

‘L058 – HETMAN - 2’

A TALK GIVEN BY EUGENE HALLIDAY IN LIVERPOOL, UK, AT THE HOME OF KEN RATCLIFFE.

IMPORTANT NOTE:

IN PARAGRAPH 45 BELOW Eugene says, “Those of us who saw ‘Ross’: Lawrence of Arabia’ last night”

This would date this particular talk to the year 1970 then, when Rattigan’s play ‘Ross: Lawrence of Arabia’ was broadcast on BBC Television.

I had always assumed that when ISHVAL began in 1966, Eugene stopped coming to Liverpool to deliver his talks. This would now seem to be incorrect.

I do know for certain that Eugene, “Never stepped foot in Tan-Y-Garth” (which opened in the early 170’s) because both Zero Marlowe (quoted here) and Ken himself told me that this was the case.

It would also seem that most of the Liverpool group stopped going to meetings when Ken moved to North Wales (almost certainly either because of the long drive – you needed a car then – but more probably because Eugene was not giving talks there).

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.*
- *There are also 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:’*

TRANSCRIBED BY BOB HARDY.

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1. *Eugene is referring to a question from a member of the group here:* It has been suggested that from time to time a deliberate error is being introduced into your talks and that the discovery of this error by the group or any member of the group is then an indication to you of the readiness, of their readiness for more advanced ideas. Is there any truth in this suggestion?

2. Well, if we remember that when Gautama was asked if he had kept anything back, he said he wasn't a man with a closed fist; and when Christ himself said something to his disciples about then receiving something that people in general could not receive, there was an implied esoteric teaching in both cases.

3. In Gautama's case he denied that he himself had held anything back. In Christ's case he said he had held something back. But in neither of those cases was there a statement that deliberate errors had been introduced. in order to obviously test somebody's ability to detect errors.

4. The suggestion here is that somebody has suggested that deliberate errors occur which means that somebody may have detected an error.

5. There was a thinker in the 19th century who said it is every man's duty either to teach, or to be taught, by every other man. If somebody did detect an error, it would be their human duty to me to tell me of the nature of the error, to save me from continuing in that error if there were one.

6. Now the only way that this could have arisen, to my mind, is possibly from two instances that I can think of where a sense of humor on one occasion got the better of me, and a friend of mine with whom I had been discussing earlier about the fairy tale of the Princess and the Pea was terribly amused because we made a joke about the Princess being so sensitive that she couldn't even feel a pea through the seven eiderdowns. Now this obviously was an inversion. If she was so very sensitive she should have been able to feel the pea through the seven eiderdowns. I'm afraid that my, er, sense of humor tends to run away with things like that. And I wouldn't call that a deliberate error, to say that the princess was so sensitive she couldn't feel a pea through seven eiderdowns. I should have thought that would have been self-evidently, er, an error sufficient for everybody to detect it immediately. And for it not to be of any great moment in any case.

7. Another one was that a few weeks ago I was discussing with a TV interviewer a project for a possible TV program in which some sketches were to be done, and at certain points in the sketches a deliberate error was going to be introduced into the TV program. But the viewers were to be warned beforehand that a deliberate error was going to be committed, and that they

had to detect it, and then write up and say what they thought it was, and they would receive a magnificent prize or something like that. The illustration I gave was that I might say I will now draw this man's cheekbone, and instead draw the line of the jaw. It's slightly ambiguous. Some people might think it's all cheek - as most of it is on TV in any case - and the premise could have arisen an idea in at least one person's mind that there was a deliberate error in the talks that are given here.

8. Now it would be fundamentally wrong, spiritually. You know that I've defined morals as convenient for the rulers; I've defined ethics as what rational men can be expected to do from their reason. But spiritually - that means 'in the movement towards freedom' - it would be fundamentally wrong of any person deliberately to put forward an erroneous idea which could become a basis of action, and which may not be detected by large numbers of people, and which might result in them getting into trouble with themselves.

9. I've seen it enough in mental hospitals for many years - since about 1932 - of people suffering from erroneous ideas that have been acquired in odd moments in conversations. I've seen some suicides who have become suicides only through erroneous ideas - to know that it would be fundamentally inhuman deliberately, to propagate an erroneous idea, and use it as a means of somebody showing himself his own level of cleverness in discovering it.

10. So I will say now for any future occasions, if any error is detected in something I say, I personally would like to hear about it, because apart from such mad statements as 'The Princess and the Pea', I would not make an erroneous statement, knowing that every idea is an energy packet which must make its own associations in the mind; must produce complex ideas and ultimately, by the feeling tone round it, pass into action, and force people into behavior relations with other beings.

11. I had recently a letter in which a statement was made that I had challenged somebody to do a certain thing. I had not challenged that person at all. I did make a statement that Christ had made a statement that constituted a challenge. But I did not make an individual and personal challenge to the person. It would not be for me to challenge another person to do something at all, because if for a moment that person were to be dominated by the challenge - which could

only arise from a 'Q' motive in any case - it would mean that the person would be pushed into action for which he was not yet equipped, and it must necessarily go wrong.

12. So I will not state categorically that no deliberate errors are introduced; that I would consider the introduction of deliberate errors as I said, not immoral, not unethical, but spiritually utterly unjustified, because it would constitute a definite misdirection, a lead towards false conjugations of ideas, and ultimately to erroneous activity which could only get that person into trouble, and would result later in very, very, hard work undoing it.

13. One of the things we know about this is, in doing this kind of work, other people's eyes are on us. The 'Q' motive - as we've defined it before - is so strong, that if any man in a group of this size starts to do certain things the 'Q' elements in himself and in every other man are waiting to knock him down. This we know from the function of the 'Q' elements as defined.

14. So we have to be on guard against this, and I repeat there is no deliberate error at all, and if any error does creep in I would like to hear about it. If it's other than a slip of a tongue I will be surprised, because the stuff that I'm talking about is not individual, and the organism through which it is coming has nothing to do with it, and if it had I would personally suspect it, because the whole of the Work is to destroy this individuality as an interference mechanism.

15. We want to cut out individual interference and to get to the fundamental spirit which is identical in all beings. The light that lights every man that comes into the world, not the lights that are given men and darken some other men. So if you do spot any errors let me know about them, they will not be deliberate, and I apologize for The Princess and the Peas'.

16. Now there's another one here: I had a very interesting letter the other day, which is very well thought out, I won't name the fellow because it is so well thought out that he might be very, very, pleased. So I'll promise not to mention it to anybody Bert. (*Group laughter*)

17. He talked about the different levels of being. And the question has arisen from another source here - out of Bert's question - Is there any yardstick against which an individual, wishing to apply special efforts in an attempt to accelerate his development, may measure the right or wrongfulness of an act if he is in doubt. Is there a yardstick for handling situations of doubt?

