

Integration

*[Transcribed by J. Bailey (2008)
With arbitrary headings by J. Bailey
Comments are in square brackets]*

[the recording begins half-way through a sentence...]

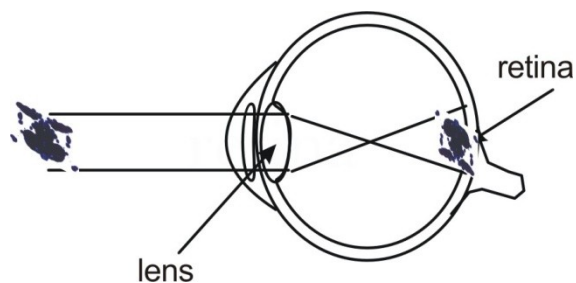
... integration of the human being, and we are going to talk about it in a very ancient orthodox way. We all have five of these, unless we've been treated by drugs prenatally, and they are connected with different parts of the being, and therefore we can make a five-fold analysis of the human being. And it is very convenient to remember these, and place them deliberately on these digits.

your retinal image is two dimensional

Remember that your retinal image is two dimensional and can tell you hardly anything about anything worth bothering with, apart from colour. If I draw an eye and say this part is the retina, there is a lens, there is an object over there, and this object reflects some light which gets in the eye and falls on the retina there, it makes a two-dimensional image. It's got height and width, but it has no depth.

You cannot tell depth from the retinal image.

Where you think you can tell depth, you are actually unconsciously making cross-references with other sense organs. If you think that a thing that is very, very bright is near to you, and a thing very dim and grey is far away, that is conditioning from other factors — from the use of the reason, and from the use of physical locomotion.



I want us to be very clear that the retinal image as such is two-dimensional, but it cannot tell you anything more significant than an inkblot, and that the interpretation of this inkblot or this retinal image doesn't depend on the inkblot or the retinal image, but it depends upon other experiences that we have had.

So think, if I was to try to set that retinal image, and make it into a little thin skin like that which is made of little rods and cones all over, and the light pouring on the surface of this thing gives the information of nothing except colour, and the degree of light and darkness. It tells us nothing whatever about the depth — the 3-dimensionality of being.

If you look at an apple with your eye, and the skin surface of that apple is intact at the side you're looking from, you cannot tell if there is a maggot in the middle of the apple. There is no depth information. You could repeat that if we had a recorder, with a loop of tape on it saying, there is no depth in the retinal image, and we could have this as a permanent background of what we are talking about tonight. [4:04]

If we'd have had more time and less sense, we would have gone to extraordinary expense to have such a loop repeating: *there is no depth in the retinal image*, coming from six directions of speakers arranged around the room. Now instead of going to all that expense, I'm suggesting that we try to remember that there is no depth in the retinal image, so that I won't need to mention it again.

There is no depth in the retinal image.

This means to say that every feeling that we have that has depth in it, has come from another source than this retinal image. And we are talking about integration of the human being, the whole human being. And to help us in this we are going to use this five-fold symbol, I'll draw you a rudimentary hand, to remind you. Anybody can draw this, even without lessons. That is a very good drawing of the glove that was dropped. There are many of those in the world. You go in your bottom drawer you will find lots of odd gloves. This is the one that was lost and is found, and there is more rejoicing over this one [audience laughter] than ninety-nine complete pairs that your wife gave you to remind you that you are married.

Body

Now we are going to deal with this five-fold symbol in a highly complex way. But making allowances for ourselves we are going to begin simply. We are going to say on the little finger I am going to write *body*. I've given you time to write *body* — has everybody written *body* yet? Are there any slow-coaches, has anybody written *booby* by mistake? [audience laughter] It happens.

Feeling

And then I'm going to add feeling on the next finger, you can anticipate me [6:31] if you like, and write it quicker than I'm doing, and I'm going to put like and dislike. Because you've only got two kinds of feeling ... like and dislike. Feeling is not terribly complicated. Either you like it — that means you tend to move towards it — or you dislike it, and you tend to move away from it. You know if you like things, by whether you tend to move towards them, and dislike them if you move away.

So, a body, and some feeling of like-dislike.

On the middle finger I'm going to put the word, 'mentation'. I'm going to define this word for you, and I'm going to put the word serial by it. **Serial** means that you take the elements of the mental process one after another — not simultaneously. In the mentation process you are thinking and you are taking ideas and images, one after the other.

If we were to take man as he evolved we could start at the bottom and say the first precondition of evolution is to get in a body. Just to get a mass of protoplasm and identify with that protoplasm. Protoplasm is a colloid, it's nearly all water, but there are some very minute particles suspended in it, in very intimate electric inter-permeations of forces, and bio-magnetic fields. Protoplasm, the substance of all living creatures, plants, animals, men, in a mass, is called the body. So first we must have a body to refer to. If we hadn't

got a body there would be a field of sentience which would be infinite ... an infinite field of feeling, with no body in it [8:52]. If it had no body it would have no centre of reference. If it had no sense of reference it would have nothing to think about.

