice, does it?

202. But it really was pathetic to see it because these two specialists, who talked tautologically all the time, admitted that they had no ground for believing that her experience wasn't valuable. But because she had mentioned it she had been given treatment and the symptoms disappeared. And it didn't prove that the symptoms weren't valid. It merely proved that they'd gone away after treatment.

203. One lady had a lovely monkey on her back, and after treatment it wasn't there. That's a great pity, though. It might have been a very nice sort of monkey. If she'd have become friendly with it, like an old man I knew, who had a lion, similarly, she could have got it to do jobs for her.

204. Only it was defined that it's not nice to have a nice woolly monkey on your back. When she said, "I can feel its tail lying along my spine," well, a little bit of judicious electricity removed the tail.

205. An old man I knew who was very good at practicing yogi, who identified with the lion out of the tarot deck, didn't complain about it to a psychiatrist. It wasn't even that popular then. And he trained it so well that he used to go to the door to see who was at the door and come back and tell him. So if it was somebody he didn't want to see he didn't open it.

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