18. Now the question from Bert which he thought out very well was one of levels. We put 'Q' in the middle for this fundamental sexual drive which appears in the human being. And the

human being is a hermaphrodite. He is will, feeling - which is female; and he is counting and intellectual initiative - which is male.

19. Every being has these elements. And they are represented in the circle for the female aspects, and the straight line for the intellectual initiative aspects. Every being has this polarity within it.

20. Now the knowledge level, as we've shown, was that 'Q' level'- where the Absolute Energy comes in and posits a formal entity as a vehicle for the reproduction of many such entities. And the Absolute is working through that energy and therefore no individual at the 'Q level' can possibly control it.

21. You get this in the statement that 'No man is continent except God wills it'. 'Continent' means - 'containing his energies'. Those energies are coming from The Absolute. They're just going in, turning round, and coming out.

22. You can see immediately that it becomes an impossibility for a finite to hold infinite energy.

23. The 'infinite prolific' comes down, winds itself into an individual, splits itself into the various thematic individuation forces, and presses out.

24. 'No man can be continent except God wills it'. The statement 'except God wills it' means that under certain conditions The Absolute will will it. But that, until, for a given being The Absolute does will it, it is impossible for a man to contain those energies, to stop leakage.

25. We'll see why as we go along.

26. Now, in Bert's letter he observed that each of these levels could be considered, in the hierarchy, as superior to the one below it. And therefore to be positive to it and to determine its activities. He then said that this was like magic working from a higher level onto a lower level. And he made the statement that each level could be defined by the level above, as a 'black magic level'. This is correct. *(Yes)*

27. Yes. Now we have these various levels and up to the 'Het level', we have the individual evolving under the pressure of absolute forces through the 'Q' or sexual impulses; and then from those to the intellectual impulses; from those into the individual power - the 'Het man' impulse; and all of those to the individual.

28. Now if the 'Het man' defines the 'K man' or the 'Q man' as inferior beings, and defines whatever they do below him as black magic relative to his purpose. That is his definition.

29. But the three levels below are individuation levels. But the level above, the 'E level' - the universal level (which is really a soft aspirate) is supra-individual, and therefore it has a universal light to define all those below - insofar as they make individual efforts - to 'blow Charlie and be alright', or, to 'get into the lifeboat', and so on. All those things are defined by The Universal as black magics.

30. Now you remember that we said some considerable time ago that black magic was really was b-lack magic. This question of lacking magic - the 'B' is the house you see - 'magic' is 'the production of changes in conformity with the will'. 'Black magic' means 'a relative lack of that power to produce changes'. And therefore any being below a certain level lacks the magic of the level above it.

31. We will now introduce into this, to be a little more precise, this statement. That in order to make magic, the will itself must produce changes in conformity, and must make a definition.

32. If there are any beings with the capacity to become aware of their will as a formative force, then we will say they are magical beings. But if there are any beings who are not aware of themselves as will, then they are not magical at all.

33. Now, absolutely we can say that it's all magical because it is all spirit, and spirit is power. And ultimately, Absolute Will. So it is all magical.

34. As we come from 'The Absolute' to 'The Universal': 'The Universal' is a first-order circumscription, and in this first-order circumscription we have already a lack. A lack of the 'free absoluteness'. So this 'Hey level' - the 'E' level (to use the English alphabet will be useful, consistent about these letters). The 'E' level corresponds with the 'Macrocosmic Christ' who says, "I do the will of my Father." It is 'The Universal' doing the will of 'The Absolute'. 'The Absolute' loves the world, so 'The Absolute' creates the world. So the first circumscribing, the big Macro-Sphere, is 'The Cosmic Body of Christ'. And it is responsive to 'The Absolute Frequency' And whatever 'The Absolute Frequency' tries to do, 'The Universal' is listening to it - it can feel the vibrations on its surface - and works to bring it to be in its interiorization process. So He says, "I work and my Father works. My father works in the secret, I work openly."

35. And notice the strange fact that the secret is outside, it is transcendent. Whereas the openness is on the inside, namely closed. This again is a paradox .. Not a deliberate error, (*Group Laughter*).

36. Now, when this Universal is working, it is working to bring all beings to the will of 'The Absolute'. But the moment we go down to the 'Het Man' level, we find the individual striving to feather his own nest regardless of the purpose of 'The Universal' or of 'The Absolute'.

37. Now it's at this point in general that we refer to 'black magic' and 'the left-hand path'.

38. Remember Christ sits at the right hand of God the Father. That is to say he is at the hand of power. There is 'The Absolute' (*Eugene is here referring to his diagram*). And the power of 'The Absolute' comes immediately to The Universal. But 'The Universal' filters that power so that when the 'Het level' gets it, the 'H level', the individual power-man gets it - it is already second hand. It has been filtered by 'The Universal'. So therefore no individual can ever gain control of 'The Absolute'. This is very important, and why Christ says, "No man comes to the Father except through me."

39. No inner circle can get to The Infinite without traversing the binding circles that enclose it. So, "No man comes to 'The Father' (Absolute) but by me, (The Cosmic Christ)."

40. The word 'lack' now takes on its real importance, because this other 'L-K' function here - which you see in the word 'like'; and reversing - the word 'kill' - which you don't like, has to do with the tying up and closing of anything whatever.

41. Now you can see there is no 'black' in the macrocosmic, although there is a lack, because his determination to agree absolutely with 'The Absolute' keeps the Universal Will in exact phase with the Absolute Will. So although the Son could not, of himself, do those things universally, yet because of his absolute agreement with his Absolute Father there is no lack in Him.

42. And therefore it says, "The Father gives all power into the hands of the Son." So 'The Absolute' gives all his power into the hands of the 'Universal Christ'. And there is no lack.

43. So although there is a circumscription in bringing into existence the universe, It is not called a 'lack', (although the same function is used – the 'L-K'). It is the same as 'like' or a 'lick'. And you'll notice here a peculiar relation between that 'lick' and the 'lyck' - spelt with a 'y' -

which means 'wolf'. You know the lycanthropy, the werewolf -ly which hits the Sunday newspapers periodically. It is based on this 'L-Key' function. Because when the universal sphere is made, it constitutes a great appetite - which is a 'wolf': which Shakespeare in 'Troilus and Cressida' calls 'the universal wolf', because it is like a great mouth. But that mouth is filled with 'The Absolute', and the energy of 'The Absolute' filling that becomes the successive inner layers within the universe.

