

L465 – ‘The Law’

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

NOTES:

- *As an aid to understanding the flow of his ideas, Eugene Halliday would invariably make use of an easel that was always situated next to the seat on which he was sitting. He would sketch drawings on this, often labelling them with important words, or phrases. And in various sections of this particular talk Eugene is 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 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 I cannot make out any particular word or short passage by making use of italicized brackets, in which I have placed a question mark.*

TRANSCRIBED BY BOB HARDY.

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1. ... Does he want chocking, just get on with it
2. Question. In this group we often speak of transcending the law. But in the Sermon on the Mount Christ says, "Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." Does this second verse imply transcendence?
3. We talk about transcending the law, and Christ says, it is not going to destroy the law, but fulfill it. Then he says, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."
4. ‘Till all be fulfilled’ implies that the law has a ‘term’ and a ‘purpose’. When the purpose is completed, then it will be possible to transcend the law. And yet, although the law will be transcended, it will still be in existence.

5. Let a circle represents the law. Because law is bondage, and the circle is bondage - circumscription.

6. The purpose of the circumscription is to make individuated beings. If we rub out all the circles in the universe, we rub out - in effect - every finite being. We rub out every individual, if we rub out all the circles.

7. Every rotating force is a manifestation of law. And if we draw one big circle to include all little circles, we can call that 'The Law'.

8. But the function of 'The Law' is to guarantee recurrence. And the function of recurrence is to guarantee re-examination of a problem. If we remove the concept of recurrence, we see that it is impossible to learn.

9. Supposing we let a small boy go and kick another small boy on the shin (I nearly said 'on the chin'.. must be a French boy). When he does so, if this thing doesn't happen again in the universe, then it is impossible to learn from it. But if we make it that if one boy kicks another on the shin, later on he will be kicked on the shin, then the possibility of learning is created. And this requires repetition.

10. And repetition again has, for its glyph, the circle. The eternal recurrence of events that philosophers talk about; that occurs in Indian philosophy; and in modern philosophy with Nietzsche and others. This internal recurrence guarantees that an infinite number of beings entering into the domain of the individuated - the finited - shall see, ultimately, the result of every one of their actions. Because whatever they do in an infinite recurring system must ultimately occur, and happen to them.

11. The object of The Law is to make consciousness pluralize itself as a persons, and each person to become aware of the effect of its own actions on all other beings.

12. So 'the eternal recurrence' is a necessity of the training of persons. that is, 'individuating consciousnesses'.

13. If we say we will divide the circle into two halves. The bottom half we'll shade, and we will call it 'matter'. The top half, for the moment, we'll leave un-shaded, and call it 'form'.

14. The form is an abstract concept, simply of circumscription without any matter. Matter is an abstract concept of spatial occupancy without form.

15. In fact, we never find matter without form, and we never find form without matter.

16. But in the diagram, to separate them and see what they are in relation, we will pretend - that is, we will think abstractly - and we will say that, "We can consider matter as a mass inertia without considering its form; and we can consider form without considering its matter."

17. Now the intelligence behind form and matter that runs through both, is appearing as form and matter. And it appears in the realm of form - that is idea - with less inertia than it does in the realm of matter. So the realm of matter is that abstract field of mass inertia, formless. The realm of form - or idea - is that with less inertia. And, carried to the term, no inertia. And the intelligence behind pushes the idea - which is non-inertic - into the mass inertia of the universe.

18. And thus, discovers that a certain idea or form pushed into the substantial world - into the material world - in relation with other forms, must have a certain relation - a formal relation, and the inertia will guarantee that the relation does not cease too soon.

19. Supposing we have, in the realm of form: a five-pointed star; a circle; a square; and a triangle. Now, if these have no inertia (they're simply ideas) then we can change the idea immediately. Then, if we are presented with a form - say the five-pointed star - if we don't like it, we can immediately get rid of it. If we are presented with a square and we do like it, then we can lay hold of it and hold it. If somebody comes to us and tries to sell us a circle when we want a square, in the idea we can take the square and reject the circle.

20. So in the realm of form - in the realm of idea - we can actually select the thing that we like and reject the thing that we don't like, and this is the basis of fantasy.

21. In the realm of ideas, we can actually choose those things which please us, and get rid of those things which don't please us - immediately. And as soon as we push - by empowering the ideas - push the ideas into the world of matter, the ideas now appear in the material world, plus mass inertia.

22. And by the concatenation of forces, we find that an idea of a five-pointed star may be welded to an idea of a square. These two may be welded to an idea of a circle. The three are presented simultaneously. We will call them 'a substantial complex' - a formal complex with mass inertia.

