

THE MAGICIAN (Tarot)

I have drawn a Hebrew letter over against the left shoulder. You will see that the long horizontal on the letter represents the man's body, and the two little parts represent the arm up and the arm down. It is the Hebrew letter Aleph, which is the same as the Greek Alpha- our letter 'A'. If we do a very rapid cursive form of it, it will make our letter 'a'.

Now that letter, the first letter of all alphabetic languages, signifies the Absolute. The second letter of the alphabet, the 'B', Beta, or Beth, signifies a boundary or house. 'Beth' is Hebrew for a 'house'. The idea of being is circumscription. Every being, in order to be, must be bound. So 'B', Beth, Beta, means boundary, and the letter before it is 'A'.

This man, the Magician (Tarot) represents the being who is conscious of the dialectical processes of his own being essence.

We will consider the two parts that represent the hand up and the hand down as two forces acting on the diagonal. If you imagine them pressing on the diagonal, then the diagonal must begin to rotate. You can easily see if we take a bar of wood and apply two forces to it, then the bar must begin to rotate. The concept of existence is based upon the concept of a rotation of a force.

In this picture of the Magician we have to remember that the man is indicating heaven and earth simultaneously. You can find pictures of Gautama Buddha in what is called earth witnessing position and another in heaven witnessing position. If you hold your hands left up and right down, the left signifies intellection and the right signifies your will applying itself. It means look up for your reason, look down to apply.

The word 'Magician' is from the root 'mag', 'mu', which means 'drive', primary will. So the Magician is the man who has discovered the potential of his own being, the man who discovered what Caesar meant when he said, "The cause is in the will". It represents the man who is reflexively, self-consciously aware that he is the cause of his own destiny. In order to obscure this fact from the populace, the priests in Egypt and Greece concealed this drawing of a man up and down in a very rapid cursive form which became that letter Aleph or Alpha.

Over the man's head is the number eight on its side, which is the symbol, mathematically, for infinity and eternity. The idea is the reciprocal feeding of the two parts of your being. You have a volitional aspect and an intellectual aspect. And the will as it is moving is always moving to an object and therefore towards objectification, ideation, limitation, circumscription, bondage. But every idea, which is a limitation, gives a stimulus to the will to do something else. So that if a man paints a picture, half way through that picture he will get an idea for another picture, etc.

So although every idea is a limitation to the will it nevertheless is a stimulus to the will and enables the will to find some other object to will in to.

So we remember that left up means intellection, right down is application and that the letter alpha is a simplified version of that man. The number eight over his head is eternity and infinity and signifies the feeding in of the intellection and will into each other. They feed each other.

On the table there is a chalice, and that chalice is another form of the number eight. If you cut off the 8 on the outside half circles and then stand it on its edge, it will represent that chalice.

The Chalice, the Holy Grail, signifies this being of ours into which at one end intellection comes, formal energy, and at the other end primary urge, or 'mag'. Down below there are some roses and lilies. These symbols of the rose and the lily didn't appear in Christianity until the Renaissance. Before then the rose belonged to Venus. The word 'lily' means 'to play about', make it easy to relax. "Consider the lilies; they toil not, etc." The lily, as purity, signifies, 'There is none so pure as the purified.'

It is used on the coat-of-arms of the French because the concept to a rational nation like the French of play is antithetical to their own being. Reason is essentially rigid and play is relax. 'Rose' means 'to develop'. 'Lily' means 'none so pure as the purified'- that if you play about empirically, you will discover something. So that the lily in 'Delilah' actually means 'for sport'. When Samson, son of the seed, is trapped by Delilah, it means he was 'playing about'. The lexicon definition of

'Delilah' means 'to let the hair hang down limply'.

The idea in the Samson story is that his own hair, which means power, as he hung it down and gazed upon the play of his power, it fascinated him, and in the fascination with the behaviour of his own power, he became blinded to his real nature; he became involved in the objectifications of his own will. He therefore lost his power. It is not until he is blinded that he realizes that playing is dangerous, because, in identification, one loses oneself. Thereupon he has to pull down the temple, which is the destruction of time, the time-play created by his own power. Then he releases himself from the objectification of his own will.

The physical body is the Alchemist's Stone which has to be transmuted by this reciprocal feeding of the lower urge into the intellect and the intellect into the lower urge.

Rose means to develop. Lily means to play and to get experience; to become tainted and then to purify oneself.

Taurus in the Zodiac is the letter alpha turned with the horns up. Taurus the bull; actually the ox, the emasculated bull. 'Taur' means to turn, to get in a groove. Notice that in 'turtle' you have the same root. You get a bull which will not behave itself. You emasculate it. Then you get it to turn an arm or a wheel and draw water. Any being whatever that can be put into a groove is called in Hebrew, 'Tur'. The turtle-dove coos and is very affectionate and represents the reproductive principle in life which keeps the wheel of life going.

If we look at the Egyptian form of the 'A' in its capital form the letter 'A' upside down an ordinary capital 'A' upside down and put eyes into it and a nose and then draw the ears on the side, you have the original glyph from which it is derived. Now if you turn the letter 'A' the other way up, the way we call the right way up, it is a drawing of an eagle. So you just add a beak on the top of it and the two bottom parts are the legs. The eagle signifies the intellect and the bull signifies the lower urge. The problem is for the intellect to control the lower urge and make it do as it is told.

We have a certain amount of vital energy in us which tends to misbehave. It is the function of the intellect to act down upon it. That's the eagle telling the ox what to do. Those are two of the figures in the Revelation of St John.

In this concept of the Magician shown in this card we have primary will which is 'mag', Persian 'moog' we remember that the Magi are the wise men from Chaldea and they are concerned with the precipitation of their own will. Prime root 'mag', to move, to measure, to evaluate, establishing itself and then fixing itself. The 'ic' at the end of 'magic' means to ratify, to establish. So that the man who can establish his own will is making magic. To say 'magic' is already a corruption and degeneration of the effort. It should be 'magh'— there should be an aspirated 'g' there like in 'loch'. 'Magh' means primary effort and the 'ic' at the end means the intellection control function. So 'magic' means intellectual control of one's will. We said that the termination 'ian' means continuous activity.

So Magh-ic-ian means he who continuously formulates his own will. And we also said that the man who does not formulate his own will is going to have it formulated for him by somebody else. Because in this world we cannot be free of another being unless we are first free of the tendencies of our own nature.

We know that all advertising, etc. is no more than the application of primary rule of the conditioning technique of say the Pavlov reflex. You find out what somebody likes and you tie something to it that they haven't got and you would like to sell them; and then they go out and buy it. This is called conditioning their reflexes. It really means that you take their primary urge and set up a form for the urge to flow into. That is the technique of salesmanship. Pavlov merely attempted to prove something that was the technique of the Egyptian, Greek, Persian and Babylonian priests. In the Book of the Dead, or the Book of the Opening of the Mouth you can see the whole technique laid out- but in hieroglyph form.

They had three languages: hieroglyphic for the priests to read, hieratic for keeping the business accounts of the temple, and demotic for talking nonsense to the people.