44. So we do not really apply the expression 'lack - in the sense of deficiency - until we come to the 'Het' level. Because it is individuated, and as long as it is struggling as an individuated being for its own individual ends, it necessarily lacks - in the sense of being deficient - that which 'The Universal' could give it, if it could bring itself into conformity with 'The Universal'.

45. The 'Het man' now filters the energy from 'The Universal' and deliberately keeps a secret from the 'K man'. The 'Het man' does not let the 'K man' know that he is using individual will'

46. Those of us who saw 'Ross' Lawrence of Arabia' last night, (*NOTE: This would date this particular talk to after 1970 then, when Rattigan's play 'Ross' was broadcast by BBC Television*) a play about a man who said, "My trouble is I have worshipped an idol," - a finite, the will. He had worshipped this.

47. Those who know the history of Lawrence will remember that from a very early stage he was hammering himself through various levels to develop his will for the job he had to do in Arabia. And yet he saw that working for this individual will was not enough, and that he would have to transcend it.

48. To work in this individual manner, he had to beat down the reason in himself which said he couldn't do it.

49. For instance, Lawrence as a young man at the university, he used to go for long walks. And he used to hold his breath and try to force himself to walk without breathing. Until he came to the end of his capacity, and the reason said "You can't do this." And when the reason said, "You can't do it," he did it. He did some more of it until he was exhausted completely. This is the basis of the possibility of his work later.

50. The 'Het man' suppresses the reason's voice. The individual 'Het men' suppressed the 'reason men' - the rationalists, and tell them, what they believe to be a lie. They tell them it is good to be rational. Because if the rationalists knew that 'Het men' do not use their reason, but only their will to power, then many of the rationalists would start trying to be willful.

51. And if there became too many 'Het men', then they would be confusing. You see, the pyramid depends upon the rule, 'The higher they go, the fewer'.

52. So, if we put the bricks in the pyramid, and say the 'Het men' are somewhere about (*Eugene is drawing here*) - We'll have to finish the pyramid, to be accurate, with a flat top. And the brick that's not on it - the ghost brick, -is 'The Absolute'... The top brick is 'The Universal' - and below this are a few 'H men' - 'Het men'.

53. Now, if all the people below were told that by individual will, one can overthrow any system whatever within, there would be a considerable number of attempts made to overthrow it, and confusion would arise, and there'd be lots of bricks coming from below to try to make the pyramid this shape. Each one would dash up and the whole thing would become confused.

54. So the 'Het men', who only rule by act of will, never admit it. They always pretend that they are rational.

55. Now the rationalist men are very, very, fond of being reasonable, and they're very fond of being told by the 'Het men' that it's a very good thing to be reasonable.

56. You may remember that Churchill on one occasion - who allows himself to be printed and titled as a 'Titan' with some other gentleman - which is another 'Het man', and that freed them, out of the Old Testament said, "I don't know any arithmetic, never was any good at it, but I can always buy one if I want one," ...An arithmetician.

57. Now this is the whole point where the 'Het man' can employ a clerk, a 'K man', or a mathematician. The men that have actually been employed by the 'Het men' to make H-bombs and were led to drop them on the Hiroshima and Nagasaki, do not themselves admit their position.

58. The rationalists who worked out the mathematics of the bomb and made it possible were pushed around by the 'H-men' who couldn't understand the mathematics of the bomb, but they thought it was tremendously interesting for their purpose.

59. We have found - and we actually have printed even in the most popular paper like the New Scientist. 18 months ago, you will find an article in which a statement is made by the editor of a very, very, responsible science magazine – ‘Nature’ - that scientists, that is ‘K man’, were now known to be being bribed, and that it was no longer true to say that science was committed to truth and that in all the different countries of the world scientists would exchange ideas freely in the name of truth. Something more than truth was at stake – power.

60. The scientists were declared in sufficient numbers to make it uncomfortable to be receiving bribes, to distort facts, to conceal information - all because they had now reached a level where they could make very powerful weapons.

61. The ‘H-men’ - the power men, were utilizing these scientists, these mathematicians – these glorified clerks - and those clerks doing their mathematics could not see that they were being utilized by the ‘H-men’, but they knew there was something tremendous above them. And a little pat on the head saying "You make me a bigger bomb and I like you. After all you're terribly clever in your mathematics and I just don't understand pi to the nth at all. But I do understand what I want, and what I'm going to get. And if you don't get it for me I shall remove you and find somebody who will."

62. These removals have occurred. In Italy they would have called it, during the war, ‘Doing a Balbo’.

63. Now this process of dictatorship by the ‘Het men’ on the rationalists below them is of tremendous importance for the problem we have been set - about, “How do we choose in a situation of doubt, as what we shall do?”

64. Doubt implies doubleness, it means that there is a choice. Which of two acts shall we choose, once we have realized that all levels inside ‘The Universal’, the ‘H’, the ‘K’ and the ‘Q’ level, are inferior to ‘The Universal’, and each one is inferior to the one above it, and the ‘Q’ one is the lowest.

65. Supposing a ‘Het man’ - Mr Bert Wilson for instance - is about to launch forth in the field of business. Now, as soon as he begins to consider himself in the field of business, he knows he's up against other ‘Het men’. That is, men in the same business, or an allied business. How

shall he choose whether he shall foist his wares on the unsuspecting 'Q boys', because they are the market? What shall he do about it?

66. Shall he just go ahead and develop himself as an 'H-boy'? Or shall he try to become universal? If he tries to become universal before he has become 'H', all that will happen to him is that he will fall back into 'K'. Now this is very important.

67. When the 'Q boy' tries to climb above the 'Q level', it's only because he just received a kick, a very hard one, from the girlfriend. Either she's run away with another boy, or she actually doesn't like this particular one, even if there's not another about.

68. The 'Q boy' never lets go until he has to. And he constitutes the customer. When a pain comes to him sufficiently often, from a sufficient number of sides, then he becomes enlightened by the energy of the stimulus. And when we say 'enlightened', we mean that 'light gets into him and he becomes lighter, less gross'.

69. Remember, we're overcoming inertia. There is a 'Q' inertia. If we add the energy of the painful stimulus, as Kierkegaard would say – "Let him fall in love with a girl, which gives him ideality of the first order. Then let the girl let him down by running away with another man. And that will remove the ideality of the first order and place ideality of the second order. He'll still retain the idea that there is something marvelous in the universe, but he will abandon the idea that it was that particular girl."