23. Supposing a man wants the square, and he doesn't want the five-pointed star and the circle. In the material world he has the problem of how to get rid of the two parts not wanted, and retain the one part wanted. If he is able to select a form that he wants, as he can in the idea world, and reject the others, his knowledge can never become total. He can never become complete because he will reject all the things that he doesn't want to look at.

24. But if, in the material world these forms are welded together in complex situations - so that if you try to get one that you want, you're forced to get some others that you don't want - then the information given you is more than you need for your purpose privately - more than you want - but it is forcing you to become aware of other things that you don't want.

25. The ultimate object of the absolute intelligence is to create a plurality of intelligences, each one of which will know all there is, and yet know it in a way peculiar to itself which will make it unique.

26. When we get a plurality of such forms, and we make sure that every form contains all other forms within it – and yet has its own peculiar individual stress - then we raise the relational level of all these beings.

27. The ultimate aim is to create 'persons' - that is, individuated intelligences - and to make those individuated intelligences contain all others within them, of whatever form. So that each individual intelligence shall be perfect of its kind. Each one shall contain all forms, and they shall differ only in the way they stress the particular forms.

28. Because they contain all forms, then they will be able to understand each other. Because - containing all forms - all those beings will be able to respond - to resonate - to any given form set up by any other being.

29. So, as an increase of life means an increase of relationship - and we are promised 'life more abundantly' if we go through this developmental process - to increase the number of relations between beings is to raise the level of life. And this we can only do if we actually increase our response to ever more and more forms.

30. And if we were to be non-inertic in the idea world, we could just choose the one we wanted and reject the others. Therefore, a material world is projected (or 'injected', more technically), by Saturn. And then the form inserted into this is made into complex structures,

such that you cannot get any structure in the finite material world that you want, that hasn't got something with it that you don't want. That which you don't want would be ignorant to you if you didn't have it forced upon you. Every unpleasant thing in the material world presented to us, is presented in order that we can know something which we would not otherwise know. And only if we know all things can we ultimately be whole or perfect.

31. Where we don't know something, we have a blind spot. Where we have this blind spot, we cannot adjust ourselves, we cannot act in relation adequately.

32. If, therefore, the purpose of creating the finite sphere of being is the elevation of people into higher relationships - called more abundant life - then the fulfilment of this purpose means that stage in which those beings involved in finite existence shall have been elevated to the level of optimal formal relations together.

33. When all the beings are raised to the level where they no longer need to be presented with mass inertia systems in order to assimilate all things, then the purpose of the law is fulfilled.

34. Now until that is done, the consciousness of every individual is identified with the given form. So that if a man is born a triangle and precipitated into the material world - that means if that man is 'formally stressed triangle', and he only likes triangle because everything is self-witness - in the material world when he goes to find for himself a mate - namely a triangle - he will find one that is apparently a triangle but has another bit added on to it.

35. This odd bit will guarantee that he learns something that he doesn't want to know. But the bit that is like him will guarantee that he is attracted by it and to it.

36. So there must be something in the other being like him to attract him, and something different to make him aware of something he didn't want to know.

37. When this is done in the material world at the material level, we are under the law - the big circle is up from the point of view of any one of these beings inside it - we are under the law, circumscribed by the law, and identified with our own form.

38. But as soon as we break identification with the given individual form, then the consciousness is no longer pinned on that particular shape, but begins to go beyond its edges. And it is this 'just going beyond the edge of the form' that is meant by 'transcendence'.

39. If we go beyond the edges of the particular form we start with, we transcend. If we start with triangle - the merely triangular - and begin to allow that there may be a triangle with a square being attached to it. Then we transcend merely triangle and include a square as well.

40. If we come across another complex with triangles to catch us - square, partially assimilated, and the circle added in - we will transcend the triangle and the square and include the circle.

41. If we transcend triangle, square, and circle. Again, we are growing in transcendence all the time.

42. So the growth in non-identification with finite form is the same thing as the growth of transcendent consciousness.

43. When we have completed the whole process of formal relation in the material realm - so that we are prepared and able to relate ourselves to all individuated forms, whether they are like the original one that we started with or not - when we have gained universal assimilation power, then in fact we have assimilated the whole law. And as soon as we have done this, we can then break identification with The Universal and transcend The Law.

44. When we transcend it, it does not cease to exist. We will still be the finite individuated beings, within the transcendent consciousness. The transcendent consciousness can then manipulate the forms within The Law, and yet itself be beyond The Law. As St Paul says, "We are of the law," - we affirm that it exists - but we are no longer under The Law, because now we have broken identification with the form of The Law.