Having nothing to think about it would be in the state called **ananda**, bliss. There must be something wrong with bliss, because although there is bliss at that level prior to body, this same bliss has precipitated a body. And if the bliss were absolutely self-sufficient there would be no necessity for a body. But the bliss, that is, the infinite field, the ananda of the yogis — this bliss just isn't good enough for itself. The bliss is not self-satisfied, because it hasn't got a self — it is satisfied but not self-satisfied. It's infinitely satisfied but not self-satisfied. To be a self one must have a body.

When we've got the body, the next precondition is that we must be able to feel, we must be able to like and to dislike. Now you know when you say one thing is like another, you mean it has a similar form, or a similar function, similar time, similar place, similar sequence, or similar emotional tones. By means of these feelings we can move towards and away from experience units. The elements of experience can be examined by us, and we can decide by feeling, whether we like or dislike them. But then, because we don't just have one feeling, we have two, we need something else beyond feeling and this we call mentation.

Mentation

The 'men' part of 'mentation' is the same base as mensuration. It means measurement. So that when we have a feeling of like or dislike, we need this extra faculty of mentation [11:08]. Mentation allows us to count the amount of intensity of feeling of like or dislike. So you can give yourself marks for feeling responses to stimuli, from one to ten, that's quite an easy one. From one to ten, you could say that dizzy blonde over there produces a nine point nine recurring reaction. You can't give a ten reaction, because you reserve that one for yourself. But you can give a very high response. And a piece of rotting cabbage in the far corner of the room, that's been overlooked by the daily help — is probably worth nine-point nine recurring negative. That is, you probably dislike it. But by means of mentation you can and do count the intensity of like and dislike and you also measure the dimensions of the body.

By mentation you measure. You measure form and you measure intensities of like and dislike. You can measure electrical resistances. You can measure rates of flow ... whatever you do that is measuring, that is a mentation process and it is serial. If we take an electrical measurement, say on an ammeter, we see a needle moving. As it moves over the dial it takes time and it passes the units of the dial one after the other, and this is what we mean by serial process — one after the other. It is very important to recognise that mentation is serial. Because, because it is serial, it cannot solve the problem. This is very important. People who think use mentation, serially, to solve a problem are wasting their time thinking that they can solve the problem. The purpose of mentation is not

the solution of a problem. The purpose of mentation is the enumeration of the parts of the problem.

This is tremendously important.

No matter how much you think and count about any situation, the thinking process, the mentation, is not and cannot be the solution of the problem. The solution of the problem takes you up to another level.

Comprehension

So beyond mentation we have another need, and we will call this one comprehension. [13:55] Can you spell comprehension on your own? I'll put an H on it, we'll put comprehend. That will do. Comprehend lays the egg after the serial evaluation has taken place. Comprehension is not serial. Comprehension holds all the elements ... like I'm holding my fingers at the moment, bringing them together. When they are all together held — that is comprehension.

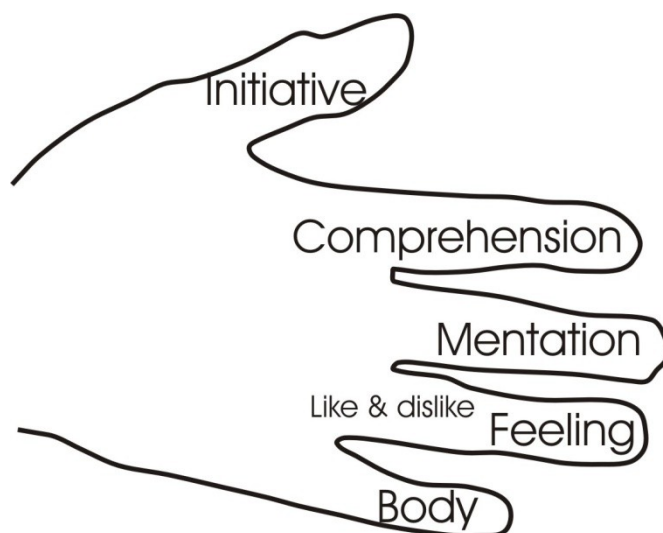
When I fan them out, focus on them one at a time and count: one, two, two and half, thee four five and six ... that's bad counting. Count again: one, two, three, four, five. Now when I've counted in this way I have use mentation — a mental process. This **men** word comes from a base meaning to count.

When I see them all together and see all the things I can do with them together — I can make a fist, make an indicator, poke myself in the ear, whatever I can do in a relational way the elements of which are simultaneously presented — then it is comprehension.

