

L472 – ‘The Infinite’

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

NOTES:

- *As an aid to understanding the flow of his ideas, Eugene Halliday would invariably make use of an easel that was always situated next to the seat on which he was sitting. He would sketch drawings on this, often labelling them with important words or phrases, and during the course of this particular talk Eugene is frequently referring to these.*
- *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:’ If these consist of only a single word or short comment however I have included them in the body of the text between italicized brackets.*
- *I have indicated where in this talk that I cannot make out any particular word (or short passage) by placing a question mark between italicized brackets like this (..?..).*

TRANSCRIBED BY BOB HARDY.

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1. How can the Infinite Spirit incarnate itself in a finite manner?
2. If we consider the matter logically, the infinite cannot pack itself into the finite at all.
3. And if we look at it in that way, the incarnation is impossible.
4. So there must be something the matter with the word 'pack'.
5. When we think about ‘pack, we are thinking about forcing something into a centre.
6. Now quite obviously, if the infinite is represented by the paper, for the paper to pack itself into a finite, it would be no more than to screw the paper up into a little ball. But if the paper is not finite itself, but is infinite, we can never come to the end of this process of screwing the paper into the ball. And therefore the infinite paper cannot be contracted into a finite ball.
7. So we have to find another way of considering how the infinite incarnates, by looking at the concepts of function.
8. Let us draw on the paper a circle, and it represents - quite simply - a vibration of the paper itself. And we can do this same thing all over the paper as we do before. That's the centre

of a circle The centre of any given circle is the intersection of some other perimeters of other circles.

9. Now, the question of the incarnation is no more than the question of the intensification of motion.

10. If we imagine ourselves covering this paper completely in circles. And all the circles in infinity represent 'logoi' or rational structures.

11. Actually, to talk about the totality of these structures of infinity is a contradiction in terms.

12. Because 'totality' implies a finiting process - a term to the addition sum. We can only use 'totality' as a metaphor. And really we should think of the infinite innumerable vibrations of spirit; then consider those simultaneously in their infinity; and then use the term 'Logos' to express this.

13. 'Logos' then means, 'the content of infinity as functions of power'.

14. The essential of the power is that it is movement, and all movement is directional. It doesn't matter in which direction it goes - but a motion must be in some direction. And if we consider all the directions that there are, there must be continuous traversing of some motions by some others, and ultimately of all motions by all other motions.

15. So that in any given zone of space, no matter where we go to, we will always find traversing that space, motions from infinity.

16. So that every arbitrarily selected zone is identical with every other zone in this fact - that every zone contains motions from all zones.

17. When we say that the contents of this infinite motion, viewed formally, is called 'The Logos', we are talking about 'The Christ', which is the second God of the Gospel of John.

18. Now, apart from the form of motion, we can never see the power.

19. This is to do with this concept in science - which of course is knowledge - because the 'seeing' from which we derive our word 'see' in 'decision' and so on, means 'to shear', and therefore 'to cut'. So that 'to see' it all, is already to become particular. So science is particularized knowledge, because the root of it is 'shearing' or 'cutting out'.

20. Now why does this happen? Quite simply because the organ of vision is directional itself. The lens is on one side of the ball, and it receives light from one direction.

21. Now because of this directive nature of the eye, the eye is a selective mechanism. It takes partials out of the infinite actuality of the field of motion.

22. This partiality of the eye is the cause both of the intensification of particular knowledge, and the generation of infinite zones of ignorance on either side.

23. So we could say that the scientist who specializes more and more is increasing his ignorance infinitely, because of the fact of the direction of his organ of vision.

24. Now when we look at the diagram that we draw so often, 'The Logos' - which is represented by covering the whole circle of paper with circles - when we look at this and think about the incarnation in terms of function, we can solve it by realizing that we actually do have a capacity. We discussed this a little earlier this evening.

25. I can take this roll-ball pen, I can look at the very tip of it and concentrate the whole of my attention upon it. And when I do so, I can't see the recorders behind it in sharp focus. I can see the tip of this pen, but I can't see any detail on the tape recorders. I see a blur of color, and the wall is out of focus and so on.

26. Now, if I move back a bit, as I move away from the point I retain that focus on the point. If I go far enough back from it, I can see that the tape recorders are coming into focus. If I retire to a sufficient distance, everything will come into focus.