45. And this is what Christ means. When he says, "Not one jot or tittle," (really this jot is a letter 'Yodh' - which is simply a point made by a spiral action, like a comma), when all points have been assimilated, and not before, then the full significance of The Law has been realized.

46. So that not one single point of matter, not one single point of form is going to be allowed to pass away, to cease to be, until such time as they have all fulfilled their function by stimulating individuated consciousnesses – that is 'persons' - into awareness of their existence, and thus made 'persons become perfect'.

47. Very shortly, the absolute intelligence again has made The Law. The Law is given dominion over every finite being, and every finite is 'in', 'of', living within this law. This law is the

same as 'a God' in the Gospel of John - the Logos. And that Logos is the form of reason. And 'reason' is 'that which is concerned with the ratio of forms; of formal relation'.

48. It says, "This is the zone of formal relation." Intelligence is entering into form pluralized, because the forms are many.

49. Being pluralized, they are then pushed into the realm of mass inertia. And in this realm, the inertia guarantees that you won't get out of the lesson too quickly so that you'll have to assimilate it.

50. If you get into a situation, and as soon as it pinches you get out of it, you don't learn. You don't wait to see what it's really about. And if you get into an inertic system - into a physical body - you can't get out of it so quickly that it does not leave a mark on it.

51. So that every little particle of matter, every ultimate point of matter, every jot, particle, has its purpose and cannot pass away until all be fulfilled.

52. So the whole of the gross world as such will continue in being. And the form of that gross world - represented by the top half of the circle - will continue in being also.

53. But the substantial, or material world down here, breaks up quicker than the idea world, and so we can consider that the material part of it - with which we identify - is mortal to a greater degree than the world of ideas.

54. We find that individual bodies of men have died when the ideas vested in their minds are still alive. The ideas of Plato are still alive in men's minds today.

55. The ideas of all the great thinkers of course, derive from the Cosmic Logos.

56. The energy of the Absolute has made this Logos. This Logos has pressed its form into individual men and those individual men have spoken what the Logos have said in them. And this idea is therefore universal and will last as long as the Logos.

57. Whereas the gross material relations and the tying together of particular forms in the material world lasts only for a few years. If we say that disintegration of a complex is death, then we have two deaths. One of the gross material body - where the actual physical elements of a body fall apart in a few years (possibly believed to be seventy) - and the other is when some ideas fall apart.

58. We find that although individual men live for a few years and then disintegrate, the ideas vested in those men don't disintegrate so quickly. An idea can survive thousands of years. Some of them have survived for hundreds of years, and then they have been discovered to be in false relationships with other ideas. Not false ideas, but false relationships.

59. Every idea as such is truly itself, and therefore every idea is eternal. But you can have a false relation about it.

60. Thus if we take the 19th century concept of atomism, it believed that there was an uncuttable material particle. A material particle that was ultimate, in a sense that it couldn't be broken. The 20th century broke that idea. And that idea goes back to 4 or 500 BC in the Greek atomists who also believed there was some ultimate material particle. The idea has survived a couple of thousand years, but now it has been killed.

61. And that idea cannot be restated because it has now been shown - it is no longer theoretical - it has been shown in practice that every idea is really a force, and every force is a form. That is to say, a force behaves in a formal manner.

62. So we then have a world of formal forces, and a world of inert bodies. But the inert bodies are simply the formal forces persisting over a fairly long time scale, relative to a given individual.

63. The Law then is fulfilled when all the individuated intelligences, or persons, are brought up to perfection. That is, so all of them reflect all of them. And thus by participation in identical forms, communication is possible.

64. And yet each one retains its own peculiar stress, which guarantees its individual existence.

65. This has a lot to do with the order in which we learn things.

66. If we take two children and teach them the alphabet, and we teach them the same alphabet in the same way exactly, then they would be - relative to that alphabet - not different individuals. But if we teach one of the kiddies the alphabet from A to Z, and the other from Z to A, although they know the same letters, they don't know them in the same order, and therefore they will have an individual stress. In fact, what we find is that no two kiddies are taught the alphabet in exactly the same way. Because if we get a large classroom, and we put a teacher

here and rows of kiddies here, then all the kiddies are wriggling about as we know, because they haven't got enough control to stop themselves. And the ears of the kiddies, at any given cross-section of time, are pointing in certain angles towards the teacher, or away from her. And so, when the alphabet is being sent to them, some of the echoes are bouncing off the wall into the children's ears, some of the vibrations are coming direct from the teacher's mouth, and so on. So that every child that is hearing that alphabet in a slightly different way. And that itself is enough to guarantee some individuality in the recipients, because when we come to examine the effective force of an idea expressed in a word, then if a child has heard the letter 'A' more strongly than he heard the letter 'E' or 'I' or 'O' or 'U', then the particular word which has 'A' in it will bounce out more strongly than one with 'E' or 'I'.