70. Kierkegaard thinks that that is the function. I'm not saying that, it's not my idea (?). Kierkegaard says, it is the function of the woman, and it's the best thing she could do for a man - first to entrance him so that he becomes ideally for her and soars into the sonic field of universal affection - and then to rush away with another man. Whereupon he's left with his high idea and no gross representative. "He retains his ideology," that is Kierkegaard's statement. There is something in it. How much there is in it we'll have to reserve for another occasion.

71. The fact is that only the painful stimulus converts the 'Q-man' by enlightening him with the input of energy from the painful situation. Which enlightens his consciousness and takes the gross inertia off him a bit, and he then becomes a rationalist. First of the lowest order - he just thinks that particular girl is no good. And then he climbs very, very, high and he thinks most of them are no good. And then he climbs right to the top and says, "None of them are any good."

72. If he gets into the 'Het level and then he thinks they're all no good so he might as well get a good one.

73. Once he has re-defined, "They're all no good from the point of view of the 'Q boy' That is to say, the male who is determined only to express that force of 'The Absolute' which comes through him to multiply. And that no individual girl likes to be simply the doorway to a non-individuated force. She, at the same level, wants to hang on to the initiating energy.

74. Now the male element doesn't go to the female element in order to go to jail. It goes to enjoy itself. And the female does not allow this entrance, other than for her end as an individual, and both of them are subjected to the absolute necessity of reproduction.

75. When he climbs up to the 'K level', he discovers that all women are women. This is in principle. He doesn't at that level know that all women are men and all men are women. In other words, that the human being is a hermaphrodite. So he gets disappointed by the fact that he can't constrain one of them to be nice to him without her being nasty to him when he's being nice to another one.

76. He can't get her to reach this universal tolerance in one leap, that he feels would be a good thing if he had it.

77. So he climbs up, and through progressive pains becomes intellectualized.

78. He then becomes a left winger. Remember 'left' means 'deprived'. The right hand of God is 'The Universal'. And the nearer we go inside the more 'left' we are. And so we say politically the left wing is the 'Q level'. You see that sign on the bus stop - it's the sign for those beings that will stand in a line when they see their special symbol. They do this.

79. And the few beings at the 'Het level' who have devised these symbols, do so with their tongues in their cheeks. London Underground means that in this metropolis you're in a hurry. You see you can't go to the centre without working it out (NOTE: It sounds to me here as if the microphone was knocked and has, as a consequence, moved) the station. This is why you should support the loony party. (indistinct) you can look that up

80. Now, once this rationalization level has been reached, every failure is explained by a rational motion in the mind. And the whole function of this 'K level' is to explain deficiencies. Remember you become progressively 'K-ed' by being negated at the 'Q' level.

81. Every time a sexual attack by a man is revoked, the energy in him that should have hit the female target, introverts. And it goes in the head, and it goes round and round and round and explains why this failure occurred., "It wasn't a failure at all. It was the wrong girl at the wrong time, or propaganda by another fellow. It could never be that she didn't like me personally." That isn't a 'Q function', it can't think that way. Because it's a one energy - a unity energy - pointing in one direction, and it has no doubt in it at all.

82. So when it is blocked, the energy that blocks it causes, quite mechanically, a process called thinking. And this thinking just goes round and round and round inside, and explains why that failure occurred, and that it wasn't a failure at all. So the 'K level' is full of excuses for impotence. So at your rational level you will never find anything at all except an excuse for failure.

83. This is why the Buddhists who were good psychologists. said the mind - and they were referring to this 'K level' when they used the term here - is the organ of fear. All it is concerned with is the fact that it has been defeated, and how to dodge it, and how to explain it.

84. Now when a sufficient number of these reasons has piled up and immobilized the being by their self-contradiction - because the essence of the intellect is that it contradicts itself.

85. if you argue with yourself long enough, you will merely pile ideas up for and against the same thing, and completely paralyze yourself. You will have a state of doubt and then despair. The doubt is your devil - that is, the opposition to the ideas. The disparity is between what you want to do, and what you can do.

86. When you are then completely blocked, the usual thing to do of course is go into a mental hospital and today to receive various types of shock treatment to reduce you back to the 'Q level'. Where you are then cured.

87. Now, the cause of this is that the heat generated by this self-contradiction and the self-image of 'Q' as failure produces a very, very, great heat, (*Eugene now briefly sounds as if he's interjecting momentarily here – Could you just pass this around a moment? - and then continues on*) And when that heat is produced, a flash occurs - this is the incandescence again under this Mercurial rotation of the ideas. When the flash occurs, if the fellow speaks, he would probably get locked up, because he would say, "I have just seen a light," and it will be on TV and

it will be explained to him that that wasn't a light at all. And they are proved to him with a hammer that it wasn't.

88. If, when the self-contradiction of the intellect is seen for what it is namely the self-contradiction of the intellect, and that the intellect is not all, then suddenly there becomes functionally in consciousness a new level - the 'H level'.

89. Let's take an example. I saw on one occasion - I was very pleased to see - because a very tiny little man threw five policemen about when he suddenly broke down from his 'K-level' - he had been a very rational little man. And by overdoing it, he had managed to contradict himself to the level of incandescence. - and at that moment he spoke in Piccadilly Central, and was immediately jumped upon. And two sat on his chest while three more came to aid, and he was tossing them about all over the place, and he was very small. But the 'H' function appeared in him at that moment.

90. Now the policemen don't like 'H' functions appearing below them. They love it above them because that gives them a sense of security. But don't like it below them. Most policemen - as you can tell by the second syllable in the word - belong at the 'Q level'.

91. Now, the important thing to see is that when you burst through the intellective into the 'H level', you are suddenly aware of yourself as an individual will who does not have to be restrained by reason at all.

92. If you then rush about declaring this to people, you are being 'un-Taoistic'. The Tao says, "If you do not declare your aim, you cannot be said to fail." If you do declare your aim, and say, "I have no regard for social structures," then a lot of 'K-boys' will start rationalizing your behavior, and they will start defining you as 'anti-K'. That is to say as anti-social. And if this comes to the notice of other 'Het men' - which it will do if the 'K-men' have their way - the other 'Het men' will look at you and say. "There aren't many seats up here," and suddenly you'll be thrown back into the 'Q' level again, in a special little cell.

93. So when you feel this fact of 'individual will' coming inside you, and you know that you can do something - like make a business or sell a refrigerator or something over against a wicked rival refrigerator seller - then you have to say to yourself, "I will choose. And I will choose between two ideas. One is I will sell refrigerators for my sake - and that will put you on the black

magic side; and the other is I will sell refrigerators for 'The Universal's' sake." And you can actually sell refrigerators for a universal sake. It can be done if you will bother to identify with the universal. It has already invented the refrigerators, to try to keep the 'Q level' a bit cooler.