27. Now even a little bit of knowledge of the elementary way a camera works is sufficient to show this. A camera is like a box, which is just like a human eye, and it has an aperture at the front, usually with a lens on it - but that's not absolutely necessary - and then objects presented to it throw their images on the back - the plate of the camera - and occupy so much space on the camera's back.

28. Now, if we focus on a near object - with a lens mounted in this opening - the act of focusing on the near object puts other objects out of focus. But the further away the objects are, the less difference there is between the sharpness of the visions. Because you can see that the image is getting smaller and smaller, and the distances relatively between the objects are getting less and less.

29. You may have noticed that in telephoto shots of horse racing or cricket matches, there's a very peculiar effect where the foreshortening of an ordinary lens disappears. The pitch looks very, very, short: on the front end and the back end of the train - they don't look much different in size.

30. If we go a long way from an object we can see, in focus, things that would go out of focus if we walked nearer to them and then concentrated on one of them. Now how can we apply this? (*Eugene is rolling paper on his easel here*) How can we apply this to our incarnation?

31. We have this power. We can look at the point of pen and in the act of focusing on it, put the rest of the room out of focus. We have this power.

32. In the same way, when we look at the motions of The Logos, we have the power to select a little zone - I've selected a tiny triangle here - and look at that. And in so doing, put out of focus the rest of it. We can go very close to the diagram and we can select arbitrarily a given shape that exists. And we can deliberately look at it. And in so doing, we are particularizing. And in the act of particularizing, we are losing awareness of the whole pattern.

33. Now, when we think about 'incarnation'. Let's think about it. This 'car' function is the same as the vehicle - the motor car that we ride about. And to put this negating factor on it - to make it into a 'carn' or a 'body' - is simply to make the vehicle of motion.

34. So to be incarnated is simply to focus on a vehicle. It does not mean to contract infinity in any physical sense into a finite point. That is inconceivable and impossible.

35. But it does mean that we have the power in our consciousness to focus on certain zones, certain functions within the universe.

36. Whatever we focus on, we stress. And in the act of stressing and focusing, if we get too near a thing, everything else further away goes out of focus. Now The Logos we have defined as the formal content of infinity. That is to say, the motion aspect of the power - which power in its invisibility is called 'The Father that no man has seen'.

37. But the motion side of it is the side that we know about. But the power, the core side, we don't know about. The power you cannot see, because seeing means 'sheering' - it means 'cutting out', 'focusing'. What we can do, is when we have focused on a given individuality and therefore incarnated - or made ourselves a vehicle central to consciousness - when we have

done that, by practice, we can start looking at something bigger – take an existing line in our concept and extend it.

38. Perhaps it goes up to here then. That includes a larger body, we are incarnated at a higher level. We're including a greater field of awareness, and there's more formal data inside. When we've got used to this, we can extend it. And each time we extend our awareness, we are incarnating, or making a vehicle, larger than the original vehicle. We are not contracting infinity into a finite point. All we're doing is expanding our awareness, and we're doing it because we have realized that it is inefficient to contract one's awareness up to a tiny point.

39. You may remember the story of the astronomer who, in the classical days, was walking along looking at the stars and fell down a well. He's a very well-known figure. Through focusing on the stars, he omitted to focus on the well that he fell into. If his awareness had have been a little more spread, he could have avoided the well and walked round it while still being aware of the stars. Anybody who's read a book walking along the road knows that with very, very little effort, it is possible to dodge everybody who's coming towards you without missing anything out of the book.

40. It simply depends on what concept you put in your mind as you're going along, because this concept sets the tone of your awareness, and allows the entrance into consciousness of necessary data.

41. So the incarnation of infinity is simply the expansion of the awareness of finite man to infinity.

42. Now observe this fact, that although we are finite and limited, we have got the word 'infinity' in our vocabulary. And that means we have a concept inside our vocabulary that enables us to transcend, in fact, any finite consideration.

43. Let's consider a pathological state of mono-idiocy A patholog may be so focused on one point, it might be the point of this chalk, that his whole consciousness is fixed on it - he's catatonic, he cannot move, he cannot hear, and he cannot see anything except that point. His whole being is focused in it. And he knows that intensely, but he doesn't know that he knows it, because knowing that one knows requires the energy to return to the observer. Whereas in this

process of catatonic identification, the whole of one's energy has gone into the object, and none has come back. So the person is really lost in the object.