Isis, Osiris and Horus represent three sides of a right-angled triangle to the Egyptian priests- and the things that could be done with it. What we today call vector analysis in topographical

psychology is no more than the applications of those three gods. The whole problem for us is to get the energy that we have and find a worthwhile form and then persuade the energy we have to flow into that form. In order to do so we have to realize that primary energy has a purpose of its own. It says on one occasion in the Bible, "No man can be continent except God wills it." That means to say that there are certain forces in a man which are not individual. They are running through him and he cannot do anything about those forces because they are forces of the universal; they are greater than he is. If he tries to control them he will be defeated and will lose face with himself. He may become negative; he may become impotent through fear. The chief force is of course the reproductive force - the force of ancestors coming through to project the next generation.

The man who tries ignorantly to stop that force manifesting itself will come up against the realization that he has not the power to stop it. It will distort and become a toxin in his body if he manages to inhibit it in the wrong way.

So it has to be discovered how to get that primary drive, the 'mag' into the 'ic', i.e. into the appropriate intellectual form.

All the modern psychologists are concerned with what they call sublimation, i.e. the lifting of a primary urge essentially egotistic and anti-social into a form where it can be related and adjusted to the directions of other wills. The modern terminology has in many ways obscured the real issue; because the real issue is a very simple one. You have your own primary urge with which you were born. It existed actually in utero and determined the development of the egg into the human being which you became. That primary urge when it causes the birth ('birth' means to be flung out of the house)- when it is striving to get out it is striving egotistically. To be born is to be carried, and to be given birth to is to be kicked out.

What Freud called omnipotence fantasy in utero is the concept that the child has whilst inside the mother that everything is laid on and therefore it is heaven. And whatever need it has it will automatically be fulfilled as it needs it. After birth, after it has been kicked out of the house it discovers that things do not get supplied. So its omnipotence fantasy is challenged by the new situation, and straight away the child, not having a vocabulary, screams and kicks, etc, as a sign language to try to compel the environment to fulfill all its desires the same way that it had them when it was in the mother. Now it discovers that frequently the adults round about it do not fulfill its wishes. The primary urge then begins to experiment. This has been called the magical period, when children start using every trick they can possibly find: body positions, arching their backs, screaming, rolling on the floor- all in an attempt to coerce the environment into supplying it in the same way it was supplied before birth. It discovers that its magic does not work in general because it is an external magic. And gradually it begins to disbelieve in the possibility of magic because the technique it has used has not succeeded. The reason is a very simple one: the magic it was using was purely ritualistic, i.e. external. It made gestures and it screamed. It acted on the externals of the adults it was trying to influence- to the ears and the eyes and so on; whereas real magic acts on the will centre.

If you have nursed anyone who has been ill at all you know very well that the most essential thing you could have to help that person is an absolute confidence that that person can recover. It doesn't really matter what medicines you give them, or if you give them none. The expectancy of the result of a medicine is more important than what is given. In other words, there is a suggestive process going on.

Magic is the rule. If confidence can be given to the patient then the patient will start to recover even if there is something organically wrong. And this is all under the heading of the real meaning of magic, namely, the application of the will and the formulation by the will of some suitable condition that you would like to appear and then the continuous leading of the will into that situation. Remember that you cannot coerce the will, you cannot flog the will into doing anything. You can only titillate the will in the direction it is going. You can promise it something that it wants- then it will move. If you promise it something it doesn't want, it will not. This is why so many people are resistant to cures. If you get all the best medical treatment and apply it to a certain person, that person does not improve; because that person does not will to improve. Sometimes

recovering from a disease may mean going back to work when you have already managed to do very well without it. The will will not go in any direction. It will only go in the direction it wants to go. So what you have to do is to find the way it wants to go and then tie something to it, like the advertiser does.

The human will has already a bias, a movement in a certain direction. Most of the philosophers who examine it say that the truth of the universe is Hedonism, i.e. to say that the will is pursuing pleasure. It is only true providing you don't corner the will by a trick. You can actually corner the will by a technique and make it desire something other than pleasure- which we will call happiness. People distinguish between happiness and pleasure. If you make it desire happiness instead of pleasure, you can then begin to make it desire to be good. This is quite different to pursuing the pleasant. You can then make it begin to desire to be truthful by tying good and the pursuit of it to truth. So you have to take something that it wants to do already and tie to it something else that it is doubtful about and colour it in such a way that it seems to be a step in the direction in which it wants to go. The whole of that process is magic.

If you work it on yourself that would be auto-magic. You have to say, Where am I trying to go? And then, What will conduce to my getting there in the most economical manner? You then make an analysis of the necessary steps of where you want to go.

The simplest way of doing it is that you get a large piece of paper and you write at one end of it a little description of where you are. At the other end of the paper you write your ultimate condition which you would like to reach, and then you draw a line between the two. You start thinking of methods of getting there and the methods fall into two: either direct methods, or indirect. If it is a direct method you write it on the line. If the method is indirect, you decide if it is positively indirect, or negatively. That is to say whether the thing that you have got to do to get there- a pre-condition- is good as well, or whether it is bad as well. For instance, if you want to be free from a toothache you may go to a dentist. You can decide whether to have it filled or extracted. If you have it extracted, you will save future bills on that tooth, but you will have a gap. If it is an extraction it's a negation- you are going to lose something. So you write it below the line. The aim is freedom from toothache and one of the measures is 'go to the dentist', i.e. a positive on the line; and under the line 'have tooth extracted'— that is a negative. The other one is 'have tooth filled'- that is a positive- you have still got the tooth.

So you make this threefold analysis of where you are and where you want to get.

Every great leader in the world has used this technique. It doesn't matter whether they have been great villains like Hitler or Napoleon, or great men in the real sense, they have always had this clarity of mind, the ability to define. 'That is where I am now. I am such a man with such equipment (talents) and that is where I want to get.' Write on the line the positive steps towards it that are immediate, and then write the means to the end that are not immediately getting there but have to be done- like being polite to the lady on the door when you want to sell her a brush. The politeness is a means. Now that would be a positive one if you say, 'I am a brush salesman: selling brushes is my object.' The first positive step is to go to houses and knock on knockers. This is the kind of analysis that has to be done, not only in little things but in big things.

Supposing we write down, I am a mortal; I would like to be an immortal. Now you will have to define in what immortality consists. Immortality consists in the ability to resist the forces of disintegration. 'Mortal' means 'breaking up'. Immortal means not breaking up. So you will have to define somehow along that line a technique, self-integration, so that you can resist the forces that act on you from outside.

An individual will is self-witnessing; it always wants to be at its optimum. When you are making an analysis always try to push your particular illustration back again. Put them down so that you can see them. Then work on them and generalise them and then feel for the universal rule which covers all such manifestations.

To revert to the Magician concept again.