So mentation is serial, and comprehension is simultaneous. Very important. Now when we have done these four, we still need a final one, because the body has enabled us to have a focus within the field of sentience. Like/dislike, the feeling, enables us to move toward or away from. Mentation allows us to measure the intensity of the feeling in relation to a given body, and the dimensions of the body, its texture, its degree of slippiness, its flexibility, elasticity, and so on. We can make a measurement for all these different qualities, and when we have got these all together comprehended, then we need a final thing, and that final thing is Will.

So on the thumb we put Will. And I'm going to say that will is initiative. Initiative means beginning. It is very important. To initiate is to start something; it doesn't mean to continue it, it means to start it. When you start a ball rolling, it will continue due to its mass inertia to roll unless it meets opposition, friction or another body. So Will equals initiative, and by means of this initiative we can interfere with a situation that we have comprehended.

The interesting thing about the Will is that the Will can never operate unless there has been comprehension, and all the energies in the body are brought into a state of stillness. If the body and mind are not still, if they are already running,



they are running on inertia. Inertia is previously established motion ... in work affirming ...

in — ert — ia
in — work — affirming

... the in-work-affirming process is not will, not initiative — it is the result of will and initiative which has set something going, and then left this mass moving force to continue to operate.

So that if I were to drop this pen, I would do it simply by releasing my grip, gravity would take care of it, and as it was falling through the air it would not be falling through the air with my will. My will would have been simply the moment of initiation, the decision to drop it. [18:30] So this is of tremendous importance: the point of initiation is will. What is not initiation is not will. So now we have five functions of a whole being.

Caste System

And we're going to relate these — are they all written down? We're going to relate these to the caste system in human society. And we'll use the ancient system that's very clearly worked out in India, that has been a great cause of controversy in India, and during the days of the British Raj in India it is one of the things that the British used to say about the wicked Indians: that they had a caste system and this justified the British occupying the place so that they could teach them democracy.

Now the Indian caste system is based on a warrior, a priest, a business man, a worker — everybody knows that the Indian caste system has four castes; there's one missing. What is it? It is an untouchable. You see a rather interesting thing about the untouchable later: the untouchable is the most important thing about this caste system, because he's a non-caste.

Now we're going to draw a line round there, and we're going to put this in a box like this. Oh, that's funny, it got bent. I think that that bend there must have been the profile of the great god Shiva [audience laughter], looking at this symbol.

I don't believe in accidents ... do you?

Now he is of the caste system, and Shiva means pure consciousness, absolute omniscience, and omniscience knows all about this five lark, because this five lark is the 'lar' or 'law' in the closure, in the case.

Caste means cased.

We want four inside the case and we want one outside the case. Now what is the function of the one outside the case. Any volunteers? [21:34]

Something to do with the will and initiative.

Something to do with the will and initiative.

No that's the little finger

To give value to ...

To give value. As they say in petticoat lane, "the lady on my left." To give value to the whole system.

So if there is a being who knows about the five-fold system and he isn't in the case but can see it, and is not an untouchable, but he can see it, then he must be a six being and I represent him there. So we put his mark in his number six. That looks like a drawing of an Indian nose now ... a friend of mine from Bombay. I might as well put his lips in ... he's got nice fat lips. He's quite a nice fellow [describing the drawing that he's making on the white paper. [24:32]. He has a very dream in his right eye, and he holds his pupil under there because he finds it much better for pleasing the ladies. The little eye partially hidden by ... this young friend of mine, he's actually an observer. He's a sixth man. You might have recognised actually it's a very famous Maharishi. He says he's not going to be an untouchable, and he's not going to get in that case either, he's going to stay out.

And that's very funny, because there must be another fellow watching him, which is the seventh man. You know God rested on the seventh day, and seven means spirit even; that this seventh thing doesn't want even to be outside the system ... because to him, the seventh one, he's a funny fellow, this one, he's really upside down to the whole system. He has a sort of grim face like that.

The seventh one is aware that even the yogi is reactive to the system. It is the system historically that persuaded him to be a yogi. If we like to examine the history of Gautama Buddha we can find that he was driven out of the system by certain horrible experiences he had, to do with death, and disease and old age and beautiful dancing girls — in reverse order. So there is a seventh one.

But if there is a seventh one there must be a relationship between this seventh one and all the others and that one is the eighth one. And we do the eighth one like this.

Now, when we've come to the eighth one, we've finished with the whole process, except for the ninth one [*audience chuckles*]. But the ninth one is a very special case, and we'll come back to him later. So when we've finished with the ninth one, we're quite definitely finished. There's nothing after that. The eighth means reciprocal interrelation. And if you don't like writing reciprocal interrelation, you can write this word instead: this is simpler.

Now, **Gigimuge**:

Gi means an individual and another Gi means another individual, and

Mu means substantial movement, and

Ge means the earth.