44. Now to break that, requires that that man should become aware that the chalk is being held by a hand, and that the hand belongs to a man, and so on.

45. If, when you're dealing with a catatonic, you manage to find a trigger word that reminds him of something bigger than the object, suddenly you see his eyes flicker out. And for a moment he wakes up and sees the big environment. And then you'll see him snap back into his identification with the object again because he has an inertia about it that says, "This object means survival." Somehow he's identified with the object, the object has come to mean for him his own individual survival and security. Therefore he doesn't want to let go. So if you show him another object, as soon as he's been diverted, he drags himself back into this state of identification.

46. 'Incarnation' then simply means 'making oneself aware of a vehicle'.

47. To identify with your physical body as matter, limits your responses to the material level. If you identify with your feeling body – that is, with your body as feeling awareness - then you become aware of things that your five senses do not tell you about.

48. Whatever you identify with, you have inserted into your field of awareness what is in effect a tuning device that, itself, filters out the next subject that you will perceive.

49. Infinity then, does not in any spatial sense contract into a finite point in order for the incarnation to take place.

50. 'The Incarnation of God in Jesus Christ' means quite simply that the fellow called Jesus, before he was Christ, from whatever causes - educational, traditional and so on - is persuaded in his educational processes to identify with larger and larger concepts.

51. Remember the story that when he's twelve he's in the synagogue arguing with rabbis. In that argument, he must have come across a wider field of awareness. The rabbis presented him with problems. He's arguing with them and he's argued before, otherwise he wouldn't be there arguing now. And every time he argues, the other beings provides him with new data, and his consciousness expands accordingly. And he goes on expanding, and expanding, and expanding, and he becomes progressively aware of the possibility of expanding to absolute awareness.

52. And he knows that this is a possibility, and he knows that he hasn't yet attained it. And therefore he says, when somebody comes to him, "My time has not yet come." He's not quite ready for certain activities, until he's gained his absolute awareness. And in order to get it, he has to go through the degrees of awareness.

53. Once upon a time, he lives in a tiny little place. And in that little village he gets certain information and discusses with the boys and the young men there. But that little village has a visitor, and the visitor tells them something about another village. Like Abraham - wandering about from Chaldea over the world - so Jesus wanders about, and he keeps going wherever the new stimulus leads him, all the time gathering information.

54. Between twelve and thirty we know nothing about him. During that time he's wandering about, gaining information. Until finally he comes to the great concept, and said in its most simple form, "There is no being which is not traversed by other beings."

55. Supposing this is the 'Jesus being' who started. And at first he thought he was one being and that was the end of that. And if there was another being outside, it had nothing to do with him. But when he came into collision with that being, he vibrated. And when he thought about it, he realized that the condition of his substance had been a product of the collision. So the 'motion-character' of the other being has somehow got into him. It's now in his memory, at least. And as memory is the stimulation of the substance record, it means that this substance is no longer what it was.

56. So he then evolves gradually to the level where he can see that, as a matter of fact, no being ever was isolated. Every being always was traversed by the motions of other beings. So then there is no being which is absolutely isolated.

57. There never was a being that was absolutely isolated, simply because all beings are simply motion of power, and that motion has for its essential character this response power to other motion.

58. And we take the infinite field of motion, and the infinite is not a being at all, and within it, as all motion is characterized in the cyclic processes, then individuality means any finite cycle considered ... considered .. as separate from others. But it isn't separate substantially, nor is it separate dynamically, it is only separate conceptually.

59. So the people in this room may be sitting on separate chairs. They cannot avoid the fact that there'll be a man sitting on a chair, as a fact they're a 'he-Tora' (?). And the 'he-Tora's' of these beings are overlapping.

60. That you can actually feel, as soon as you turn your attention to it. There are other overlappings, much bigger than the 'he-Tora' - electromagnetic fields. And there are other fields, subtler than electromagnetic fields. These are interpenetrated. No being is absolutely isolated.

61. Now when this Jesus boy realizes this as a fact, and decides that he is going to abandon self-defense of the vehicle from which he is started - that is, from the finite concept from which he is starting - then his time has come. It is also the time for him to demonstrate this to himself.