An individual man is a finite structure. He starts life as an egg and the fluids in that egg are rotating. The forces that cause it to rotate are forces acting in opposition. When two forces oppose

each other then they begin to rotate. If we look in the sky at nebula masses of gas, and so on, and we look at the spiral nebulae, what we are seeing is the same concept. Two forces pressing on a centre cause it to spin. We have the same law for the generation of a finite creature on earth that we have for a large mass of gas like we have for a star group; namely, that forces pressing on a centre unequally, will cause it to spin. The spinning produces the boundary. It is called the 'firmament' in Genesis. 'Firmament' actually means to be hammered out from both sides by these opposite forces. Once the rotation is set up you have then got an isolated being, an individual, and that individual is an individual will. You will have to deal with that will in a human being as a totally closed system unable to see anything whatever other than the modifications of its own substance inside its boundary.

So that when you talk to a person, if you talk at the ordinary physical level, you rattle his ear-drums with sound. If a Chinese comes and rattles our ear-drums with Chinese sounds we may find it harder to comprehend what he is talking about than if he rattles them in English. Because inside the brain we have the records of the words and the physical situations that we have learned them in. So that when the ear-drums rattle in a certain way, certain images appear in the brain. When you are talking to some-body you should never forget that the words you are using are rattling their ear-drums and stimulating in their minds certain forms. And the forms that appear in their mind cannot be identical with yours. It is for this reason that many philosophers think that communication is impossible - because you can only communicate where you are identical. You can approximate to identification where you are nearly identical; but where you are totally dissimilar there is no communication at all.

So in communicating with somebody you have to find some common ground- you have to agree to be on some common terms. We see that this rotating of energy produces individuation, just like one big egg - the Cosmic Egg - and then inside the forces are rotating producing smaller rotations, and those are producing smaller ones and still smaller ones right down to sub-atomic particles.

When we have got down to fundamental particles, all made by the first big turn, then we start integrating those primary particles again as atoms, molecules, organic compounds, organs, vegetables, animals, humans and so on. So first of all from the big wheel we cut it up- like the analogy of mitosis in the egg- we cut the universe up into a star system, a solar system, a planetary system, earth, break the earth up into its tiny bits: molecules, atoms, sub-atomics, and then start integrating them again as masses, as moulds, as viruses, as bacteria, vegetables, animals, humans, and so on. All the time and from the point of view of an individual man the whole process is going on inside him as a reflex sphere of the big one.

A being is either free or not. If he is not free, he is conditioned. If you understand the conditions you can determine his activity. The whole thing is to liberate your- self from those conditions, from those established motions of your own body, your own mind, your own emotional drift- and that you can only do by understanding yourself, which means defining yourself.

When you stimulate somebody, you should add energy to their existing pattern. If their pattern is such that it can assimilate that energy they feel pleased; but if the pattern is such that the energy you put in cannot be assimilated, then it must be an irritant — so they turn away.

Study the form that is there, and feed the energy into the form that will receive it.

Recreation does not mean fool about. It really means re-create yourself. Fooling about in a cinema four times a week, for instance, is not recreation. You could call it sloppification, but not recreation. It removes certain tensions which are derived from being under authority all day; but it does not do anything else. It doesn't re-create, it just puts them back in the splurge they were in before they went to work that day.

Re-create means that you create yourself again- and create means to formulate. Even if you are perfectly fatigued on one subject mentally, when you come to work another subject you will find you are not tired on that subject, although you presume that you are using the same brain for the two occupations. You are not actually using the same frequency band. You know what happens

when you use a muscle for a long time: the muscle becomes poisoned by the by-products of its own activity. That poison insulates it so it cannot receive those nervous impulses properly. Then you say that it is tired because it is difficult to use it.

If I use my right arm it does not tire my left arm and in exactly the same way if I tire myself in certain ideas, it will not tire some other ideas. So in the same way that a muscle tires by poisoning itself by the by-products of its own activity, so an idea system is poisoned by the by-products of the inter-relations of the impulses that constitute it.

An old Chinese saying says that if a man were to know the truth, and he knew it only in one way, he would be a dead man. Truth=form (Cosmic form is truth). If you know that truth in only one way, you would be in a groove, you would be dead technically. All the great religious teachers would say, He is a dead man; he is in the groove. Therefore it says that truth without elasticity is no good. The only way you can get elasticity with your truth is in discussion with other people; in other words, different ways of stating the same thing, different points of view. Keep the ideas circulating. Circulation is the same as life. The blood circulating through the body is life. If you stop the blood in any part of the body, that part will begin to die.

So this process of circulation is a method of removing the by-products, the toxic by-products of activity. If you stop circulation in any given place, the poisons accumulate there and are not carried away. You can actually get a headache by thinking about one subject too long, when that part of you dealing with it becomes surcharged with energy, and then it is intoxicated with the by-products of its own thinking activity- a headache. At that point, a change of subject would remove the headache. If you step out of the groove into the universal, you will find there are things you can do anachronistically, that is, before anyone else does them.

Plotinus said you must start with your own particulars, because they are given to you. Those are your primary sense data. And then you begin to look for the similars in them. All the similar ones you tie together, and you say, This is a class. Then you look for what is similar in the groups of similars and you make a super-class out of them. You go on doing this until you come to the top class, which is the concept of being itself.

What Plotinus said about that, was this: a man has become identified with his physical body only because sense organs are being stimulated from outside. Consider an egg. It has its own impulsive nature and it is producing inside itself self-stimulation- but very gently. And when the sense stimulus comes from outside, it is stronger than the internal stimulus, so it overlaps it. The internal stimulus in an egg before fertilisation in a woman is already a type of conscious awareness of itself; and the same in the sperm. When those two come together, in the process of mingling heredities occurs, this egg still knows what is going on, but it cannot yet say so verbally. It has not yet evolved a mouth. But all the formal possibilities are there in the sphere; but they are very, very gently impulsing, pulsating on themselves. When it is born the five sense organs are hammered from outside by light and sound and so on and the external origin stimuli crowd over and obscure the internal ones. From that moment the child has lost its innocence. The child is innocent as long as it is aware of its own processes inside; but when the external stimulation obscures the internal process, it is no longer innocent. It is called ignorant.

You change the word 'innocent' into 'ignorant' by simply putting a hard 'g' (gamma) which means to say it is now overloaded.

The whole art of life then consists in regaining your innocence, which is the same thing as your inner awareness, which you have to do by cutting down on the attention to the external world stimulus. The whole of the mystical process in all religions consists of cutting down on your five sense organ stimulation reaction. Your five senses are stimulated and you tend to rush out and see what is going on. When you do that the stimulation is greater from the outside than it is from inside. Therefore you do not know yourself. When you introvert- turn your energies inwards- and keep very, very quiet and ignore the memories from your five senses, you then re-contact your primary self-awareness. This is what Plato called 'epistrophe', the back-turning of consciousness on to itself. This is the absolute pre—condition of freedom for anybody: he must be able to turn back upon himself and liberate himself from the mechanical determination of the five senses.

When the internal tells you to do something it is never wrong- because it has a whole feeling for the situation.