So Gigimuge means individuals are moving together within the earth, they are interpenetrating each other. So the definition of Gigimuge means absolute reciprocal interpenetration [27:57]. And we are saying that at the level of the eighth there is an absolute reciprocal interpenetration of all being. If there are any beings here that think that they're isolated, from the other beings here they are making a mistake — even thermodynamically. If you've got any heat and you are selfish and want to keep it, you can't. You are radiating it. If you've got a hotter body than the girl next to you, she is getting warmer. And you can't stop it. If you contract yourself to make sure she doesn't get it, you're temperature goes up, and she gets hotter. If you deliberately relax yourself to reduce energy, you get hotter. Which is most peculiar. So whatever you are doing you are

working and work its heat and heat is work, so the girl gets hotter. Some girls know this. So when they are cold they go and sit next to selfish men. And it produces a most peculiar type of Jijimuge type of interpenetration of intention, and temperature goes up all the way round.

We have to recognise that we cannot be effectively selfish. Right?

Jijimuge — the eighth man. The eighth man is a man no man. He is a fellow who says, *I don't care if I do interpenetrate. I don't care if when I go to a cinema I do warm the people on either side of me, and the one behind. And I don't even care if they warm me.* When we are able to say that we do not mind at any level, our reciprocal interpenetration with all beings, then we are qualified for the badge of Jijimuge. One day we will design the badge and we will sell it. To defer expenses for making the badge.

Now, we are talking about this basic human being, and a human being is a being that understands this principle to some degree. Everybody understands it to some degree, because everybody has got this kind of organism. They have an organism, a body; they have feeling like/dislike; they have a mentation process, serial; they have a comprehension; and they have a degree of initiative; and by the use of what they've got, they get more.

"In thy light shall we see light." If you've got a little bit of light, you can have some more.

So we start with a little bit of light, and we get more. The more we have, the more we want. What we want is infinite light. We want so much light, that from this excess of light there will be darkness. And the darkness will be the new body that we precipitate in order to work through it. Every time we change our attitude to anything; every time we change our feeling orientation, our like/dislike; every time we change our mentation; every time we change our comprehension; every time we change our will ... we change our chemistry. Just as before, we saw this 5-fold structure, we can say, if a stimulus comes to the physical body, the stimulus from that body goes through to the feeling, through to the mentation, through to the comprehension, and through to the initiative. And this we would say would produce a reaction to an external stimulus.

But also it goes the other way.

From the will there comes a stimulus to the comprehension; from the comprehension to the mentation; the mentation to the feeling; the feeling back to the body; and then we get a motor response to the environment [32:26].

All human beings have this same problem: the integration of five functions. All human societies have this same problem: the integration of that caste system, there. Unless we have someone who can overlook the whole process, then there will be war. Because if there is not total comprehension, then the untouchables will feel out of it, for they are also human; the workers will feel out of it compared to the business men; the business men will feel out of it ... they used to feel out of it compared to the priests ... now they are feeling out of it compared with the workers, and some of them are giving it up and becoming untouchables. The priests definitely feel out of it in relation to Montgomery [*Field Marshal Bernard Montgomery, WW2 hero*] and therefore we have to say

that unless there is an intelligence comprehending the whole process there is bound to be unconscious interaction, a war of an unproductive kind.

We don't want no war— what we want is intelligent war. We want a war of ideas, a war of will. We want a war in which everybody is involved consciously, and in this kind of war there will be no uneconomic bloodshed — because you never changed anybody's mind by killing them, blowing them up, dismembering them. You never converted anybody by physical violence. And consequently there is tremendous need for total comprehension to make a total war which would be totally efficient.

The word **war** is an interesting word because it is the same word from which you get the word, **weary**. War makes weary. Prolonged war is the cause of weariness.

1. Snake Brain

Now we have our 5-fold process again. We're going to do another interesting trick with it now: we are going to start with coming out of the bottom there, a snake. This is a snake. And this snake is your spinal cord and this snake has grown itself a brain and this snake is your little finger. So we're going to say here, snake. And this snake represents total sensuous self-satisfaction. S, S, S. Sensual- Self-Satisfaction. The snake has no regard for any other snake. Remember baby snakes come out of the egg, and they don't say thank you mummy for laying the egg from which I came out. They go away, and mummy doesn't say to baby snake, good journey, off you go. If baby meets mummy next time, baby may be swallowed. If mummy's tired and baby's bigger, mummy might be swallowed. And this is sensual self-satisfaction - rampant.

But, it was discovered very early in the universe, in the evolution of consciousness, that sensuous self-satisfaction means that everyone is on guard against everybody all the time and it's very, very tiring. In a pure snake world you'd have a kind of wriggling process of mutual devouring, a type of jijimuge with no intelligent relationship — a continuous swallowing of everything by everything.