62. Somehow he must show himself that he's quite serious about this concept. He's not going to defend this finite vehicle from which he started, because if he does, he cannot transcend it. His education, his awareness of the implications of the dynamics of The Logos – which we might call 'Logo-Dynamics' - (*Eugene says a few phrases off-mic here which are inaudible – I would say he is referring to some momentary problem he's having with his easel and chalk here*) -when he becomes aware of this fact, he is ready for the supreme demonstration. And the supreme demonstration is quite simply the ratification of the acceptance of this traversing of his own being by other beings: that actually, he is crossed by the motions of other beings.

63. And when he realizes this conceptually, he then has the problem of affirming it physically. If he realizes it conceptually, but will not make his physical body act upon it, it will remain at the level of a mere concept to him.

64. And it can never become actually operative substantially for him unless he's prepared to abandon even physical self-defense.

65. Observe what happens. Once he's realized it conceptually, he knows of the highest possibility of being. He knows of absolute being and he knows how to become it. But if he does not submit his physical body and expose it to this fact, then there will be a schism inside him, (*aside - a schism they call it*), and this schism inside him means he's split into two beings. One of them a conceptual being – perfect; and the other one - a physical being, defending himself.

66. Now this schism inside his own being would be unbearable. He'd have a colossal concept of Absolute Identity, with a finite physical fact of petty self-defense. So at this point he's got to force his body into a situation to demonstrate to himself that the schism has been healed. Now obviously... *(Ken Ratcliffe interjects: That's Dualism in there then, right up to the last moment isn't it?)* Yes. *(Necessarily)* - At this point, you see, as soon as he realizes that identification with the finite cycle is the only cause of individuation. When he perceives its Absolute Value for himself, he cannot help perceiving that this Absolute Value is true for all beings.

67. All beings must also be moving towards this Absolute Awareness. But unfortunately for him, he has discovered it first, and there is a categorical imperative upon him to tell other beings who are not at the same level. And here's where the crucifixion becomes a possibility.

68. They're not going to like being told because they're not at his level. And when he was not at this level, he didn't like to hear it. This he knows.

69. So that he knows that as soon as he goes out and tells them that they're Absolute; that they are non-different; that they are members of a seamless garment, and therefore they cannot dupe each other; cannot cheat each other; cannot ill-treat each other. That all those at lower levels of evolution are going to say, 'Oh, can't we, you watch us?'

70. And if he insists on trying to break the dominion of any one circle over any other circle - whichever it is - then those at the level of evolution requiring them to dominate other circles are going to put him on the spot.

71. Now he says, at this point, "If it is possible to avoid this thing, then let me avoid it because it's going to be awful." And he meditates all night and he pursues his logic very seriously, and he comes to the conclusion it cannot be avoided." And at this point he then says, "Nevertheless, Thy will," referring to this Infinite Father of The Logos.

72. So after his terrible wrestling with himself, which is the period when he pursues this logic to his end, he has to take his physical body into a public place and start telling people that they have no authority to determine the behavior of other beings from outside, and that all beings are what they are - modalities of power, and the power is the father of all those beings. And there's no justification whatever for any single being, or any small group of beings, for pushing others about.

73. And he knows that when he says this, the power-pursuing ones - and they're at a certain level of evolution - are going to put him on the spot.

74. If he refuses to face this, he has refused the only possibility of healing the schism in himself. If he won't bring his body into line with his conceptual awareness, then his body is going to remain at the level of self-defense, while his mind is at the level of non-self-defense, and he must split to two beings.

75. At this point then he has to force his physical body to obey his conceptual body. This conceptual body is called 'the spiritual body'. When he does force it - and not before - then the schism between the two is healed. The conceptual body now interpenetrates absolutely and functionally, his physical body. And this this is called the transfiguration.

76. The figures, or forms, of the physical body are now taken up into the conceptual body so that there is no difference whatever between physical and conceptual response in a situation.

77. Now it's this fusion of the two sides of being that is required.

78. Let's look at 'The Three-Part Man'. We'll say the belly department is the physical self-defense impulse department. It's from this department where your anger and self-defense impulse springs up. And at the other end of your body you've got the logos world. And that logos world is continuously requiring you to behave in a manner quite contrary to the self-preservation instincts of the belly below.

79. Somehow you've got to bring that logos down, and that will up. When you do so, you fuse your pure intellect - your perceptions of logos - and the pattern of behavior as you know it should be, with the pattern of behavior physically, which you present in the physical world.

80. And at this point both of these things telescope together, and then - and not before - they extend into the field. A static cross has been converted into the dynamic cross.