A mathematician making mathematical surveys cannot deal with an individual; he only deals with large numbers. The greater the numbers, the more sure his forecast. He cannot forecast a single man, but he can forecast roughly how many pools entrants there will be in the coming year. But he cannot say whether you are going in for it for a change. So the individual is never covered by mathematical statistical analysis. But if you can get hold of the internal feeling of an individual, then you can already tell what he is going to do; because he is already biased in a certain direction to do with his personal evolution. So the method of helping somebody is to find out where they are trying to go, pick up their feeling, don't think about them- feel about them first. Feel for their directions and allow those feelings to formulate and never use anything you have learned from your five senses to diagnose.

In diagnosis, if you turn to the intellect department you are only referring to memory of things of the past. You are not referring to the present condition of your patient. Whereas if you feel the patient, and let the patient's feeling come at you, and deliberately inhibit the mental processes from your five senses, there will arise in you a tendency to say something- and you should not inhibit it. Say it and see what the patient says. After a bit you become quite sure that what has come in you is right; because the number of times the patient is shocked by your discovery of the cause of what is wrong with them will convince you.

Psychic only means feeling. The psyche is the soul. Soul is sentiency, feeling. If you refine your feeling and cut out the five sense overload, you are actually cosmically aware. In this room there are radio waves. As long as you attend through your physical ear, you cannot hear them. But if you quieten yourself, you can hear radio waves. An ordinary crystal set is not different in kind to the mineral salts in your blood. And you know that every salt has its own frequency. So that when you are talking about crystals even rheumatism itself is a mode of response if you concentrate on it. Some get so very, very sensitive who are rheumatic that they can tell you if it is going to rain. They know it because these little crystals are picking up overloads of electricity. Every crystal has a very definite frequency band to which it is always in tune. If you concentrated in your own centre and ignore your five-sense external stimulus and just feel for that, you will begin to see, to hear, to smell, and so on, without using your five sense organs. Remember, these five sense-organs are called 'special senses'.

If you look at the growth of an egg into a human being, at certain stages you will see in the case of the eye a process growing up and forward like a cup, spreading out and going in leaves a 'thing'. It is spreading out and going in and leaving a ball in the middle. That initial growth and back-pull becomes the eyelids. You see, vision precedes the special organ of vision. Vision is only the reception of certain kinds of electro-magnetic waves. The eye, like the iris of a camera, is only a special way of insulating. You don't want to see the Absolute- you want to see where your dinner is. And if you did not have special sense organs, you would be absolutely conscious. That is to say, you would be totally indiscriminate. You would know everything- and trip over the carpet! Hence the restriction of sensitivity to the five senses. It is a mode of insulation again. All creations, all forms, are attempts to step down Absolute consciousness, omniscience of God, down to a workable level.

The less you have to do with your five senses, the better. If you do have something to do with them, you should always do it specifically. This is the doctrine of immediacy again.

When Christ says, "Sufficient to the day is the evil thereof", keep your mind on what you are doing when you have to do it. If there is a gross material situation there concentrate on it and do it accurately. When there isn't one don't waste your time doing that. Go back to your primary innocence. Regain your wholeness.

You know that modern neurosis is no more than disintegration through excessive stimulation. Stimuli going through your body, cut it up into bits. That is like the Simeon and Levi function: "Simeon and Levi digged a wall and slew a man to their own hurt." That means the perception and the emotion. 'Simeon' is the emotion in life. 'Levi' is that perceptive life. When the light hits me in the eye- that happens to be a golden-yellowish light, very pleasant- that it hits me in

the eye is Levi. That it makes me feel very pleasant is Simeon. And it is making me partial; that is, while I am enjoying that, I have forgotten that I have ten ingrowing toenails and two callouses on my elbows, or something like that. You see, it overshadows other partials.

Let us consider the nervous system as an organ of command, a negative process controlling the will. The will tends to spread out, and its primary aim before education, is pleasure. So we will find that the pleasurable parts of the body, the front of the body and the lower part of the body are soft. You would not think of taking the back part with the two shoulder-blades and the spinal column and the bones at the back of the pelvis and putting those to the back of another person, and saying, "Isn't that lovely?!"

The sensuous part is on the front, and low. The bones themselves, the formal parts, are not sensuous. So that if a person thinks sensuously, he thinks forward and down - and then the paunch begins to spread. So according to the way in which a person is biased, if they are biased towards sensuality, they will tend to increase the surfaces that are fatty and comfortable - because they are seeking for pleasures. On the other hand, if they decide that they would rather have truth, they start pulling backwards and upwards into the spinal nerves and into the head. Thereupon the energies, instead of flowing down, and forward, flowing backwards do not deposit tissue forward and downwards. You tend to get a slimmer type of person.

Function creates form. Form is the objectification of a function. Power, moving in a certain way, functioning in a certain way, crystallises itself - and that is the form. So in the case of the appearance of an organic disease, before it is an organic breakdown, it is first a functional disorder. Before it is a functional disorder, it is a disposition of the will. It doesn't matter how many years it takes to break an organ down, it starts with an attitude in the will. That will conditions a certain behaviour pattern in the emotive life, and that pattern, that functional pattern, is the basis of the loading of matter, and as matter is loaded on to that function, the organ, the working matter is then objectifying the state of the function. If the function is bad, we say that the organ has become diseased. You cannot have a sudden organic breakdown without a previous functional fault, and you cannot have that without some maladjustment in the feeling - with the exception of such things as being run over by a bus or deliberately pouring poison down your gullet, or tapping yourself with hammers, and so on. Apart from the merely mechanical activities, all diseases without exception, have their origin in an initial state of the will producing a function of the feeling. That function continuing over a long period produces distortions in the organ, and ultimately, breakdown of the organ. The prevention of the disease is more important than the cure of it.

The prevention of it consists in whenever you see the first signs of anyone beginning to worry, you say if you are lucky enough, Don't worry. Worry wears tissue down. If a dog worries a bone, we mean it is not doing it any good. From the point of view of its form, it is breaking it down. If a person worries about any part of their body, they are literally malfunctioning that part. If they persist there will be an organic breakdown. You can prove it very simply yourself if you rub your finger and thumb together by act of will. First the will, and then the function, and keep on doing and you will wear the skin down.

Apart from external and mechanical and physical things acting on the body, all diseases, without exception, have their origin in the will.

Therefore the key to the prevention of future diseases is putting the will of that person right. And the first condition of that is that condition called positivity to life-faith. Hope that it will be alright, have faith that it will be alright, and the function of the organism is improved.

Primary egotism is a 'wonderful' thing. If a man is going to the South Pole in a fog and you meet him wandering towards the North Pole, and you tell him he has lost his direction, the average man will look at you and say, "Mind your own business!" And he will carry on to the North Pole and go right down to the South Pole - but he will not turn back; this tendency to self-witness is so strong.

Very often a person is committed to a course which they feel is wrong, and if you indicate it

to them directly they will carry on with it- now doubly certain that it is going to happen because you have had the nerve to mention it. That is that consciousness as a catalyst. Somebody may be unaware consciously that they are doing a certain thing. If you say to them you are going to do so and so, suddenly they become aware that that is their intention, and although they know it is wrong, they will carry on doing it- because you have exposed it. If they were to change their course it would be to admit that you were right and that they had chosen the wrong direction. Rather than admit that they were wrong, they will carry on with the direction even to the point of view of personal suffering.