94. Now, it's a very simple thing. We said that we won't use the word 'lack' meaning 'deficient of 'The Universal'', but we will use it of the 'H', 'K' and 'Q' levels.

95. When you're at the 'H level' - and this is Bert's special question - how do you know what to do when presented with alternatives? The answer is, you always say to yourself, "I could do this for myself, and I could do it for 'The Universal'. If I see 'The Universal' purpose behind it, I will not get hit at the individual level. But if I see only the individual level - the egotistic level - for doing it - I must get hit. So we place the two ideas not on the same level, but one above the other.

96. We'll have the 'E' level up there; and we'll have the 'H' level there below it. And your choice is whether you're going to go up to 'The Universal' or down to the individual.

97. Every time you make a decision in favor of yourself as an individual - which means you have conceptualized yourself as an individual power-will, over against other individuals - then you will be in trouble. Because at the individual level there is this 'cannonball mechanics' of individuated form ... *(break in tape)* ... and you start selling them. For that purpose, you have tuned yourself to 'The Universal'. You will then begin to trans ... *(break in tape)*. There's no reason at all why you shouldn't, for a time, place your 'H' with the bar - the crossbar - right on the borderline, so that you can see 'The Universal' up there and make your individual application down below.

98. 'The Universal' is the authority for everything that appears within it. Those who see 'The Universal' in it become aware of it, and 'The Universal' will pass through the information from 'The Absolute' about the new design of the refrigerator for next year.

99. But if the individual stretches himself as a 'Het' man over against others, and fights for himself, then he cannot get the information about next year's design.

100. So in terms of efficiency only, it is better to be universal rather than individual.

101. Let's just revert to this 'magic' for a moment. If we say that 'production of change in conformity to the will' is the meaning of 'magic', we can be a little more precise and say that

some magicians don't know they're magicians. They are functioning blindly. They are 'wills', and changes are being produced. But they are not reflexive, and they don't really know what they are doing. And consequently they are not efficient magicians at all. They are genuinely lacking magic. That is what happens at the 'Q level'.

102. At the 'K level' you find a terrific amount of literature read about black magic. Because the 'K level' is the intellectual level that feels its deficiency of power. So it's at the intellectual level that we find this profound interest in magic of the lower kind - the black mass and so on; and magic of the upper kind - the 'Het man.' And so on

103. The fact that this great mass of left-wingers/intellectuals, are interested in power is probably the measure of their lack of it. So, inside an individual, if it's found that there is a tendency - on seeing a book called 'Black Magic, How to Do It' - to grab it and rush off into a corner and start reading it:

104. Know immediately that that impulse is necessarily deficient, because it actually thinks there's something outside itself that could give it the information it needs to make those magic vocations.

105. There's a colossal amount of literature published in America - on 'Scientific Prayer', on 'Magical Prayer' and so on - it is sold to the 'K level'. If the cover is lurid enough, it's sold to the lower 'K level' where the legs just goes into the 'Q zone'. If the cover is abstract enough, it goes a bit higher up in the 'K' level. And the 'Het level' doesn't bother about such literature because he knows that he is a will, and that everything he does he does by will.

106. But the top level 'Het man' is aware that there is a 'Universal' and that there must be conformity of the individual will to 'The Universal Will' if there is to be efficiency.

107. You will find .. I don't know whether you've read that horrible book, (... ? ...) seized by the French police, about the Algerian atrocities. The introduction by Peter Berrington is very good, because he doesn't argue sentimentally against tortures. He argues on the ground of efficiency. He said if you torture men, you make the men who are being tortured morally your superior. And they feel superior, and then they won't tell you what you want to know. So he has not sentimental, but efficient reason for being against torture.

108. If you find the book and read it, particularly the introduction, you will enjoy that part of it. It's also about police practice both British and French. It could be applied to all countries.

109. When we climb up then to the 'K level' we find rationalizing about magic, but we don't get any performance until - at the 'H level' - the 'Het man' acts by will.

110. But he's not so much concerned with rituals – there's only exactly one kind - because those things in general belong in the 'K level'. Now they can be used as a support, even by a 'Het man', but he never falls into believing that they are at the (.. ? ..). So if he draws a circle on the (.. ? ..), he knows it's because he has drawn it.

111. So if we find Montgomery with a photograph of Rommel in his tent in Africa, and he's studying that face, and looking for signs of character and trying to read Rommel's character. He doesn't believe that Rommel's character is in the photograph, and that the photograph is magical. He believes that if he focuses on that photograph and thinks about Rommel, and feels about Rommel, something about Rommel will get into him because he knows there is a field of power. And he demonstrates his superiority and efficiency in that way.

112. So the individual magician fighting his own cause is the black magician, and there are various levels within the 'H level' of the individual black magician on the left-hand path. The 'left-hand path' means it's not for the universalist individual, it's for individual ends.

113. But those 'Het men' who stick their horns over the border into the 'Universal Level' realize that the biggest magic won't work if it is merely individual. It's got to be made universal.

114. In other words, you'll find a man who wants to make a major change in a country, like Hitler. Now he is working like a 'Het man', he's working by will, and he believed in magic, and he had an adviser-astrologer, and so forth. But he did not wish to subordinate himself to 'The Universal'. He wanted to make the evolution of the earth proceed in a definite manner with Germany as the centre.

115. Now, because of certain laws to do with the precipitation of the earth from the very beginning, Germany cannot be such a centre. He should have gone to England to be such a centre. But he didn't go there because it was too far, he went from Austria to Germany.

116. That was a miscalculation. He knew that certain facts of geopolitics were against it, but he didn't like what was against it, because it was against his individual will. So he cut off all the

geopolitical facts that didn't subserve his 'Thousand Year Reich'. And in the act of suppressing them and cutting them off from his consciousness, he became unaware of essential data, and thereby became inefficient.

117. Now when we climb up to this level of realizing that there is a universal scheme, and that if we want the universal efficiency we will have to find out what that scheme is, and then agree with it in the same way that 'The Universal' agrees with 'The Absolute', then we can say, "We cannot fail."

118. Now you notice that Montgomery was very Tao-istic. because he said, "I will not fight until I am certain that I will win." He didn't fight when the other people were ready to fight. He just waited, and waited, and waited for the critical moment. And so some people thought almost he wasn't a good militarist. Because he just didn't fight all the time. And that's true. Regardless, he waited. Remember in 'War and Peace', the waiting game of the Russians played, and he did that. You may remember the arguments then, that, "This isn't militarism, this isn't fighting, this is waiting."