81. The man then is no longer an individual man, he's now God. He's become field-aware absolutely, and he's also become supremely dynamic.

82. And this dynamic cross can only arise by the affirmation of the static one.

83. Again, this dialectical process is evidence here. If we are not prepared to affirm an absolutely static role, internal to the absolute power, then we can never gain the dynamic position that is conferred by the absorption of that absolute power.

84. The Absolute Power - power by (?), is dynamic, but the security mechanism inside an individual is aiming at a static. So the security mechanism in an individual is really anti-God.

85. He's trying to set up to fix the situation so well that nobody will ever be able to disturb him. But this cannot be done at the finite level. No matter how secure and hard you make the finite, you can't hold to the fact that the finite is finite, and is partial, and is within an infinite field. And that the forces of the other entities traverse this finite, and vibrate it, and change it, and determine its responses. So it is utterly abortive to try to establish oneself securely at the finite end.

86. And therefore we have to turn the cross around and wield it, and find our security in insecurity. That is, instead of taking the concept of static security we take the other concept of dynamic security – 'absolute adaptability'.

87. There are your two possibilities. You stand like an immovable object, and you think that you're absolutely impregnable to any external forces, and you're unbreakable, and nobody can get rid of you. That is a myth. But you can attain an absolute adaptability. And this you attain first in theory, and then when you've got your theory correct, automatically you must become a witness of this to others in order to crucify yourself.

88. In order to force your body to ratify your conceptual position, you must bear witness simply against slavery and for freedom. If you don't do this, then you have this schism inside yourself. You have an ideal of what might be, and you have a physical behavior that doesn't correspond with it, and therefore you are a duality at war with itself, and you are very uncomfortable.

89. And this is why it was stated that, "When you have seen it, there's an imperative upon you to bear witness to it." You have to say what you see, because you have no reason not to say what you've seen, if what you've seen is true for all men, and good for all men, unless you are scared stiff of saying it.

90. But if you're scared, the schism is still there. You can't get rid of it.

91. Group Member (Ken Ratcliffe) What scares you saying it?

92. What other people think about you. You're bonkers.

93. Supposing you go to any person who hasn't thought about the problem, and say this diagram here represents the Absolute Logos. And the implications are, that that is you, and this is me. And we both belong to this seamless Absolute, and therefore you have no properties whatever in which I do not share. So that there's no reason why I shouldn't sit on your chair if you're not sitting on it. See what he says.

94. Take the use of the 'holy lock'. They're bringing a highly dangerous weapon. They are about to blow your body. Now there are two things you can do with it. You can either say, "Okay, I'll send one into your holy lock, and that makes it even; or I'm not having yours in my holy lock. And that makes it even." But as soon as you try to express this, you are - very gently of course - arrested, restrained, and charged with obstructing the police in the execution of their duties.

95. Every time you insist that this diagram is representative of reality. and is the sole basis of true relation, all interesting parties, all particularizers, will define you as bonkers.

96. If you don't mind being so defined, then you're on the way to converting from the George Cross into the Andrew Cross of 'absolute dynamic adaptability'.

97. But at each level of your development, you're faced with the necessity for a decision, and you need that energy called 'courage' to make the decision.

98. And remember, there are two levels of courage, the 'cou-rage', when your sexual energies are thwarted; and the 'cour-age', when you're grown up and mature in your feeling. The thing is to get your 'cou-rage' into the 'cour-age' level as soon as possible.

99. And to do so, you have to contemplate the meaning of that diagram, and then actually force your physical body to behave in accordance with your concept.

100. Not always a very easy job, but the only job. Because until we do it, we're going to be at war with ourselves. And we mustn't think that people who are considering this problem are the only people uneasy about the problem, because all people are uneasy about precisely this problem, even when they haven't defined it.

101. The most successful businessman in the world, or the most powerful statesman in the world, or the highest religious figure in the world, is actually presented with this schism in his own being. A schism between his conceptual level and his physical performance level. And it is

this that makes it necessary for even deceased popes to go to purgatory. No pope has gone directly to heaven yet. They've gone to purgatory in order to get rid of those elements of time (*type?*), which they didn't manage to get rid of in the time process.

102. Group member: Is the category in the 'categorical imperative' of the question of individual choice, and what the method of fixing it finally is?