Q, You mean that most people are that determined?

A. Well, most people are that inertic. It is not a question of free will; it is a question of inertia. Self-examination will reveal that you have committed yourself, and we can say this without qualifications for everybody on earth, that every individual has committed himself, if he hasn't already examined himself, to something which is foolish, harmful to himself, and which, when he looks at it for the first time and decides that it is no good, at the same time he will not want to stop it; because he has committed himself to it. He has written his name on it, "I am going to do that..." he says. Sometimes you can see a little boy lifting a huge stone up and he is hurting his muscles; but he will not give up. He is determined to lift that stone. Sometimes a man ruptures himself doing a display of strength in a pub with some other fellows. Somebody is a bit strong; another fellow is not going to be beaten. Result, a rupture.

We have to decide which expediency we are going to follow; we cannot do both. You cannot serve God and Mammon. That is to say, you cannot serve the two expediencies simultaneously. You will have to choose at any given moment: Am I working towards integration, or cash. Because frequently they conflict. It is possible to alternate very carefully: to go out to work and get sufficient for your daily bread.

Q. When you spoke of will and someone trying to better someone else's performance, does that mean there should not be any kind of competition, either commercial competition or sporting competition?

A. No, it doesn't mean that.

Q. Because those men in competition are really pressing themselves to the limit.

A. They may do. You see it is possible for a man to kill himself running a three-and-a-half minute mile. We know very well when these records are extended, they are extended at a cost to individuals; but if the cost is too big it isn't worth it. Caruso burst a blood vessel in his throat. It was bad voice production, apart from anything else. He should not have done it. That did not improve the tone.

You have to use your intelligence so that when you are running a horse over the jumps, it isn't as safe as running on the flat. So there is more trouble over the jumps. If you are taking special skills like that, you should be very, very careful not to push your organism too far too soon; because it will break down. Then you will have undone the work you are trying to do.

You can actually play the piano in your exercises say eight hours, ten hours, or fourteen- like a big player might. Then you might say, I have done fourteen hours; tomorrow I will do sixteen- and this has actually happened with a fellow I know. The next day his forearm would not move at all; he had overdone it. And it was eighteen months before he could play again. He had driven that muscle to the point of complete intoxication and the result was that the nerves from his higher centres had said, That is stupid - so they cut it off.

You see, his low ambition, his lower self, wanted to do this thing. But he has a higher essential self that says, Well you cannot do that - and it cuts the energy - off. If you take it in, say, boxing, with a young fellow coming up in training school - they don't match him, even if he has got a big body, even if he is a heavy puncher, against a man who is skilled. Even if they think he could beat him in five years time. They don't match him now. They put him through all the preliminary bouts first. If you want to make a test pilot for a turbo-jet, or something, first of all you get that fellow learning his principles, bit by bit, and then flying crates. Only gradually do you put him on an important job; because you cannot afford to throw a man away if that man has got work involved

into him. During the war we lost a lot of pilots, and that made us a bit more careful. You can't make a pilot as quickly as you can kill one.

Of your own capacities- which every man should do who wants to be serious- write down what he is capable of physically, emotionally and mentally, and then remembering that sphere, do a graph of yourself. Draw a circle and start in the middle- with your feeling, your heart: are you compassionate or not? Write it in the middle. And then about your thoughts growing out of your feelings. Write them up. And as you go downwards write your primary urges. Then look at it and see if it is becoming spherical as you extend your definitions. If it isn't becoming spherical, then say, There should be something there. What is it? And then say, I must develop that. But develop everything from your feeling, your sensitivity. Can I do it?

Your body is your vehicle of experience. That is your philosophers' stone. It is that body that you have to transmute into gold - namely Will. Gold is the symbol of Will. Somehow you have got to get this mechanical body, which acts always sloppily and badly, always inertically, and you have got to turn it into a vehicle of will. And you can only do it from your centre, your feeling. "What am I capable of now?" And then try a little more; not too much, subject to the great law, "Never destroy the vehicle of your experience.". With intelligent careful adjustment you will be surprised at the speed with which you can go.

Q. If you work on a principle like that, you would never fail at it, would you? You'd always leave your limit a bit further away.

A. Yes. It is expanding. You find a thing which you thought you could not do you can do easily. You know there are two ways of thinking about aims: one is to aim at a finite in order to get it, and the other is to aim at infinity in order to get further than you would have got infinity gradually - which combines both. Keep within your compass; but go slightly beyond it - bit by bit - that is the dialectics of spirit. You must always never do more than you should - only a little bit more.

Q. Really we are trying to go forwards and backwards at the same time.

A. That's right. The Tao Teh King actually calls it the backward movement. "Where is the man who is retrograde. I make him my friend." You see, the fellow who is extroverted is no good; he is not reliable. Every stimulus changes his mind. You make a friend of a man who is completely extroverted and you have not got a friend. He is a fair weather friend.

Q. In this backward movement, how far can we go? You could go even before birth then?

A. Yes, you can actually go back to the first egg if you like - the universal. Remember this, that biologically it is a fact that the egg from which you were derived set off a portion of itself to make sex cells for the next generation. Those cells never became a body and you have still got them in you. But only a bit of it became a body. You set part of it aside and you cut a little bit off to make a baby. The rest you retain. So you have actually got the initial substance of Adam in you, unaltered. The conservation of type depends on this.

You get so much of the egg and use it to make a body. So much of it you do not make a body of it; but you put it inside the body and then a little bit you cut off. That is a sex cell and you make a baby with it. But the rest you don't. If you refer to that you have ancestral memory- continuity back to Adam. And as Adam derives from Universal Spirit, you have got continuity back to that; not in time, but NOW. That is, you have actually got that inside you. This is why sexuality, which is considered to be the lowest thing, is the vehicle of the highest thing. This is again dialectics: that the lowest is the highest and the highest is the lowest and that the nearest is the farthest. Where is the Kingdom of Heaven? It is somewhere outside the starry band. Where is its resonance point? In here. You can only feel it. You cannot think it with your five senses; because those data belong to this gross terrestrial world. But you have your resonance centre inside.

If you want to listen, say, to the voice of God, the Cosmic Being, the Intelligence, when it speaks, it speaks in your language, because you have a filter mechanism through which its feeling intention is translated. So an Englishman hears the voice of God in English- not because God is speaking English, but because this filter mechanism is a translating device for God's volitional intention- which is a resonance. And it is a fact that it speaks. It is not a poetic image to say 'the still

small voice'. You always know it is that once you have heard it; because it is not insistent. It never insists. It just says, So and so is better. There is no push. If there is the slightest push, know that as egotism. This merely says, So and so is better, very quietly and in your own language, and in your language because you have a filter mechanism of language in you which translates in the same way exactly as you translate your feeling into the language you use. How do you do that? You have a brain full of language which you have learned since you were a child. None of it is conscious until you want to speak, and when you want to speak you don't think first, but you feel what you want to say. So you have some mysterious thing which translates your feeling, your desire to say something, into the appropriate words. You have actually a feeling there which can select, without using words, the words it wants to use.