67. So the strength, the intensity, the emotional load on the alphabet given by the teacher will itself be a conditioning factor in the child's mind later.

68. If a teacher teaches the alphabet in a bad mood so that the children are afraid of her at that moment, then every letter of the alphabet going into their ears is charged with fear. If she is teaching them not all the alphabet at once, if she is in a bad mood and teaches 'A' to 'G' the first day in a bad temper, and then she goes from 'H' to 'N' the next day in a good temper, half of the alphabet will be labeled with a bad temper – fear; part with a good temper - pleasant, likeable, and so on. Now these factors really exist.

69. People do have these emotive responses to individual letters. And we can show, we can prove - by very simple experiments - that repetition of particular letters, produce different levels of response in different people, simply because of the emotional load and the angle, the intensity, at which those letters originally landed in the ears of the children.

70. Remember, there's no difference between a play of Shakespeare's, and a dictionary or the alphabet, other than the repetition and arrangement of the symbols. So that there is an emotional effect in the play by Shakespeare which is caused by juggling with the 26 letters of the English alphabet.

71. In German it translates a bit differently with a different emotional content, because the German alphabet is built by a slightly different psychology.

72. The fact remains that if we file-in primary impressions into a child with words - that is with letter combinations of the alphabet, plus emotional tones - then the child must later respond mechanically to stimuli using those symbols. And it will continue to respond mechanically until such time, as by a fortunate concurrence of events, it is made acquainted with the concept of reflexive self-consciousness and non-identification.

73. When these concepts - which are themselves embodied in letters of the alphabet - combine, act upon the person, they give rise to the concept of 'freedom', of liberation from form.

74. The expression 'liberation from form' is a group of letters. Without that group of letters we cannot begin to be free. With that group of letters, fed in appropriately, we cannot resist a movement towards freedom, because it means an increase of power, and every being is moving towards an increase of its own power.

75. So The Law fulfills itself in the creation of perfected individuals. 'Perfected' means they now have internal formal content such that they can raise their relations to the optimum. Then the consciousness transcends The Law, and looks back at The Law as an object. And the object no longer determines the consciousness, but the consciousness determines the object - that is, sets an aim for it.

76. You can take all the forms out, you can push them out here and make another universe if we want, once we've gained freedom by non-identification.

77. There's another important aspect about the abstract division of the world into form - or formative forces; and matter - mass inertia. And that is that when we consider matter as mass inertia - in which we will use the symbol of Saturn (we'll come back to Jupiter in a minute) we are considering something in which we deliberately imagine a coagulation of power into a formless mass at the center. This is the raw 'substance of life', but of itself - as all the energy involved in being that matter is used up in being matter - no force is left over for it to do anything with the matter which it is being.

78. So we need some other force - not being matter, to be form - formative force, and to apply this onto the material world.

79. Now a peculiar relationship exists between form - or idea, and matter - mass inertia, or body.

80. When the formative forces are introduced into mass inertia, the mass inertia is turned by the form - the force introduced, turbulates - and up to the time of the perfecting of its form - is in a state of semi-formness – it is 'obscure'.

81. The formative force coming in, on its first entry, enters a mass inertic substance, which is not properly formed, but is made of energy. And the entering form will have to work in order to formulate that inertic mass.

82. And until it has perfected the form, the Work remains not properly done.

83. So if we take an idea in our mind and try to apply it in the material world. Supposing we try to make a chair leg, like getting a block of wood, putting it on a lathe and turning it. We have an idea in our mind of what we want it to look like.

84. The idea is inserted into the material situation through the medium of our muscles, and tools, and lathes, and so on.

85. Halfway through the job the leg isn't finished, looks rather crude. it doesn't function like it will do later. And this is an important rule. When a formative force enters into matter, at first it does not forminate it perfectly, and therefore the form inserted into matter won't function properly.

86. After a time,when perfection comes, then the intelligence vested in the formative force has learned something about the effect of mass-inertia on the introduced form.

87. When it has learned this, it goes out and brings in another form. And this we see going on in the un-vorse all the time.

88. I said 'uni-vorse', that must be a vortical universe. As this 'uni-vorse' is being formulated, the forces entering into it are changing the mass-inertia into higher and higher formal levels.