2. Dog Brain

Therefore the spirit of the snake decided to try another method. So it grew itself another brain; and the brain it grew down there is called **dog**. I'll write the dog in there. The thing about the dog is that it's a pack animal — put this one on your ring finger — it's that one that doesn't want trouble with the neighbours, it's the one that will cooperate with other dogs to bring down a bison or a mammoth that's too big for it to batter on its own. So the dog symbolises ... we had the snake, this sensual self-satisfaction, that's why snakes go ssssssssss to you. You know very animal bears its own name inside itself. And the snake says its own name continuously. Other beings are always telling lies. They keep saying other names apart from their own, and the snake is the only truthful creature in the universe — which is why it was the symbol of spiritual truth to the ancients. Only the snake is honest.

But the dog now, he is a pack animal or group being, and he says let us get together to pull down this bison too big for any of us separately — let us cooperate. But in the chase one tends to get overheated, and when one gets overheated and finally the bison is pulled down, this terrible overheating means that one dog accidentally bites another dog's leg instead of the bison.

Resentment

The result is that at the group or pack or herd level, the dog level, is the beginning of what we call *resentment*. Remember that — *resentment*. It can only occur for the first time with a group animal. Snakes don't resent anybody. They never even think about anybody. But the dog can, and does. Any group, herd, pack animal, can resent.

How does resentment occur? It occurs quite simply by saying first of all we are buddies, we are friends — therefore we don't bite each other. Do we? No! We gather our strength together, and we chase a bison, and we pull it down, and then we share it. Don't we? No, we don't! [audience laughter] Because we haven't got mentation yet, have we? All we've got is a like-dislike. And when the jaws start working, whatever is near at hand that smells like meat, gets bitten.

Devolution, Evolution

So the peculiar thing about the dog, the very symbol of group activity, and fidelity, is that when he loses his temper he turns into a snake. We call this regression. Every time you go back to an earlier phase, we say you've regressed. This is very, very important for the psychopathology of all of human disorders. Regression means you go back to an earlier phase of evolution. You devolve instead of evolving. So, out of excessive heating in the chase, one doggy bites another instead of biting the bison. Bison bist gebissen [*bison are bitten*]. Now it's obvious that there is a need for — sorry about that one, you Germans — there is a need for a counting process, so we'll have to grow one otherwise these dogs are going to fall out.

3. Man Brain

So we grow one, and this we call **man**. This is the mentation process [41:14]. And we actually have inside our skulls, charmingly enough actually in our skulls, physiological representation of these three levels, and this man is the cortex, the outer part of your brain.

The man job is to count everybody present, and see whether it's a bison a dog or a snake. Very interesting. In the overheating of the chase, one tends to devolve back to the serpent and become sensuously self-satisfied. Dogs fall out, they fight; many a dog has been blinded by brother dog in a moment of bison excitement, and the necessity for a kind of counting process to sort out the dogs from the snakes. And this produced man.

So we have a dog for a group animal. Remember this is inside your head. You've got a group animal there — a group reflex, a tendency to belong to groups. And this causes you to deserve the ???? ???? — tail-wagger's badge.

But you have to have this calculation to know whether you are dealing with a bison, a dog or a snake — and that is man.

So man we will say evaluates by counting. Those of you girls who are married to Italian Counts will know that the title **Count** was given to men that could count. It's as simple as that. In the old days, if you could count the king was so astonished, he'd say, you can count, that was marvellous. So you can keep the account. He got a job as accountant. Every accountant today in the world is entitled by that fact to call himself **Count** if he so desires. If you go on holiday to Rome or even to Paris, you can meet Counts every day, lots of them — usually living with rich ladies.

Now, the peculiar thing about this man inside our brain, it calculates. In the group animal you had the possibility of resentment. That means re-feeling.

If you want to prove this, get a dog, stroke it and then hit it [audience chuckle]. You will immediately see, you will ... — this is a laboratory experiment — you will immediately see a peculiar look in the dog's face ... of resentment. Because the dog being a group animal says, we are buddies aren't we? And you tread on its tail or paw — and it's out toward the warming fire — and it takes it back, and it goes like this [illustrates with an expression]. It gives you a special look called **resentment**.

Neurosis

Now funnily enough that is the beginning of the possibility of neurosis — but only the beginning. Snakes don't have neuroses. They can't even begin to think about it. But doggies can. You can have a neurotic dog. You can make a neurotic dog very easily. Stroke it, feed it, kick it, apologise to it, kick it again [jolly laughter from audience]. Do this every day — in three weeks time you've got a neurotic on your hands, and you have created the preconditions of mentation in the dog. You've helped it to evolve towards the state of man.

In fact this morning a man said to me, a very intelligent Jewish man, *so we are doing a favour to the dog when we kick it — we are hastening its evolution.*

I said, *yes, true, we are. But we should have regard for developmental tempo.* Only slow growing up. Only light hits. And only rarely, otherwise we might accelerate the dog too quickly, and it would become as neurotic as we are; which is unfair for dogs. I mean we can be as neurotic as we like — it's our job; but not dogs — it's unfair. Snakes we can't fight.