Q. But that was learned in childhood, wasn't it?

A. Only the language, not the feeling. That was given. The child has that. This is the mystery, the feeling that I have. Suppose I now want to change the subject - I will now talk about the Great Anteater of S America. I did that by willing to change the subject. That means to say that the will is a very mysterious thing. It can say, "I am going to change the subject." The subject is the thing I am talking about now; and out of all the other things it might have talked about, it selects one and talks about it. So there is a mysterious thing going on between will and ideation, the idea and the language. And exactly the same process goes on that when God's will operates in me, like my will, He speaks - but unlike me, it doesn't insist.

That I insist is a proof that I exist. Insistence and existence presuppose each other. Now God is omnipotent, so he does not need to insist. All He does is says, "So and so is better." If you are looking for something, and what you are looking for is a three-sided figure, He says, "Triangle". He doesn't say, "Take it", or, "Don't take it." That is your business. That is your insistence business. Your individual will can take or reject what that still small voice says; but the amazing thing is that that voice exists and speaks in your language by the same means whereby you speak in your language.

You start with a feeling, and by a mysterious translation system you convert that feeling into ideation, and ideation into language. And the only way you know which is which, either yours or the Devil's or His, His is never insistent; yours and the Devil's is.

Q. Is there any way in which you can utilize the period in which you are doing an everyday job to further your attempts to get to a higher level?

A. Yes. All you have to do is this: when you are doing a job, universalise it. It doesn't matter what it is. Supposing I am drinking tea- this is a concrete example. There is a particular cup; I don't see a particular cup. There is tea in there, but I don't see particular tea. I say to myself, 'The cup is the same as any other cup. It is a receptacle. It's a chalice. It's the universe - it's half of it. In this case it is the bottom half.' And while I am looking at it, I see another one going like this. It is the top half; but I don't use that one on earth. The tea would fall out.

Now in every particular, universalise it. So you are concentrating on the particular and at the same time your process is universal. There is the chalice; it is the Holy Grail. Galahad saw it; Lancelot did not. Why did Galahad see it and Lancelot did not? Well 'galahad' means 'man of the wheel', the 'power of the wheel'. 'Lancelot' means 'sexual behaviour'. It immediately becomes apparent why Lancelot is so busy with Arthur's wife that he hasn't got time to think about the Grail. 'Arthur' means 'the law, the Ha-tora. So the rule of Arthur over England really means the cosmic dominion of law. But inside he has a best friend, Lancelot - that is sexual energy. But his wife is his substance. 'Guinivere' means 'true woman'. So the substance of Arthur is the substance of the universe. Sexual energy in it is always busy penetrating it; whilst Arthur is busy being lawful. Only the equilibrated wholeness, Galahad, can see this Grail.

Now that comes out of just a particular cup. You should not do anything at all without universalising it while you are on the job.

Look at this little spoon. What can you see in it? What is the shape of it? It's egg-shape. Do you know what the word 'spoon' means? What does 'oon' mean in Greek? It means 'egg'. That spoon, s-p-oon, is 'something for pushing the egg'. It's an egg~shape. It is made that shape because

it has got to go in your mouth. Your mouth was a primary egg-shape on the inside because the first appetite in the universe was an egg - the Cosmic Egg. That Cosmic Egg was sucking energy. "Don't teach your grandmother to suck eggs; she knows all about it." Your Grand-Mother is the Cosmic Mary, the big Mother. The Grandmother knows how to suck eggs; she is a sucking egg.

When you do that every time, you discover that your mind, instead of being a host of particulars, is all those particulars integrated into a universal pattern. And there is no occupation that you cannot do that with.

In photography, the whole thing is based on silver. The images on a photographic plate are forms, which, if you were to write in Greek, you would have to write the word 'idea'— which is Greek for form. So you can say that there is an idea on that photographic plate; in fact, you could not say anything else in Greek. When you look at that and say, "Well, how do the ideas in my mind appear there; is it like photography?" The answer is 'Yes'.

So we do a little experiment - take a piece of bone out of a man's skull and put a silver plate in it saying there is some affinity between silver and the head where the thinking is done. Do you know what happens to that silver plate? It integrates with the bone of the skull. It has a natural affinity. The molecules of the silver migrate into the bone. The brain and silver are related so closely that you could say that if there were no silver in the universe, you could not think.

In the same way, if there were no gold in the universe, you would have no will. Gold is the objectification of will. Silver is the objectification of mentation, ideation, thinking. The moon is rich in silver. 'Moon' means 'to measure, to count, mensuration.' The sun is rich in gold. It is volitional. It supplies the impulse in the vegetable, the animal and the human world.

Q. When you are getting this idea of intellect and will operating on each other, you are mixing the two. Are you creating a different frequency from those two frequencies on their own?

A. When we are talking about form, idea, we are only talking about the centre of feeling. Field consciousness is feeling. If I put my hand there, relax it, and close my eyes, I can feel there is something there; but I don't know precisely what shape it is. If I contract it, then I can get the shape.

Contraction of field is form.

Limitation of feeling is idea.

So an idea is a contraction inside your feeling. When you mobilise your feeling, you call it will. So an idea is the contracted centre of a feeling; and a feeling is an awareness of a power field.

When I mobilise the field, or feeling, that is called will.

Will is the point of initiation of the mobilisation of the field.

Q. If you universalise your job in that way, are you becoming less mechanical and are you minimising the bad effects it might have?

A. Yes. If you do that, nothing can do you any harm at all. The most mechanical job in the world can do you no harm. It can only do you good if you universalise it.

Q. It occurs to me that you must have to have this higher feeling state to get certain kinds of ideas then?

A. That's right. The highest feeling state there is is the state of universal compassion. If you are not fond of anything, you do not want to hear about it. So unless you are fond of the whole universe, you will not want to know about it.

Q. So in that case, people are not limited by their brains, but by their feelings?

A. That's right. The brain has very, very little to do with their limitations.

Q. Would you say that some jobs or tasks are easier to universalise than others?

A. No.

Q. Take a man who is a street-sweeper. Could you universalise that?

A. Very easily. In Indian philosophy, consciousness is called 'chitta'. The same word in modern Italian, chitta, means a city. A city is a place where many people live, with houses flanking the space between which is called a street. When you are sweeping streets, if, while you are sweeping along that street, you said to yourself if you came across an old milk can or broken bottle, as you swept them, you said, 'What is the equivalent of this can and this milk bottle in my mind, in the street of my mind? Some careless person has left this milk bottle which may puncture bicycle

tyres and cause accidents, and so on. Some person has left this tin, partially opened, upon which a child may fall. Have I done anything in my own mind that might trip up any of my own parts in the same way?' And then, 'Is there in the universe such a thing? Is there a big street?'

We know there is- the Milky Way. It's a great band of stars you can see going across the sky. There is a street there.

In this way, you are lifting yourself up all the time to the universal. First you define your particulars, then you lift it up to higher and higher examples- always moving towards the Macrocosmos. And you always feel then that it is tremendously important.