103. No, no. The category there, is that which any being perceiving the meaning of The Logos, must obey. You know, Kant's 'categorical imperative' was defined as 'so to act as all reasonable men would act in that situation'.

104. Well, it takes a long time finding out what all reasonable men would do. So the process is shortened by saying, "What does The Logos diagram indicate as the proper thing to do in that situation?" In other words, what does The Logos do with that situation? And that is the 'categorical imperative'.

105. Now the other thing is the 'unconditional imperative', which has been substituted for Kant's 'categorical imperative'. And it consists in this. If it is your will to obey that 'Logos Imperative', and yet you feel yourself not quite at the level of comprehending exactly what The Logos want you to do. Then you identify with the feeling of wanting to do this, and then launch yourself into activity in Absolute Faith that something is going to come out of you that could not come out any other way. There are no conditions other than this. You just say, "If I knew what The Logos wanted me to do, I would do it." And then you start moving. You commit yourself into action. Don't blame any other finite being for what happened to you.

106. Group Member: Would you say, one is superior to the other?

107. At the top level, no, they're identical. Because the message from the unconditional is the message from the realized Logos. So if you realize The Logos, you're acting in the same way that a man acts when he acts unconditionally in faith. The woman that hears a certain sound in the voice of her infant in the cot, If you ask her to give a full analysis of it, she wouldn't be able to tell you much about it. But if you say, "What does it mean?" she says, "Well, at the moment he's just pretending he wants attention. But in five minutes time he will want feeding." She doesn't know how, but she feels it. She feels it because inside herself she has willed to attend to his

wants. And this willing to attend to the wants is a tuning device which causes inside her responses which appear, co-incidentally, with the need of the child.

108. In the same way, when you feel The Logos, even if you haven't time to work out logically its implications, if you feel it, and with pure motive and say, "I want the logos response in me now," and start moving when you're feeling pure, it will respond exactly as it would respond if you knew all about it.

109. And still don't blame anybody outside yourself, for what happens. You might kiss a little old lady at a bus stop. You don't know.

110. Group Member: Christ on his way to integration had to substantify a number of concepts before he finally came to the point where he had a conceptual body that was completely independent of the physical body. (Yes). Which he finally had to nail on the cross, is this right? (Yes) This seems to have been to imply that every individual who's moving in that direction will ultimately have to face this problem.

111. Of course. Christ as the type man, the man whose life represents the type of proper life, is arranged in a series of stages. You know that in the Gospel of John, he's doing things 'that it might be fulfilled'. He goes off for forty days into a desert place and there he submits to all sorts of tests on his physical body - his appetites, his will to power, and so on. These are preparatory exercises for the final exercise. And if you read the life of Christ carefully, you will see that in fact the stages through which he is put in that story are the stages of evolution of any man.

112. And if you go through the stages in the same order, you will get the same result.

113. If you don't come across the idea until you're already over twenty-one, you might not be able to go through them in quite the same order because you cannot become the child he was when he started. But you can go through from the position you now find yourself, and you can retrace some of the steps that you missed.

114. But certainly, when you are breaking identification with a small concept, you will not immediately abandon all concepts because your security purposes, your fear of annihilation, will cause you to seek another for - although a larger one.

115. And so you'll go from a triangle to a double triangle, and then to a full circle, and so on, and then to a group of circles. This is progressive identification with a larger, more embracing concept that is meant by 'levels of being'.

116. Most important is the transition from 'cou-*rage*' to 'cour-*age*'.

117. What we find between people - let's do two sets of two - those are two ladies, and those are two gentlemen. (*Eugene is drawing here*) Between two males at the biological level, there is a fight, either expressed or implied. There's a fight between two sexual forces, for which of these forces is going to impregnate the other forces in the neighborhood. This is an existentialist fight - a fight that actually exists and is experienced by individual males. And at this reactive level, every statement coming out of the male mouth is determined by J.T. He it is who talks about spirit. He's the subtle philosopher. He talks about altruism; he talks about internationalism; he talks about everything. He sounds big and marvelous. He has the intention of utilizing all these things in order to impregnate the impregnable in the environment. That's his attitude.

118. They're punching each other, either physically or verbally, and emotionally. They do come into relation because they're punching each other. So there's a peculiar camaraderie of the undeclared war going on between them. And that is the level of the biological individual.