So we need something here of tremendous importance: the recognition that man is the creature that can and does, invent by his cleverness — neurosis. And he does that by counting his resentments. You see — whatever the resentment the dog has in him, he keeps a record of it. And he keeps filed under their proper initials, all the things that cause him resentment. And then he goes over his resentments, and he repeats them very, very carefully. And he gives them numbers, you know — from one to ten. Like — Solomon Black, my friend: resentment nine and a half — you can't resent him totally, because he introduced me to the wife happens to be the girlfriend of a second hand car salesman, and he got me a cheap car. So I've knocked him half a mark off for

total resentment. That's a man function. We cannot be neurotic unless we are men — unless we count, and unless, specifically, we count our resentment.

4. The Counsellor

So at the level of the neurotic man there is a need of another kind of brain — another organ. And so far in the skull we haven't got a great deal of physiological evidence for this other brain. It is one of the next evolutes. But there are a few people who say, *we've got one of those*. And we might say wrapped round this man brain, there is a little membrane like that to protect it.

Which comes first Bill: the Pia Mater or the Dura Mater?

[Bill:] Pia.

Pia. Yes? That means, *let's be kind to them*. The Dura mater means *let's be hard with them*. We need one that will be kind, so here we have a very thin representative here, and we'll have it ... and we'll call it *the counsellor*. Ignore the *sell* there, will you, please ... it's a count who is selling you something [48:45].????? He's a counsellor. We leave the **t** through rapid speech [the t left out of *countsellor* becomes *count seller*].

The counsellor here is saying to all men who become neurotic, *I can tell you how you became neurotic. You became neurotic through resentment. Quite simply, you are resenting life. All you have to do is accept life, like I am accepting it. You know how I learned to accept life? By finding so many resentful dogs inside men who could count that I've got a job for life counselling, so why should I resent it?* That's counselling.

Now the counsellor keeps everybody exactly as they were, mysteriously. You could have, if you lived ninety years, ninety years counselling. So there was a necessity for another kind. And we have a little representation of that.

5. The Warrior

These things are quite thin [*perhaps still referring to pia and dura mater*], but above that counsellor we have another fellow, the hard man, the man who says it is actually possible to rise above the need to be counselled. How many have we got? One, two, three, four, five. We've got a wilful man at the top, but we're going to call him a hard man — just for fun.

You know ... Pavlov found that some dogs were hard; they don't condition very easily.

Oh! We'll put a 'T' on there, so if there's one in the audience, it can recognise it — a 'hart' man. Hart bist u bist u d'een von stein [50:00 *you are hard are you made of stone*]. That hard man says counsellors are fairly satisfied — they're nearly as satisfied as snakes. Because as long as there are resentful dogs and counting men, they've got a job for life.

But the evolutionary movement in the universe is going through these processes. And to get through it, it will have to learn to be hard with itself. And we have that hard man in the Will. Anybody called Will or William or Wilson ... Wilhelm, knows what it means to be hard [51:34]. It means to be able to feel oneself and instead of falling into resentment, instead of counting resentment,

instead of fleeing to counsel, say, *I will learn to pay the price for my own activities. I will harden myself. If I can harden myself I will become self-determinant.*

Now, this hard man is a necessary phase of self evolution and you can't go beyond the hard man to the phase above the hard man until you've been a hard man. You can't go from snake to consideration for everyone beyond the hard man in one leap. It can only be done step by step. The untrodden step will never forgive you. If you do not know consciously that you are a snake who disguised itself as a dog who disguised himself as a man who disguised himself as a counsellor, who fought his way to hardness ... you cannot go to the step beyond.

6. The Soft Man

And beyond that hard man is the man who is looking at the whole thing, and seeing as we saw before. Here we are. That warrior is the hard man. Fight the good fight with all thy might. And as Mohammed said when he came back from his war against the wicked infidels — when he'd had a successful campaign against El Cid — he came back and said, *now begins the big war.* The little war is with other people outside you. The big war is the war inside you. Great is he who conquers a city, great is he who conquers himself — much greater.

So the warrior is the hard man and he practises being hard. But when he's become hard enough, then he can afford to be soft. Those of you who are old enough to remember Montgomery's beautiful gesture in Africa — he's a very hard man — but he provided night life for soldiers.

It's very interesting. If you're hard enough on yourself you become illuminated. And you can't strike a light without flint — you need something to strike on it, to make a spark. If you are not hard, you can't become illuminated. If you become illuminated, you are immediately soft again, but not soft like you were before. You are soft with the memory of all stages. When you are soft, then you can say, there is something beyond even this. Because in the toleration of the soft man beyond the hard man it could be that evolution could be stopped out of the superkindness of the man that's learned to be hard — and he's decided to be soft.