Tennyson once said about the 'flower in the crannied wall' that if he could understand it completely he would understand God. It's a little thing. How did he do it? He meant it. It wasn't a poetic thing. There was a wall; hard, dry stuff, and a little bit of mortar there. And the wind had driven into it and had worn it out a little bit, and it had been softened a bit by the rains, and dust had lodged in it. A seed had blown from somewhere and lodged in it and begun to grow out. Now, that wall represented death - a barrier. It represented to him all barriers. Somehow from somewhere a spirit of life had come and lodged in a fault in the barrier. He knew very well he had seen it before: that that little plant getting a hair-like root, growing in between those bricks and then sucking the water, the root would spread and it would throw down that wall over a period of time.

The tiniest root of a tree, getting into a crack in a rock, and then gently sucking quietly its nourishment - suddenly the rock cracks. That is what Paul meant by "In the midst of death, we are in life."

You can start from the tiniest thing and always work back to the biggest thing to that big sphere of life. So there is nothing that is easier to universalise than another thing.

Say you said, "Oh, street-sweeping is a very low thing; let's take something really universal-like Zeta." What does it come down to? Something universal? No. A gas. Just a portion of the atomic scale, deuterium with some electric flow running through it. Is that nearer to the Absolute than street-sweeping. No. It happens that it is running in a circular street called a torus. It is looking for these similars that gradually fits the universe together.

Man and Woman

Take a particular man and a particular woman and then say, 'Well never mind that particular. I don't want to think about particulars. What does man and woman mean?' 'Man' means 'to count'. 'Wo-man' is 'man' plus. So she counts, plus something else. She counts, plus WO- and that means 'prime drive'. So it means she has an urge in her and the man has involved his urge totally into 'man'. She has still got some left over. She can think; but she still wants. The man has involved his wanting, in general, into thinking. The man is trying to think and think and think, so his energy is flowing through his thinker. But the woman has something left over, unformulated, and that unformulatedness is primary appetite. So there is something there thinking of use: 'Where is that thing I want?'

Man would say, "I think." Woman would say, "I want."

We are all hermaphrodites. Everyone has got a male and a female inside them and the stress is on one or the other. If it is stressed on the nervous system, it is male; if it is stressed on the blood system, it is female. And the two are in every being. So the only difference between a man and a woman is only a slight positional stress in the nervous system for a man- forwards and downwards for a woman. They are both absolutely necessary in order to produce a polarised universe.

One is the cup, the woman. The other is the spoon, the man, to stir it up and make the form in it. From the very beginning of the universe, this primary polarisation occurs. This primary polarisation is a tacit conspiracy on the part of the Absolute to pretend that it doesn't know that it is split into two and that it really is two. When it says, "Man made in the image of God, male and female created he them", it means that God is male/female- that is, a hermaphrodite: that is ideation, masculinity, and urge, the female.

When you look at it that way you can see that the universe is a being that keeps things dark that it knows about; because it is a fact that in practically all men and all women there is ignorance

of what goes on in the other one. There is a tacit conspiracy at the back of it. Suppose a man knew everything that went on in a woman - he would run a mile. Supposing a woman knew everything that went on in a man, she'd say, "I don't want that. It's something else I want." There is a quiet, secret conspiracy at the back of man and woman; something kept back from them to make sure that they integrate - because they are looking for that which has been kept back. They assume that it is in the other half; but it is really in the other half of themselves. The relation between individual men and women is only to stimulate them to find the other half of themselves. After the terrestrial existence there is no such thing as man and woman as there are on earth. The sexual reproduction cycle belongs on earth. Afterwards, everybody is a hermaphrodite with a stress on the male; that is, the angels are defined as male hermaphrodites. That means to say that they have gained sufficient reason not to be tremendously violent with each other. And yet they have not lost their power, their urge, so they can still do things.

To be balanced in that way, to have your idea, but don't let your idea paralyse your will. To have your will but don't let it be so powerful that it knocks your brains in. You have got to do both, and the dynamic tension between the two is life. In that sense, the relation between man and woman is such that it is the duty of the woman to resist the formulation. The dynamic tension between the two is called 'mari-age'- the age of man. While you are in the material world you are in the 'mari', the time- world. During that period there should be a dynamic tension between male-female. The male should try to make his wife reasonable; she should resist. That is, she should fail to see his point; because if she saw his point, prematurely, he would think that was it- and it isn't. That's only an approximation to it. If he wants to take the clock to bits, once he has understood it, he doesn't want to put it back together again, although if you gave him a lot of bits first, he would try to put them back together, providing they were not his, to see if they were all there. If he takes it to bits, he doesn't want to put it back together again, but then she thinks it is better back together again.

She is a kind of urgeful stimulus to make him think clearer, and he is a kind of provocation to her of the futility of thinking. The dynamic tension between them- is life. The same thing goes on between the top and bottom half of the Holy Grail.

So in that cup on that card those two half-circles are merely one circle cut in two and turned back to back. We take the whole universe like that, cut it through and call one half male and the other half female, and turn them back to back so that they cannot communicate; because in the inability to communicate is the dynamic tension which is life.

If you accept that prematurely, you will not develop. You know in the Zodiac there is a sign called the sign of the fish, Pisces. You notice the fish in it are back to back. That is what it represents. The emotionalism that is represented by that sign represents the emotional sides of male/female deliberately turned over so that communication is impossible. He says something rationally and she takes it urgefully. If she sees the point, she is up to mischief; it is not that point-it's another one. If he thinks she has seen the point, he ought to wake up, because she has not- because that isn't the point she wants to see. That is an essential part of dynamic tension. Remove the dynamic tension, and existence disappears. People who want it without the tension are really wanting life without life.

You cannot have electric flow without this positive/negative. You cannot have any kind of relation without opposition, and you cannot have that without tension. Paying attention psychologically is only possible if there is a tension dynamically.

Q. So if a man tries to live without women, he will fall out with himself?

A. The old Rabbis said if a man wants to go to heaven, he will have to get himself a wife; because if he doesn't he will think that if he had got one he would have been alright. Solomon says, "He who getteth a wife, getteth a good thing"- but he did not say for what, and you know how many he had. He tried them all, looking for the one that would obey, the one without subterfuge, the one without cunning, the one with continuous compassion and consideration...and he went through an awful lot.

There are two paths in the universe that human beings can go along: one is called Pitriyana, the path of the ancestors, which means have as many children as possible. That one in general does

not make for individual integration beyond a certain level because you are playing energy out all the time instead of integrating it. And the other one, Suriyana, means "the path of the sun", or will. In that one you have the most economic sexual relation that you can naturally accomplish, and use the rest of the energies for personal integration. You know if you have too many children you quite definitely play your own energy into those children. Try and bring up half a dozen of your own children and you will see just how much time and energy it takes.

Then again, there is the question of brain-children. Brain-children are better children than biological children. For instance, if you get a child and train that child- whether it is yours or not doesn't matter- towards integration so that that child itself, having been properly integrated, when it grows up will be able to train others towards integration. That child is more valuable than a biological child that you have had of your body- and then ignored. You know Christ on the cross turned to his mother and said, "Woman, behold your son", and pointed to one of his disciples.