119. Well, the universal strategist who defeated Napoleon, tapping his fingers on the table, saying, "Patience and time, patience and time." Patience meant to say that there is an essence which is in every point-situation-cross. And the essence of that fact, that 'put,' is patience.

120. In each moment something can be done, essentially, and nothing else. To do that thing in that moment is to be efficient and to be immediate. But to try to do something else is to disregard time. Because patience has got this 'put', the same as foot. - put your foot down.

121. Each time you put your foot on a gross fact. And you traverse space from moment to moment to concrete situations. And in each situation there is an essential thing which can be done. And you 'put' your 'fut' on it. And that's patience. Whereas impatience is to make a long leg like that which goes right over the ends of the precipice, and when you put it down, it goes down.

122. When we are considering this fact, if we ally ourselves with 'The Universal', and we examine it very carefully, we will find that there are certain things that cannot be done.

123. Four years ago I received a letter asking me to reply to it immediately. I didn't reply. This week I replied to it. Now the person receiving it will be surprised, put it was premature to reply

then. And if I had replied I would have been in trouble. Because it came from a gentleman at the 'K level' who is in jail, for political activities in Germany. Now I don't agree with his political activities, and I don't agree with his Tao consciousness. Because I don't agree at all with what he calls 'the essential process'.

124. He says that revolution by application of force is the only way of overthrowing the 'Het being'. The fact is they can only be overthrown from above. Anybody who starts a revolution at the 'Q level' will get a black eye. If you start one at the 'K level' you'll get the row in the office. If you start one at the 'Het level' you will probably be chased out of Whitehall. And if you try to start one at the 'Universal Level', you'll suddenly find yourself roped in, and used as part of the merry-go-round.

125. What we have to do is realize this. When Christ says, "What the Father does ('The Absolute') I (the 'Macrocosmic Self') do also." And the Father gives without measure - that is, without counting - this is to do with Mr Blythe - and it comes in without measure because it is continuous. 'Absolute Reality' is not made of parts, and therefore there is no counting in it, and therefore it gives itself without measure.

126. But as soon as this rotation is considered and identified with, counting begins - where that 'Absolute' is considered to be internal to that rotation.

127. So the rotation is the ground of the counting. When it comes inside and up, 'The Universal' doesn't count it. But 'The Absolute' coming within the sphere, reverberates within the sphere, and those reverberations within it cut it into minute portions which are dominions; which are houses; and ultimately places - 'pi-lo-aces', little spiritual dwellings - of which Christ says, "Every man has his own place, he goes to it, and he's Worked for it." The 'Absolute Energy' goes in, into 'The Universal', is differentiated within 'The Universal' - only actually there's no discrete particles absolutely separated. There are merely vibrations of 'The Absolute', which when identified, with appear to be discrete.

128. And so there are different speeds relatively from the perimeter - the 'E level' there - up to the 'H level'. And change of frequency through the 'H level'; change of frequency through the 'K level'; change of frequency, to the 'Q level'. Each frequency getting slower along the way, duller, more gross, more inertic, more ignorant.

129. I'm going to turn now to the very learned paper by Mr. Blythe here, which is very, very good. He doesn't call it a question because it is a series of comments on ideas of 'The Absolute'. And they're very well thought out, so we'll discuss them a little.

130. He says the idea of impulses as centers of circles, the number of which extends to infinity, leads us into contradiction, because we cannot have an infinite number.

131. Now, an infinite number, by the use of the indefinite article – 'an' infinite number - is one infinite number. The contradiction here is not in the idea of the impulses as centers of circles. It is in the use of the expression 'we (finite beings) cannot 'have' (finitely possess) an infinite (that is – 'non-finite') number.'

132. When we are formulating ideas in this manner we have to be tremendously careful. Let's take out those disqualifying words. 'The idea of impulses as centers of circles, the number of which extends to infinity, leads into contradiction'. I've left 'us' out of them. We're not contradiction. 'Leads into contradiction'. 'Contradiction' means 'contra say'. There is some opposition. Of course there is.

133. If we postulate a lot of circles and we cover infinite space with them, we have introduced contradiction. The contradiction is the same prediction of each one of these points against the others. It is not more The contradiction is always an actual contradiction of motions from centers. If we leave out 'we' and so on and 'possess', as we have, then the idea reduces to this fact that 'the consideration of centers of impulse leads to contradiction' - is the real substance of that particular idea.

134. When you formulate an idea like this it is evidence of a large amount of work at the 'K level' which is leading, at the moment you see the paradox, to the 'H level'.

135. Now remember, the paradox is beyond this 'K level'. The 'H man' is essentially paradoxical.

136. A certain very large religious organization bases itself on an Aristotelian logic - and we will translate 'Aristotle' as meaning 'death to the Aristos'. And because the logic of Aristotle is not paradoxical, it says, 'A equals A' and 'not A is not A'. - that is not paradoxical at all - they cannot handle a paradoxical situation. At the 'K level' the situation is always 'A-not A' – a thing

it's either A or not A. But every being itself is and is not, because it is becoming. And 'becoming' is a word that resolves the difference between being and non-being.

137. What are we? We are becoming. We are not babies, and we are not yet old men. We are 'becoming', between babies and old men. So we cannot say, "Either I am a baby or not," or, "I am an old man or not" .. despite the appearance .. We can only say, "I am becoming." But 'becoming' means 'being/non-being' simultaneously.

138. So the fact of my 'being becoming' is already paradoxical, which places it above the 'K level'.

139. So to climb into initiative power we have to become paradoxical.

140. We must get over this reasoned statement saying, "Well you can't do that very well here because 'A is 'A' and 'not-A' is 'not-A'. This kind of statement has been used by people of the Aristotelian persuasion very often.

141. A long time ago in the Renaissance a man looked through a telescope he'd just made and rushed off and said, "I have seen spots on the sun." And then a 'man of the divine' picked up a copy of Aristotle's works and said, "I'm sorry you're mistaken, Aristotle doesn't mention them."

142. Now that kind of blockage of truth must arise from a non-paradoxical system.

143. A non-paradoxical system is presenting one side of a coin and denying that the other side of the coin has anything to do with the coin. So it's all heads all the way through.

144. I remember once meeting a very fun little fellow who said that he had split a pound note with a razor blade, and passed it. And I said, "But how did he manage to pass it when they were only printed on one side?" And he hadn't thought of it. So he said, "Well, as a matter of fact the ink soaks through from both sides and if you cut very carefully you'll have two pound notes printed on both sides. He hadn't noticed the mechanical deficiency of the printing methods.

145. Now, the second one here says, "These circles would also mean that counting would be possible in 'The Absolute', which is also a contradiction."