89. The lowest level we know of is that of the mineral world because it shows no organic behaviour. Then after this we'll come to various levels, perhaps viruses and so on, up to the vegetable world, and again forces come in and formulate it. We push it up to the animal world, further forces - formative forces come in - and then formative forces come in and raise the man world - the evaluating world.

90. The ultimate end is to raise a being, or human, who himself is so formally able to resonate with the universe in all its parts, that he can in fact contemplate the whole Work. Which is why it is said that, "The contemplation of the Works of God is really the Work of man," or the human.

91. The force of The Absolute has come in has precipitated - through the mediation of one of its favorite sons, called Lucifer - a mass inertic substance that's penetrated into with formative forces; has lifted it through various levels – vegetable; animal; man; human, until it has produced the so-called crown of creation, which is a reflexive self-conscious being who is able to reflect the cosmic intelligence back to the cosmos and receive the modifying effect of cosmic intelligence in itself.

92. When he does this perfectly and spontaneously, efficiently, then there is no further necessity for any mass inertia for him.

93. When all the beings for whom this system has been devised have gone through the processes and have all gained reflexive self-consciousness, then the purpose of The Law is fulfilled.

94. When we consider the entrance of formative forces into matter, we see that as the formative forces begin to work on the matter, initially the matter resists the entering form. And when two forces come against each other and resist, there is always a zone where the forces rotate. Now the term used by Boehme for this is 'turba'. In modern physics you would just call it 'turbulation'. It's exactly the same concept. It's the old 'tura' root (the old term to you) with the 'b' in, to show it is bound - 'turba' - the house of law.

95. So that whenever formative force enters into matter, there is a zone of turbulation. In that turbulation there is, for the time being, confusion. And during the period of confusion the person with a physical body in which it is occurring - if he is identified with it - will be confused. If he identifies with the conflict between the mass inertia and the entering form, he will feel confused. If he is able to break identification, he will see the turbulation without confusion. He will see it simply as turbulation, and he won't mind at all.

96. Just as the idea entering into matter turbulates, so matter pressing onto an idea system inside the mind of a man by continued stimulation - where the stimulus of the two bodies

throws ripples and vibrations into both - so the physical bodies impinging on each other can cause turbulation in the mind.

97. So that the stimulus on the physical body can actually enterbulate the human mind, just as the entrance of an idea from the human mind causes turbulation in matter.

98. So we can then put an arrow going down - from idea into matter; an arrow going up - from matter into idea. We have a counter force opposing the one going down, and a counter force opposing the one going up. (*Sound of Eugene placing another piece of paper on the easel*)

99. We now have two zones of turbulation, one in the realm of the mind, one in the realm of the body.

100. Now in modern medicine - fairly up to date stuff, which is getting remarkably old-fashioned - we see that in psychosomatics, we actually have a psychic state and a somatic state (physical state) - appearing together. And one of them is causing the other. There is a tendency to think it's either one way or the other way, but not both. But in fact, the whole process is cyclic.

101. Every time a stimulus comes from a physical body to another, it follows that, as the physical stimulus enters the mind and is met by the resistance of the ideas in the mind, there must be a zone of turbulation.

102. This turbulation zone will produce confusion of ideas. If you are identified with the ideas, you will get a bit annoyed. You will feel heat, you may get a headache.

103. Forces of ideas entering into the physical body, very often through inventions, can turbulate the material situation - put a new road up, and thus bypass somebody's favorite shops, and so on - and the opposing force of the material world, opposing the idea of force entering, also causes a turbulation.

104. Now, in the physical economy of an individual man, it means that if you are enturbulated in ideas - if the ideas are actually spinning round because of the opposition between the inner content, the mnemonic content of the mind, and the new material stimulus - there must be, at the moment corresponding with it, an entrance of ideas into the material of the body.

105. So there must be a corresponding zone in the physical body with the idea. This means you can't be upset in 'idea' without being upset in your brain. And as your brain has certain

connections - through nerves - with all the different parts of the body, there cannot be an idea (a turbulation in the brain) without a corresponding turbulation somewhere else in the body.

106. This means that if we locate a symptom - a physical symptom - in the body, we can track it by the appropriate technique into a region of the brain, and then into the realm of ideas. And then by manipulating the ideas, we can order the ideas.

107. If we order the ideas properly, then the idea assimilates the material stimulus. If it does so, the turbulation in the mind ceases, and then the corresponding turbulation at the bodily level disappears.

108. This allows symptoms to appear in the body, and disappear in the body, in a split second. So-called phantom pains, sometimes which are chronic and last for years and are treated as physical facts when they are physical facts, only 'physical' doesn't mean what it's supposed to mean.