119. Now, the women on the contrary, really have nothing to say to each other. They're not supposed to fight. So that their conversation is not concerned with discovering depths of power inside each other, it is the contrary. They're going on to their centers. And they're not punching the other girl, because if they do they might disclose - in the exchange - part of their technique of attraction.

120. So if they have a secret method of catching males, they don't fire it off to the other girl and say, "You don't know the principle of relativity applied to this case," which a male would do to another male.

121. They just curl it back every time they're about to speak of something useful in the 'campaign biological'. They inhibit it, and they don't say it.

122. And so there's a peculiar isolation of woman from woman, because she is not supposed to be the initiative force and is testing herself against another initiative force.

123. From this derives the observed fact, that inside a woman there is no tendency to require the presence of another woman. Whereas inside a man there's a real tendency to look for other men, in order to try out one's strength. And that's the biological level.

124. That level must be transcended to turn the 'cou-rage' into the 'cour-age'. To become mature, somehow you've got to inhibit that purely sexual reaction that I'm better, more virile, more fitter to impregnate the environment, than you are. You have to stop that. And you have to have the courage not to hit back at that level. It actually requires more energy not to hit back physically or verbally, than it does to shut up your voice and hit back physically. (That sounds obscure, doesn't it?).

125. If, on a test situation, you hit back physically or verbally, you have not inhibited those energies, they've come out in response to a stimulus. But if you can inhibit them, you must have had more energy than the powers trying to express themselves, in order to stop them.

126. So if you can inhibit these sexual expressions, which are fundamentally battle expressions of the male: if you can inhibit them, it proves that you have sufficient energy to stop that force going out. That means you are actually stronger when you are able to inhibit, than when you are not. So that the 'cour-age' is actually more powerful than the 'cou-rage'.

127. You can imagine a situation in which a fellow at the 'cou' level has got a girl, and he's chasing her, and a man of 'cour-age' comes in and quietly, without any aggression, takes the girl away.

128. The man at the 'cou' level becomes very annoyed and rushes out and threatens to beat the daylight out of this man, for taking away this girl. But the man of the 'cour-age' doesn't respond at the physical or verbal level. He just quietly takes the girl away again.

129. Now the impotence of this 'cou' level is such that when such a response occurs in his presence he always misinterprets it. He can't understand the reaction of the 'cour'. He can understand the reaction of another 'cou' that was weaker from fighting and pinched the girl back. But he can't understand this 'cour-age' level, and he can't understand why the girl follows a man who is manifestly not 'cou-rageous'.

130. If you think of the polar implications of this in terms of forces. It says - when a finite being feels an energy going out in response to a stimulus from outside, if the energy is allowed

to leak out, it's simply because he hasn't got enough control. But if he can bend that energy back into himself, it proves that he had other energy inside to hammer it back.

131. So it has the original energy of the 'cou' rushing out, plus some other energy that bends it back. And when it goes back to its source, bent back in this way, what it does is impregnate the owner of that force, instead of somebody outside. Now this is part of the 'karmalistic thought', and part of the great sexual magic of the Tantras - that the man able to inhibit this force is actually impregnating himself.

132. These sexual energies vibrate at a very high frequency, and they produce chemistry inside the being. If they are bent back in this way, they have a similar effect on the psychic development, that they would have on the body of a woman externally.

133. That is to say, they will produce, internally, a child. And this time it will be the child of the Spirit. And by progressive processes of inhibiting in this way, so the Logos Child, or the Christ Child, is created inside one's being.

134. And all that has to be done is to convert the 'cou' into 'cour'.

135. This of course does not mean, and is not to be interpreted as meaning - what many of the early Christians thought of this - that sexuality as such is wrong, it isn't. But what is wrong - that is, inefficiently foolish - is reacting at that level, the biological level - and fighting at the gross animal level for something which is much more efficiently gained when you have the power to inhibit it.

136. 53.00 Group Member: Does this necessarily imply - because you inhibit it - it tends to return in fact to one's center. It seems to me that you've got to have a colossal amount of energy in the inhibition process in order to reflect and then get back on the center again.

137. Remember what we said. If you don't understand the implications of The Logos, you still have a solution that's very easy to operate. You say - in the case of The Logos - what The Logos would do in this situation, although I don't know it, I'll will it. And then you commit yourself into action, and out of your feeling comes the action.