146. Now again, this is a very, very good perception .. It's a contradiction.

147. Remember when we look at the sea flat, we cannot count the sea. But if the wind blows on it and makes ripples, we can count the ripples. We're still not counting the sea; we're counting the ripples.

148. When we think about the infinite - by definition of the infinite, it is not 'fin' - and consequently it cannot be counted.

149. But there is nothing at all against us counting ripple crests or troughs within an infinite motion. We can't help it. We can't help if there's nothing here. (*It sounds to me as if Eugene was saying this last sentence as he turns to a blank page on his easel*). Or as The Bhagavad Gita says, "Why grieve the inevitable?"

150. (*Eugene is reading again*) Three: 'The Absolute' is non-dual and therefore not particular. Therefore counting is impossible.

151. This again is answered by this fact - we can count crests and troughs of motions without in fact being able to count absolute motions.

152. (*Eugene is reading again*) The Fourth one: Since one circle is surrounded by six others 'The Absolute' would exist.

153. Again this is a paradox. All the existence - which means 'ex-istere', 'out of six' - runs right through. But when we are talking about the circles we are not talking about 'The Absolute' - its frame of reference. We are talking about the actualizing circles. So 'The Absolute' does not 'exist' - but is the very ground of existence.

154. Philosophers have dreadful difficulties with this fact of 'The Absolute'. Because if they use the word "exist" of it, the scientist becomes very annoyed and prove that it can't.

155. Whereas it is only action that exists.

156. (*Eugene seems to be reading here again*) If we try to think of these circles as non-rotating, we are confused by those that are rotations.

157. This is actually a statement about a psychological difficulty of thinking about circles non-rotating and others rotating. Remember that in fact the circle doesn't rotate at all. If you put your mind on it, it will tend to go round it. And if you're not careful it will go round a lot of times because the psyche gets bored. Actually, it bores holes in itself by going over and over the same stimulus. It loses interest and therefore it skips off onto another circle.

158. Now there are a lot more of these ideas which are very well thought out, but a careful examination of them will illustrate that the removal of a certain word here and there will in fact resolve the problem by making a paradoxical statement including the two horns of the dilemma.

159. Now this is a good one here - The absolute before creation is still and waiting - a state of no motion. An active of will or spontaneity creates a universe.

160. Now remember what we said about the word 'static', we cannot use the word 'static' of 'The Absolute', and we cannot use the word 'still' of 'The Absolute', because 'still' and 'static' are derived from the sense percepts of finites. And they are only relative.

161. if a motion goes round, and round, and round, it constitutes - relative to another one, the distance between which does not change – a 'still' zone... And that stillness has nothing to do with 'The Absolute'. 'The Absolute' is not still.

162. 'Still' refers necessarily to this 'S-T' function. As soon as you get 'S-T-L', you know, you are dealing with something tied up and fixed. And 'The Absolute' itself is... (*Break in tape*)

163. Group member: Yes, I've got a lot of thoughts on that.

164. Yes, would you like to do a little exercise with those? And look through them, and I'll look through them -there's a lot of them here. And we will compare notes as to the results of the examinations that we have now in that OK with you?.

165. I just want you to look at the questions here. And that's rather important.

166. (*Eugene is reading out a question*) An individual man is understood as spirit, investing itself with a vehicle of experience, which vehicle has engrammed on it the experience of his ancestors. An individual who appears to be stressed on certain functions (*it sounds to me as if Eugene is rereading that last phrase now*) an individual also appears to be stressed on certain functions, and he can be referred to as 'a type' Can we discuss the 'type' activity in relation to his other manifestations and possibilities. As it is observed that this activity is the strongest enemy, the least easily observed (only in oneself) and therefore the most difficult to work against? Can 'type' be equated with Gurdjieff's idea of 'essence'?

167. We'll dismiss the last part immediately. 'Type' cannot be equated with Gurdjieff's idea of 'essence', because 'type' here is 'form' and, as defined, is the form of an individual man ..

168. *(there is a break in the tape here)* and he has(..?..). We must assert both of the opposite to 'The Absolute' and therefore when we are considering differentiating factors, namely individuation factors, we are not talking about 'The Absolute' and therefore we're not actually talking about spirit, which is 'The Absolute', we're talking about vehicles of spirit.

169. Now each vehicle - we'll say each human vehicle for this purpose - has engrammed on it the experiences of his ancestors. This we know because with butterflies we get butterflies; and humans, we get humans. They form in the egg, expresses themselves, and thereby we know the continuity that we mean by heredity.

170. An individual who appears to be stressed on certain functions can be referred to as a 'type'. And by 'type' obviously we're talking about a concept which is very closely related to 'top' - 'topos' - 'place'.

171. Now when Christ says, "Every man has his own place and goes into it," He's saying that there is a 'topos' a 'place', and that the form in that place is 'typical'. In other words every place in our diagram of the infinite impulsations is peculiarly itself, and the vibrations initiated in that place are the characterizing, or individuating factors, which separate it from the others. All separation is only actual, and is an 'actualizing of, individuating of, formal factors'.

172. 'Form' is 'action', and if you act in 'A' manner, then you will be differentiated from a being acting in 'B' manner, and so on.

173. Now this 'type activity; is the strongest enemy. And we can see that it must be so immediately, as soon as we consider that 'type activity' is 'the activity of the place'.

174. Supposing we take a human being, we trace him back and we discover that he came from an egg. And that that egg was resident in a body, namely the mother, and was impregnated by another one from a man. And that these two are bodies

175. Now all bodies occupy spaces and demark spaces. Each body is a form in a place. It's really a function of a place. So that to be born and to be carried is to be carried in a place, a 'topos'. And all the places through which that being goes are conditioning factors on the form born.

176. So, in the same way we are carried in our mothers, we are carried on earth, not on Saturn or Venus - on earth. And the earth has a certain distance from the sun, and a certain

orbit, and a certain length of the year. And exposes all the forms on the earth to certain cosmic forces.

177. Again the earth is in a 'place', and there are 'type' bands on the earth. Thus the life on the equator is typified by its tropical or 'place' values. Its 'form' value and its 'place' value can be equated. So a person born in Liverpool is not born in Wigan. or Rio de Janeiro. or something. Wherever it is born it is subjected to definite forces which intersect at that place. So every 'place' has its own 'formal vibration', and the being in that place is subjected to it, retains the memory of that to which it has been subjected, and therefore becomes progressively characterized by the places in which it is resident.

178. Now it's obvious that to be interior to a being is very much to be placed. We are placed on the Earth, in the solar system. The solar system is in a vastly larger system, and we are conditioned by these forces, and the more so the less we understand them. This fact of the big universal place has conditioned all the sub-spaces within it. There is no escape from that. Without the recognition of what it means to be placed, to be in a 'tapos' and to be 'tipis', to be 'formed' by a 'place'.