Now we know that some people opt out of the battle of life, they opt out of hardness. And they say I will never injure anybody again. I will refrain from advising anybody again, because advice hurts and causes trouble and I've gone beyond hardness, so I will be soft. And this is alright as another phase. But beyond this phase of the softness following the hardness, there is another one that says, *for the sake of human beings, who are being at any lower level held in a static condition, sometimes it is necessary to be hard, tempered with soft.*

7. Balancing Hard and Soft

The balancing of hard and soft becomes then a very intelligent manipulation. How to be very, very hard and apologise in the middle of the hardness. This is a phase beyond hardness and beyond softness. Hardness is five ... softness beyond is six ... evening out of those two is seven.

8. Reciprocal Interpenetration

So we have a seven man who is doing it, and then beyond that the reciprocal relationship flowing — where a man who knows how to be hard and soft can balance all these forces within himself, and therefore can help to balance them in other people and bring them all into the eighth phase of reciprocal interpenetration.

9. The Magician

Now we said there was one level beyond that, and that was the level which we said was nine, and you know that nine is six upside down. Nine is the number of the magician. All stage magicians use nine for mathematical tricks, because nine remains the same all the time — it is the ability to say no to everything ...

to say no to being a snake
no to being a dog
no to being a man
no to being a counsellor
no to being a warrior
no to being soft
no to balancing those two

... the ability to say no to everything, absolutely, is nine. And that is the number of the magician. Those of you who've done your **0** level maths know that nine remains the same whatever you do with it. You double it you get eighteen, you add the digits together, eight and one are nine. You triple it, twenty seven, seven and two is nine. Whatever you do with nine it remains the same. So it's a very, very special number. Nine nines are eighty one, eight and one's nine. Nine is the number of a man who, no matter what he does — no matter what he does — absolutely, he is untouched by his own activity. He has gone beyond karma [58:30].

And then we've finished, because if we write ten, we've merely written **1** which we started, and **0** meaning circle completed. There we have the problem of integration and we have to start at the level at which we find ourselves.

Let's see — are we merely snakes? Answer: No! — we can't be, because we are all in one room, centred upon one subject. So there's a dog in us.

Are we merely dogs? No! — because we are not only serially counting, we are also comprehending what we are talking about.

Are we merely comprehenders? No! — because we have an intention of will to do something about it.

Now have we got anything beyond this at this stage of evolution — an intention of Will to attain, through hardness towards oneself, the possibility of being soft to everybody else, in order to get through that stage, to be able to be hard and soft simultaneously. Very famous Rabbi Hillel, before Christ, was famed because he was hard on himself and soft on everybody else. But he knew he

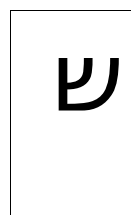
was developing him by being hard, and that he wasn't breaking the law of developmental tempo for them.

So the problem of integration of the whole being is first — we must become conscious of the parts of the being [1:00:28]. You cannot integrate what you do not know about. This means we have to become absolutely conscious that right at the base of us, at the centre of us, in that part of our being here, the snake, we have what is sometimes called private convenience ...

[someone in the audience utters something inaudible on the recording and this is followed by laughter]

.. .who said that? Now, private convenience is another word for the Will before it has gone through its process of self-development. It can become a public convenience when it goes to the level of dog. If we are prepared to admit that the very centre of our being is the worm that dieth not, biblical expression for private convenience or sensual self-satisfaction, I'll draw you that **S** again, sensual self-satisfaction.

Are there any Hebrews in the audience? If there are they might notice this funny letter. I'll draw it a little bit more orthodox. Here we are. That is the letter shin, or sin. If we put a dot on that side it's shin, if we put the dot on that side, it's sin. The meaning of that letter is fire. The meaning of fire is spirit. The meaning of spirit is eternal power, eternal initiative, the very ground of self-consciousness.



So this same selfish serpent is nothing but the essence of what in Christianity is called God the Father. When it says in the Old Testament that God that fathered the universe is a devouring fire, and when Christ says later he is come to bring fire and what is it if it be already kindle, are you alarmed. The universe, as Heraclitus pointed out is fire, equals spirit — equals intelligent energy pursuing its own end. But its ends are dialectical.

You cannot pursue your own development to its maximum stage without involving yourself in relations with other beings. In the words of brother [William] Blake, opposition is true friendship. Be my enemy for friendship's sake.

If there is a snake going along — incidentally that is how you write **ananda**, or bliss in primitive language — you just draw a snake. Now in Egyptian hieroglyphs you double it and pretend it's water, and then you cut a little bit of it off, and you say that is a letter **N**. An **N** — Na — is the archaic word for snake. And we want to tighten it up a bit so we add another letter group around it. We find the original Na, the Naga of the Hindu myth; the snake is the original image of spirit — of intelligent, sentient power. And say absolute sentient power, the ASP. Every time you see the asp think, it is an original precipitate of Absolute Sentient Power and it is pursuing its own end and there aren't any other ends to pursue.