109. There is no matter valid in its own right, there is no matter which is not force, there is no force ultimately which is not intelligent. So there is no physical state which is not merely a certain 'level aspect' of a psychic state.

110. It is very important for us to realize that every time an idea comes into our system - our physical system - that it must modify the system that it comes into.

111. So if we discuss things in the form of ideas, the words conveying the idea go in the ear as a physical stimulus. They stimulate the body and then they come up against already engrained forms in this receiving substance, and they're either assimilated easily or not.

112. If they are, you don't feel anything. If they are not, you will feel discomfort. If they are very much not, you will begin to feel irritated, annoyed, angry and you may lash out. You may even insult somebody when they tell you a truth.

113. When the physical stimulus comes, it must alter the tensions in the body, and because the body - the soma, and the psyche - the soul, are only abstract concepts, and refer to something behind both, of which there are merely viewpoints. Because of this fact, then any stimulus on the physical body must modify your ideas.

114. Group member (Ken Ratcliffe): There is a point here, isn't there, that in a state of ignorance -ignorance of this fact - you justify a certain behavior, that is, a certain reaction to

somebody by putting the blame on the other individual. Then is it that it takes longer for this fact to get through to you, than if you've got a certain higher idea where - or more sensitivity in this case - where a relationship - actually, not of great dissatisfaction - seems to come at you greater. This isn't very clear. The thing that ... An occasion arises where you have an argument, and you consider yourself justified in your behavior. I simply say, "This person was in the wrong." Now you've apparently put up a barrier there, haven't you, against this incoming stimulus upsetting you. The same can now lean(?) this idea and you've now become aware that really the whole thing is a modification of your own being. The same situation arises, and now there becomes a terrible feeling, a feeling of upheaval internally, a feeling of great dissatisfaction, whereas previously there was a sort of self-satisfaction in the justification of seeing it externally. What has actually happened here?

115. Well, let's consider the mechanics of justification first. The symbol of justice is a balance. Supposing here is the scale and you have in one pan the concept of yourself, and in the other pan the concept of the rest of the world. You keep these balanced - both of these are in your mind.

116. Somebody comes and brings a stimulus and bangs it down on the rest of the world. The rest of the world then weigh heavy in your mind. You don't want the rest of the world to outweigh you, so you take energy derived from food, cosmic radiation and so on, and you fire it into your existing idea system. You do this in order to make the balance even again.

117. The energy inserted then rushes about amongst the ideas and produces configurations of ideas, which it then fires back at the person who threw this weight, and tries to shoot it down... You see... This is an attempt to produce balance.

118. If the amount of work done inside here is kept into itself, the person will actually get heavier, by the energy working inside his own ideas. He'll become more weighty in his concepts. And in so doing, he will balance himself against the world. But if he shoots this energy out at the imagined source of the dis-equilibrating idea which has come down in the other pan, then he loses that amount of energy, and he goes up. The world weighs him down.

119. Now it all depends on this fact. When an idea comes into a man's mind, the mind is always trying to equilibrate itself. When one comes in, it disturbs the balance. If it disturbs you very greatly there is this immediate call on reservoirs of energy derived from food, etc.

120. This energy is released into one's own ideas, and the ideas are rapidly rotated, re-examined, and a new statement is made to accomplish or to assimilate the incoming stimulus. If you manage to do it, you have 'justified' yourself. If you keep the energy to yourself and just see how to do it, feel all right, you have actually justified yourself.

121. And if, when you feel yourself not doing it, you use some of the energy which should have worked in thinking out how to balance yourself, and you shoot it at the opponent to shoot him down, you have really deceived yourself.

122. You have now thrown energy outside your system to attack an enemy (so-called). That energy is lost to you and you are not really justified at all. So that although you may, at the moment of shooting him, make him blush. When you go away, you will always find that your mind is still trying to catch up. It goes on working and thinking what it should have said, or what it should have known, what it should have learned, so that this occasion could not have arisen.

123. Group member (Ken Ratcliffe): Well what happens in this case in the physical substance of the individual, where one in the first state, shooting back in reaction, feels this self-satisfaction - you see it in people, you see them, or listen to them closely, with, "What I said to him, and how he or she was completely unjustified in this attack, and that this was really entirely due to somebody else's fault." What happens in their particular substance of these ideas simultaneously are working in the substance? Is that substance becoming more and more confused by this type of activity? Whereas in the more sensitive person - the person who has the higher idea and feels a quicker internal stress - would appear to be attacked greater than the one who has put up this barrier

124. The man who comes to you and tells you how he won an argument with another man and justifies himself, is really unjustified. The fact that he comes to you to justify it means that he hasn't really solved it.