179. If we are aware of this fact we can see what it means that 'place is the strongest enemy,' 'time is the strongest enemy'. The 'form in a given place is the enemy'.

180. You will notice that it's a characteristic delivery in every town in the country, and in every country in the world - there's a characteristic speech, a characteristic vocabulary, and the vocabulary conditions the people who use it, conditions their thoughts.

181. You know that in some of the primitive languages they have no vocabulary for technical subjects as we have found the West, and therefore they cannot begin to think about the kind of problems that are dealt with by the Western mind.

182. So, when we are exposed to a place, we are exposed to a variety of influences, social, political, and so on - particularly by vocabulary influences from tradition. And those things fill the mind with form, so the form is just the measure of the place. This is the 'T-P' function (*There is a great deal of crackling on the tape for the next few sentences such that it is difficult to decide whether Eugene is saying 'P' or 'T' or even 'D' - particularly as he seems to be referring to something on his easel while he is speaking*) This is the 'P' function. Again we said the 'P' is

the foot, the patient's analysis, and the "T" would be... It's the same thing. You 'put', that's the foot, the foundation, and what you put down is the place. And wherever you put your foot, you will be conditioned by it. This is why Christ says, "When a man marries a woman they shall become one flesh." Not, "They'll be fond of each other." – "They shall become one flesh."

183. Because when he puts his energies into that place, and you recognize the root again – T-P-P' in here - in fact he is introducing spatially derived determinants into this other being and receiving such determinants into himself. So St Paul says, "if you knew what you received when you were giving in that relation, you would be careful about the kind of relation into which you went. Because you are bound to receive."

184. One fellow about a year ago it will be roughly, was rather shocked to discover that all his previous girlfriends were engrammed on his brain, and that he had a lot of mannerisms, and even his chemistry had changed. And when it was demonstrated to him he was still carrying about with him what he had acquired from these girls, he was horrified. Because he had acquired - this was a horrifying thing for him - the vocabularies of their boyfriends.

185. Now the 'Q' motive in him didn't like it. In talking to these various girls, and being enamored of them for long enough, he had been conditioned by the boys, who had already conditioned the girls. So he was not in effect simply acting on the girl and receiving nothing, he was being imposed on by boys as well as imposing on the girl, and this he didn't like. He thought he would give it up.

186. Now, the enemy of course - the strongest enemy - is the most difficult to work against. How are we going to work against this fact that 'topos' – place, and 'type' - form, are inextricably related? The answer is by non-identification with 'form', with 'place'.

187. A fellow who's born in the Whitechapel Road and who worries about it, identifies with it, will have trouble about certain concepts related to it.

188. Now, if he wants to break out of that 'type' behavior, he must break out of the memory of the place. Now, he can only do this by studying more places. He can't eliminate Whitechapel from himself. Such a place is hard to eliminate. So the only thing to do with it is to discover the environments. To do a bit of local history around it. And in so doing to extend the concept.

189. Gradually you can come around a bit. And then you can cover England, and eventually cover the world.

190. The only way you can escape the domination of one place is by the extension of that attention beyond the limits of the conditioning place, until you identify not with the place in which you were born, brought up, trained up, pushed up, or whatever: but you're going to go out beyond the little local Earth setting, beyond the solar system, beyond the sidereal system and finally, to realize that the universe itself is a precipitate of 'The Absolute'. And that you can identify with 'The Universal' and that will contain all these other places, and you will then have become of 'universal form' in having become aware of 'universal place'.

191. And when you remember that the universe is a precipitate of 'The Absolute', you can then abandon the identification of 'The Universal' and identify with 'The Absolute'. 'The Universal' won't disappear on that account. It'll still be there with all the other spheres. But now their internal relations will be comprehended simultaneously.

192. So we can admit that 'type' is a very great enemy. But 'type' is like 'place' - reducible to another word that everybody thinks is too simple - 'inertia'.

193. The real enemy is inertia. Nothing else. 'Inertia' means 'in-work affirmation'.. See?

194. The amount of work or energy involved - there's the work - the 'erk'. If you put a 'G' there you'll recognize the 'erg'. If you put a 'K' there, you'll recognize the intellectual attitude to work, which is 'erk-some'.. 'Ya' is affirmation. You see - 'work in'.

195. Every finite is simply an energy 'working in', and keeping itself in - that's the Saturnine value again.

196. Saturn is dominating Jupiter where there is inertia.

197. Now 'inertia' has a definite value. 'The Absolute' posits 'primary inertia' - matter = 'the matrix of all things' .. 'Q's' it and emerges through it again, and reflects these self-conscious beings.

198. If - instead of worrying about the 'type' and 'place' - we turn them all into the fact of Work, we can still remember that 'place' is 'form', and 'form' is 'place', And that you have never seen a place that wasn't characterized by form, and you've never seen a form that wasn't in a place.

199. And that what you think or feel about forms is largely conditioned by their spatial relations with other forms.

200. So we'll make the equation here that all problems whatever are problems of inertia. And the way to conquer that is, as we said, transcending space, place, transcending form. That wasn't a deliberate mistake. Transcending place, we can't transcend space.

201. Transcending place is the same thing as breaking inertias of identification.

202. Remember 'All that is can never cease to be'. But what we hold as central to our consciousness, determines 'Where the treasure is, there is the heart also'. The heart is the centre. And it is that universal. You see the 'H-E'-art, 'heart' which is the little 'tora' again. And the centre is that hole that cannot be filled by the motion. There is the 'art' the 'tor', and in the middle is the 'hey', which is the spirit. Now that is the heart.

203. 'Where the heart is, there is the treasure'. And the treasure is the 'tora' sure. It implies that your security is in it.

204. If you then place as central to your consciousness any level of 'Q', 'K', 'H' or whatever it is, or any particular position, you automatically make it a heart. And when you make it into a heart, energies flow to it and away from it, just like the blood goes to and from the heart.

205. The whole of your life is then conditioned by that concept with which you have identified. So to escape all these types, these places, these inertias is the same thing as continuously practicing non-identification.

206. In the Bhagavad Gita it says, "Worship is continual remembrance." Now to 're-member' is 'to make again a member'. We want to become again a member of 'The Universal' to gain our identification with 'The Absolute'. We must make ourselves a member of 'The Universal', because only by becoming universal can the individual level be transcended. And only when 'The Universal' has been gained can we do an 'Absolute Will'.

+++++ End of Tape 2 ++++++