Really we are all one family, so we are all sons and fathers and brothers and sisters and mothers and daughters to each other. If you take the cycle of incarnations you are even physically your own father at some time. The man who lays the foundations of a family that are propagating on earth, and then returns later, returns by resonance into his own line- so he gets punished if he has been very, very naughty; because if he has sown very, very bad habits in a certain family and then returns in, he gets the product of his own activity.

Q. Comes back into his same family?

A. Yes. Where you come depends on your resonance.

Q. He doesn't just go anywhere then?

A. No. You cannot go anywhere. You can only go into the place from which you derive, or some branch of it.

Supposing a man dies without issue. The intelligence of that man, the spirit and soul of that man, will incarnate into the nearest branch line of the same family. When the Rabbis say that a man without children is really dead, that is what they are referring to.

You know the case of Onan in the Bible? Onan's brother died and he was commanded by God to fertilise the wife to bring up issue to the brother. Notice that: not for himself, for the brother. How could that be biologically? Because they were both from the same father. Now he didn't like the idea of bringing up seed to his brother so he didn't do it properly- for which he was killed. God killed him because he refused to propagate for his brother, when they were both from the same father. If he had done, his brother could have come into that line very, very easily. Otherwise, it was a dead one. Certain lines can come to a dead end. The purpose of reproduction is to avoid that. When you are reproducing, you are reproducing not only a body, but a vehicle of an idea. The body is a vehicle of an idea and you put forward your idea when you put forward a child educated by you. Even if the child is not biologically your immediate child, it is nevertheless a human child. It belongs to you as much as any other child. So if you begin to educate say a child you met in the street even if only for a second, at that moment he is your child. If you see a child behaving badly in the street and you correct him, he is your child. He was before you spoke and he is now. He will then carry that modification of his behaviour and he is your brain-child. His tissue will modify and he becomes your biological child; because the idea produces a function, and the function creates the form.

You know that the resurrection of the body is a thorny problem in Theology because people think, 'Well how can you resurrect the same body when we know that the body has corrupted?' The answer is: the body did not corrupt- the physical matter that accreted to the body. Because the real body is your form-spirit, which is the form of you. When you eat food, it accretes to your spirit or form- body. That is your real body. When that body retires- your physical vehicle- the matter of it disintegrates and is put in the grave. But that is only made of primary particles in any case. So when you want to raise your body again all you do is re-accrete to it some of the primary particles of the universe. That is the reincarnation of the spirit in that body and it is the resurrection of the body.

Q. If reincarnation is the scheme of things, then how do we account for increases in the number of the population? How does the population grow bigger if it is the same souls or spirits

that keep circulating round?

A. Imagine a balloon with the capacity for stretching its own skin, and it has got a hole in it. As it stretches its skin, more air is sucked in. My lungs do it. I expand the lungs and air goes in. The universe is such a model. It is like a balloon- it expands. As it expands, spirit from outside is sucked in continuously. It comes in and it rotates and it becomes new souls. And the question of where do they go to when they die is as comical, when you analyse it, as Where are all the radio stations in this room when I am not listening to them?

Everybody is at his own frequency. This room at this moment is surcharged with millions of spirits all interpenetrating. And they don't know that the others are there; because they are not at the right resonance. Somewhere there is Disraeli shouting propaganda, and someone from Moscow and Tokyo and America, and all sorts of things. And they are going like that in this room. You get a £5 radio, turn the knob, and you can pick out one. And the same with the individual soul. On the earth the distances between people are spatial; that is, we can measure the distance between us with a tape measure. But in this other dimension, of spirit, they are not. The distances are emotional. You are as near to somebody as you would like to be, or fear to be. There's those two facts: love and hate bind you to an object. That is why you should never hate anything; because it binds you to it.

Remember that the will sets the function and the frequency, and that objectifies in the form. So if I feel fond of somebody, I am near to him- in the feeling as we say colloquially. Outside the material world, in the spirit, which is here in this room now at another frequency, the only distance between one being and another is frequency- which depends entirely on their emotion whether they like each other or hate each other. If they are indifferent they will not see each other. If they love each other or hate each other, they will. So if you don't want to see somebody, never hate them. If you hate them, they will be there. If you see the emotional link, you can see the super-logic of the statement, "Do not hate." It ties you to the object that you hate. If you can possibly learn to be indifferent to the hateful, you are free from it. But best of all is to learn to love the hateful and then it will not impinge on you- unless you look for it.

When Christ says, "Do good to those who spitefully use you, etc.." he is referring to this fact: that hate as well as love binds you to people. In the spirit world you are bound entirely by love and hate and its degrees. So if you are tremendously fond of someone, they are bang up against you. If you like somebody less than that, they seem far away. Their resonances come through a filter of those you like better. But if you hate somebody tremendously, they are right on your shoulder with the loved, annoying you and the loved one and spoiling the relation.

There is a great law called the 'Law of Planetary distances' that is worth realising, psychologically. The sun is 93,000,000 miles away from us, and very nice there. We don't want it 15,000,000 miles away- it would burn our hair off. This law says that everything is alright at the appropriate distance. So we don't hate anything; but we let it go to where it should go. So there is a correct distance for everything. And the same with people; they have an emotional distance. Some people are lovely to meet as you are running for the train- 'Oh, how nice!', and then as you climb on, 'I'm glad I don't know more of him!', and so on. You see, you have an emotional distance there- keep it. Feel for your correct distance from a person, for if you feel internally and don't listen to your five sense organs (which are always false) you will feel the real relation cosmically with that person, because we all come from different parts of the cosmic sphere.

"Every man goes into his own place, and his works follow him," refers to that. We all derive from different places, and at the post-mortem disintegration, we will go back to where we came from and we will there discover who are our friends. The idea of the tares and the wheat being allowed to grow together. That is tremendously important. In other words, you don't have to go out of your way to be nice to everybody all over the world- apart from the fact that it is not practicable and possible. Feel sincerely your distance with the people you meet. The more you do that, the more you will find the sphere on earth of people from the same place that you came from. In other words, you find your spiritual family. There is such on earth. They gradually cohere and integrate on earth as they feel for each other: "Where are they." Where are the men of right mind? Where are the women of light heart? and so on. They begin to get together. They come from a certain source in the

cosmic sphere.

An angel is an angle cut out of the cosmic sphere. An Arc-angel is one on the outside- on the arc- a control. All the formal structures are inside and each one derives from a particular segment.

As you go about on earth, you can feel, "Oh, that is one of my lot over there." You can feel your emotional distance. But nevertheless we have come on earth to find out about all of them so that we can appreciate what we are. The thing is to affirm everything and then know what we are. To know all and then be each. You cannot find out what you are until you find out what you are not. This earth is a training ground to teach you, by jamming together all types in a higgledy-piggledy way for you to sort out with your feeling that which you affirm as your own essence.

The universe is an equilibrated structure of forces. We are here to find that out and then to affirm our own essential self within the harmony of all of it.