125. Group member (Ken Ratcliffe) I see.

126. Unless he's a very strange bloke and he's using it as an illustration.

127. If he comes to you and feels the necessity of telling you all about it, and explaining how the other fellow is wrong. And what he said, and what I said, and what he said. And what I said, and how that floored him. This is still the same energy working to try to resolve the problem.

128. Group Member (Ken Ratcliffe): So in this instance he is really causing this to be.

129. Yes, that's right. He is not causing it.

130. Group Member (Ken Ratcliffe) : It is being caused.

131. It is being caused, because he can't control it. The essential thing to see, is that if there is confusion of idea, there is confusion of body energies at the same time.

132. So that, if you get a physical symptom, you will find that you can find a psychological equivalent for it. And if you remove the one, the other disappears.

133. We can say - we've said this before - that nearly all of these disorders, diseases, are called psychogenic, accurately, because they are formulated in the cell itself.

134. But nevertheless, you can get run over by a bus. You can have your legs broken with an iron bar by a bad-tempered gentleman. It is possible to have your physical body broken, and this will produce reverberations in the psyche.

135. But the amount of damage that is done to man through merely mechanical, physical, external means of that order is very, very tiny. Whereas the amount of disorder and disease caused the other way is way over ninety percent.

136. So that we go into the causal field when we go into the realm of feeling. We go into the subtle field when we go into the realm of idea, which is modeled by feeling. And we go into the gross world when we go into the world of inertic substance. The causal world is at the feeling end.

137. Many of the occasions when something gets a bang over the head with an iron bar are actually the product of previous psychic forces formulating naughty acts, and then executing them in the material world; that acting contingently upon the father of the lady; and he comes and taps you with an Indian club.

138. So although apparently it's a material cause, it really isn't. There's a psychological thing acting there through the body onto another body; his psyche back onto his body; onto your body, and thus to your psyche.

139. This is part of the law of reciprocity.

140. Ultimately, it might be shown that there are no accidents in the gross material world. It might be shown that the psychic forces released at certain periods modify the body. The body then behaves in a bad manner, contingently hits other bodies, the stimulus makes their psyche react, and that makes their bodies behave a certain way, that hits your body, and that makes you think again.

141. And this goes on in circles: immediate; or shortly to be released; or long time. The ordinary Indian philosophic division of 'Karmic Return'. Action-Reaction - with reaction appearing immediately; or a short time; or a long time.

142. As far as justification is concerned, you can see immediately that any closed system coming into contingent relation with another, at the point of impact has its equilibrium disturbed.

143. As soon as it is disturbed it is no longer justified. It tries to justify itself by taking the entering energy and turning it round. If it turns round, the entering energy becomes substance for that being. It becomes weighted idea. But if it allows - instead of it turning round - any of it to flash back and hit against the other body, the other body will get a stimulus, and the first body has lost it.

144. It is this sensation of loss of energy that is so upsetting to a man when he loses his temper. A man who loses his temper and tells another man off knows that he's lost power. Because the first thing that happens to him is that when he goes away, he gives himself a lecture about how he'll deal with it next time. And this is a perfect and invariable rule.

145. So, there we are, shortly. The Law is made in order to present, through recurrence and inertia, an educational opportunity. The inertia structure dodging the problem, which you would do if it were painful, and the occurrence guarantees that it will appear again if you do dodge it - and also that if you haven't assimilated the lesson, it will be round again later.

146. When all the beings involved in this structure - this law machine - have attained perfection, which is optimal relational possibility, then the purpose of The Law is fulfilled, the consciousness no longer needs to identify with it and transcends it. It upholds The Law, but it is not under The Law.

147. And it works by the entrance of ideas into matter. The matter resists, and thus forces the consciousness behind the idea to push the idea, to see just how far it can go. And then the matter reacts back into the idea, to condition the idea level with the material results of the entrance of the idea into matter.

148. This produces a perpetual rotation of 'idea-into-matter-matter-into-idea', which is the historic process. And therefore the historic process itself is part of The Law, and this is really a peculiar contribution in religion in Christianity. Christianity is the only historical religion.

149. The oriental religions concerned with an eternal recurrence are not historical. Some of the Western mythological systems have certain ideas, but none of them have this historic idea that we find in Christianity, which derives from a set of people who have a historical consciousness.

150. Historic forces come in, develop themselves by incarnating, and at the center of all these is the idea of 'The Divine Man' - the man who can divine. The man of ideas: the man of logos who also has a physical body, and combines these two and their relation.