138. In the same way, when you find existentially, in a concrete situation, rising up in you is a tendency to boast over some other male, and you feel this energy about to hit out, you curl it in. You don't let it out, and at the same time you say, "Let this energy, which was going out to

demonstrate biological superiority, involve itself into the creation of 'The Logos Child' inside myself."

139. You don't know how it's going to do it because you don't know the mechanics of it yet. But you have set the proto-concept, namely - let this energy going in become the Logos child. And it will then do so.

140. As soon as you set any concept whatever in your mind, you put a filter on it.

141. Let's have a look. There's a man's mouth, and there's his nose, and there's his ears, and there's his mouth. You put a concept in his mind of the five-pointed star and define it as meaning the five sensoriums. We say that it's central to his being.

142. As soon as he sees any situation now, the stimulus - the visual stimulus - goes in, and it looks in the situation for a five-pointed application. And the same with any word heard - it goes in there first. And when it's feeling there, then it goes down into action into the body.

143. In other words, as soon as you get a governing concept set up inside you, then you will whatever force comes into your sense organs, to go through that concept. You don't need beforehand to know what you're doing.

144. As long as you have the governing concept set up, the energy from the sense organs comes in and goes through that governing concept before it goes out.

145. Montgomery has a concept that he is a soldier. Consequently he sees something or hears something, or smells something, all the energies from the sense organs are side-tracked into the soldier concept first. And only then do they come out in action, and through the mouth.

146. The governing concept inside you is the thing that operates. And this is why it is said, "Know the truth, and the truth shall make you free."

147. When you know the truth, you set up the concept of the truth, which is this great concept of the active-passive, and the overlapping of forces. When that concept is set up inside you, it frees you. You do not as an individual, and by individual willed effort, free yourself. That is impossible.

148. What happens is that when the concept is set up, that concept itself filters every incoming energy, and returns it into the body for action in accordance with the defined nature

of the concept. So it is 'it' - namely the truth - which is saving you, not 'you', by your individual effort.

149. The belief that one saves oneself by individual effort without this filter concept is erroneous and produces innumerable errors. Whereas as soon as you set the concept up and say, "Let all operation occur through this," you have set the filter up and everything that happens has to go through that concept.

150. And the whole of your evolution and the attempt to raise your level is really the search for a control concept which you put inside your organism, set up, and then allow to operate.

151. And in this allowing to operate of the truth - the control concept - set up inside yourself, you can afford to relax. You're not making individual effort. An individual effort is always bad, in this sense.

152. Group Member: If there's any doubt in the efficacy of this, then you're going to put a block on anyway.

153. Straight away. 'As soon as you doubt, your life goes out', William Blake pointed it out. (*I think this is Eugene's take on William Blake's - 'If the Sun and Moon should ever doubt, they'd immediately go out' from his 'Auguries of Innocence'*)

154. Here is, shortly, a statement. We've done it before in various ways, we'll do it again.

155. A circle includes and excludes simultaneously. There is force outside it – infinite - there is force inside it, finited by the circle. The circle itself is called 'being'. But inside it there's a possibility of vagrant energies walking about. And outside it is the same thing. But if all these vagrant energies go in all directions, it's equivalent to geometrizing, absolutely, infinite space.

156. But from the point of view of a being and an individual consciousness focus on a being, he becomes more aware of himself as an individual by contracting himself. So he starts to shrink. This of course is the 'Saturnine compress'.

157. And in the act of doing so, he compresses the forces inside himself and therefore induces chaos.

158. So the attempt to exist as an individual, by individual effort, makes one's internal structures chaotic. It introduces stress on it that should never be there.

159. And when the stimulus comes from outside, it's never quite symmetrical. And therefore every reaction to a stimulus, followed by an individuated response of contraction, induces more and more chaos in the inside.

160. And through the contraction, the pressure on the inside of the being is going up more and more and more. So that relatively, the awareness of the force outside the being is going down and down and down.

161. So the more individuated you are, and the more you strive to be individuated - compress yourself, objectify yourself - the less aware you become of the infinite spirit beyond yourself.

162. So you're putting yourself out of focus for the fine motions that traverse your being and really determine world evolution, and your position in it.

163. So the only way then to equalize the inner and the outer is by eliminating the super stress of the individual will to exist, which causes the contraction.

164. And the elimination of that individual will to exist is the same thing as the equalization of the inside and the outside of that finite union, with the consequent removal of the schism between time and eternity.

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