But mysteriously this power has to divide in order to express his capacity. If we get the snake and we put it with its tail in mouth like that — there's a snake with tail in mouth, this snake is biting itself and going round and round creating the conditions of eternal recurrence.

Constant Stimulation is No Stimulation

But it is highly repetitive. And there's a great law: the law of sentience and phenomena, of **S** and **C** — constant uniform stimulation is equivalent to no stimulation. Constant uniform stimulation is equivalent to no stimulation. So if this initial spiritual intelligent power gives itself a uniform motion and continues it, it will not know that it has continued it and it will be as if it were not doing it. Therefore it has to introduce into itself differential tension. The differential tension you can see easily, if I draw sine wave like that. If I thicken it for you like this, you can see what happens. Supposing I get a piece of rubber, then the rubber would be contracted there and expanded there — contracted there, expanded there. I put a plus mark for positive, and a minus mark for negative. By positive I mean it tends to posit [1:06:57] by self contraction on this inner curve, and to extend itself on the outer curve. So on this one I can write intent, in-holding, and on the outside one, extent.

All your intentions are contractions. You curve the field of sentient power and that is an intention. If you close the curve, you then have an ideational content, an idea in your mind, or a definable feeling of like or dislike.

Intent in-holding: extent out holding.

The same force that is going along, if it oscillates, is making itself aware by differential self-stimulation. Here an intention, there and extension. If it went round in a simple uniform curve like that, uniform rate, it could not know that it was doing it. But by means of oscillation, it creates intent-extent. It becomes aware that it is factually a self-stimulating appetival being. So that's stage one, the snake.

But it's not going to get optimal self-stimulation if it merely goes round in this way. This is the symbol of bliss and its name there is **Ananda**. The bliss snake is just giving itself anananananana. When it curves round and gets hold of its tail it is called **ON — O-N** — serpent with tail in mouth. Serpent running along is **AN, ana**. The running snake, and the circulating snake.

So its next thing is to bring itself into relation with another snake. It actually finds that if it's going along oscillating, and it's seeking another way of getting another kind of stimulus— Ah, at a certain point it crosses itself. At that point there where the cross is, it had a new kind of stimulus and therefore the letter **T** which symbolises intersection is terribly important: it is the first mark of otherness —the first mark of the possibility of the enriching of self-stimulation by using another.

This spirit, this ananda going along has discovered, by self-intersection, there is a possibility. So it does it again, it does it again, marvellous and it does it three times it really knows it. And it notices when it does it again, it's made a little island there. So it observes that when it crosses, it can do that, that's the sign of Taurus in the zodiac. And it means that it can go round like that, like it did in the ON phase, and come out of it again like it does in the **AN** phase, and then it can separate that one from another one, which it does, like that.

I'm going to enlarge this now. Having made one and another one like that, it can stimulate this one from there, this one from here, and it now really explains

the whole of the universe to itself. By extra-cellular stimulation it has enriched itself tremendously.

Your body starts as a single cell, it divides itself and it finds that it can send messages across the divided half. And then it finds it can make itself into a cluster of cells and it can then have intercellular stimulation by neuronic lines. You can make a very, very rich being by this simple process. All this is by rotating of original snake spirit, and it can send a message from there to there, one from there to there, one from there to there, one from there to there, one from there — one back, one back, that's quite complicated. We can use that middle one as a mediator, and so on. If you imagine looking down on your being with a cross section through it, the middle one is the original tube that you laid down inside your being and surrounded with cells. Then we can see there's a possibility of making two different kinds of tube. An earth tube like in the spinal column, and a food tube like the one from the mouth to the anus. And by means of these we can have a highly complex relation in which a tube for food there, has another tube for control like this — this is your spine, this is your food tube — and by means of two-way stimulus response, it can make a highly complex, delightful, reciprocal interrelation of pleasures and pains that it could not get any other way.

So the original spirit, the original **S**, posits itself a universe. **S** posits **P**. And **P** means the phenomena of the sentience. The phenomenal content of sentience is the **P** in the **S**, and there is no **P**, no phenomenon other than in the **S**, and the **S** has produced the **P** by self-intentionality. The subject has written its own predicate. The self observer has posited its universe for itself. And it looks very complicated today, but it isn't terribly complicated, it is no more complicated than your hand.

So if we are to gain integration, we must first become conscious of the parts constituting our being, how the parting arose, the purpose of that parting, and then by continual remembrance of this functional structure within the being, simply by continually remembering, they begin to integrate. You needs must love the highest when you see it, so that you can't help liking your own efficiency better than you like your inefficiency. And your dislike of your inefficiency is the same thing as the driving power that moves you to evolve to your top level number nine.

Have we done enough now?