151. So if we draw with ourselves this body. If we shade the bottom half of the circle, the top half is the idea - and we'll put idea of idea, matter of matter; and the contested zone in the middle - where the mass inertia from below is working up, the ideas are working down, and this produces the zone of turbulation in the feeling - in 'The Three-Part Man'.

152. So we can confidently affirm The Law, say The Law is a good thing, because it forces us to face situations that we would rather dodge. Which - if we dodge - we would remain ignorant about those things, and being ignorant we could not be perfect.

153. And therefore this inertial precipitation into matter guarantees that we will ultimately become perfect, by the combination of inertia plus eternal recurrence of formal situations.

154. I think we'll now retire until the next one. (*Muffled speaking from group members ..inaudible*)

155. Group Member: ... or is he actually insulating himself against the reality of the situation.

156. All he's trying to do is balance himself initially.

157. Group Member: Yes. But his context may not be sufficient for the situation

158. He may not be, frequently enough, but if he's not, he'll get another knock. And he'll get a lot of knocks until he's come to correspond with what he should do.

159. Group Member: But he could be - if that were the case - divorcing himself from reality couldn't he? He'd be taking the wrong ideas for the situation. Therefore he wouldn't see it in its true form.

160. 5436 Of course, when you say he is taking the wrong ideas, you are attributing to him an activity, when he is really passive. (*Yes, I see that*). You see, no person would deliberately take the weaker of two weapons in the battle of life.

161. If he appeared to do so, he'd be doing a trick - like the man in the choosing of the caskets in 'The Merchant Of Venice' - who, by the process of reasoning decides it's in the leaden one not in the gold one. You see If he's that cunning that he appears to take the worse of the bargain - because he's seen another bargain behind it that the other man hasn't seen - he's still going for increase of life, more abundance, greater power, greater intelligence, gaining in omnipotence and omniscience.

162. Group Member: Some advice I'd like to ask you is about the alphabet. Did you say, in fact, that the way in which you were taught the alphabet has a direct effect on the rest of the life. (*Yes*). Does that then mean to say that if you can bring into consciousness the feeling relations to the alphabet, you can free yourself to a certain extent? (*Yes. To a very, very, large extent*). Because that must be from the very early stages, mustn't it? It is the first thing, effectively, the first thing you're taught.

163. Well, one of the first things you discover in dealing with mental cases is (..... ? ...) for the insane. It is caused by the fact that when things are engrammed on the cells, they get engrammed at levels below the intellectual, and the cellular consciousness cannot recognize the difference between 'dying' and 'die'. You see, it might be 'dying' - something to do with dynamism, a unit of power. It might be dying to eat. The cell can't tell.

164. A typical example of came last night of this when a particular man who is a German. I'll go for Germany tonight and say he's an Austrian - he talks German. He saw a symbol in his mind, and it was a number - 'neun'. But really the cause of it was that he had seen 'N-E-I-N' - a German 'nein'. And at the cellular level, these two are confused. And as a result of this

confusion, he had a heart attack. Because 'nein' means 'no'. So that he had actually said 'no' in a very difficult situation. A very difficult situation in which he was literally on the spot. It was a thing that was going to affect the whole of his life, yet he had said it, and he hadn't really got the energy to go through with it alone.

165. Shortly after this, he suddenly sees a number 9. Now visually it doesn't mean anything like it, does it? Unless you turn it the other way up and it's 6, which was the basic problem. Or on its side, and it becomes like an old Egyptian glyph. You see.

166. These things were noted by the cellular level of consciousness, and recorded as identical. That number meant 'downturned phallic energy'. No, no! No strength. You see. He went, "Nein," I answered, "No," to that situation. So he became depressed. So his ticker (..?..)

167. Yet when these two were put together and shown to be identical, he stopped.

168. Group Member: What is the cause of mis-spelling that?

169. One of Freud's base works, 'The Cycle of Pathology of Everyday Life', is just about this.

170. Mistakes are not mistakes. They are low-level, analytical efforts on the part of sub-ents, on the part of cellular intelligences, that do the best they can with what there is.

171. When I said, "Uni-vorce." You see? I was feeling for the meaning of it. Because I felt spherically, I said, "Uni-vorce," instead of universe. The universe isn't right in any case. Not for the concept we want - it's 'uni-vorse'. Now, if I had not known that I had said it, it could be called a mistake. I had mis-taken - taken something amiss. Really, my chief difficulty is talking ordinary words, because most of the words that run through my brain are correspondent with their geometrical values. So the vowels and the consonants frequently come out in an order called 'wrong' by ordinary listening. But it's a correct order, geometrical. As I always observe this process going on, it amuses me, even if it amuses somebody else.

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