

Metaphysics (2)

*Transcribed March 2011, with drawings and arbitrary headings, by J Bailey.
The drawings are a guide, not copied from the original.
[Square brackets denote the transcriber's comments.]
The recording begins half way through a sentence.*

Pushing it Down

... we have to make little adjustments on a certain panel and then it will tell us what happened in 1066, providing he told it first, and the being who became completely choked in this manner with ideas would have no will power.

Now, we're doing this in terms of logic very carefully so that we can understand all the psychologies later and in particular Carl Jung at the moment, to see why things are repressed.

Supposing this is an idea: *I would like a motorbike*. And supposing I am a little boy aged 12. I say to my daddy, "I want a motorbike." And Daddy says, "You can't have a motorbike because you are not old enough to have a licence." Now, straight away this presents me with a problem. Am I going to get that idea *I want a motorbike* and say, "Oh, well I'll just leave it."

That's a very funny kind of boy. He says "I'll just leave a thing that I want, because I've been told that I'm too young."

What he does in general is start trying to grow up as fast as he can. And if he goes out and borrows a motorbike off another boy who is 15 and has pretended to be 16, then whenever he sees a policeman, he will feel in him a fear of possible capture.

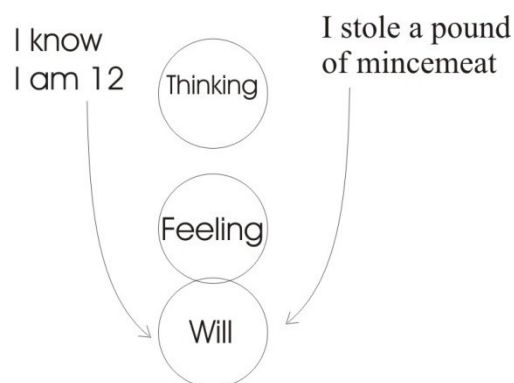
Now, at that moment he has defined himself in his superficial personality as a boy, 16. He knows very well he doesn't look a bit like 16, and he doesn't want to look like 12, so he takes the idea *I am really 12* and he pushes it down, and he pushes it into the zone of the pure will. Now he there spreads it out until it occupies, with its energy, the whole zone.

So we now have an idea which has been so spread out we cannot see its edges.

[Khen] Mm. It's not articulated. Mm.

It is not articulated because *articulation* means a formal or mechanical relationship with other ideas. We've now taken the energy which rotated there, we put it down there, it's still there and it's still the same thing it was — namely, *I know I am 12*, — but it's been spread out so wide that we can't see its edges.

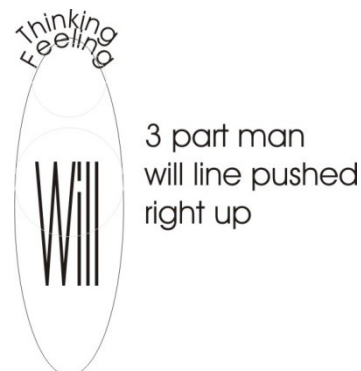
So there's another one down there that was a thing, *I stole a pound of mincemeat last year and ate it in secret and had tummy ache, I didn't tell mummy why I got the tummy ache*. Now that idea was pushed in



there and also spread out. So covering the same area are two totally different experiences. Now this is a strange fact ... that we can push any idea by pushing its power out so far that all the ideas become related in a peculiar kind of identity of power. And yet they are still potentially what they were before we repressed them. We'll see how to illustrate this in another way in a moment.

Growth in Clarity

Meanwhile what we are to be clear about it this: we have an ability to define form or idea by means of words. If we consciously use a word to say what we are doing, it is not down there [in the belly]. And if we consider the case of the congenital idiot who as far as he knows has no ideas — as far as *he* knows — we know by watching him that he has got some ideas from his ancestors. For instance, when he was a baby, although he was an idiot baby he still knew how to suckle. When he's grown up a bit more, he knows how to shovel the food in, he knows how to excrete, he knows how to breathe and so on, and he knows how to do other primitive things. And all these are inside here for him. But to do the diagram for him we would have to take the Will line there and push it right up until it occupies the whole zone. And inside that Will are, seeping in from the collective unconscious, the ancestral experiences which give him the ability to suckle, to eat, to excrete, to breathe, and so on. So only insofar as we can employ terms correctly to define what we are doing can we regain control of the elements below, which have initially been nearly defined, and because of their unacceptability in the environment they have been pushed down.



To get at those things below we must learn how to tell ourselves the truth, and we can't do it unless we understand that an idea is a rotation of power, or Will; that we have no ideas whatever other than Willed actions, either of ourselves or our ancestors, or the Cosmic Self which we call God, or the Absolute which is a pure Will shot through infinitely with every conceivable, and inconceivable, form.

So when we Will a certain act, we commit ourselves to an actual behaviour which has a definite form. So if I feel at the moment like having a little drink of tea, to fulfil the desire I have to go through a certain behaviour pattern. That behaviour pattern has a shape. The hand is extended and simultaneously a record is put in the mind *my hand is being extended, the cup is being lifted up*. All these are forms of action and as recorded in my mind they are ideas. And as verbalised while I am doing it, they are clear, conscious ideas. If we take Descartes or Spinoza or David Hume or Hegel or any of these people, we find that they distinguish their own growth by a growth in clarity ... where they verbalise to themselves these urges and discover the essential pattern.

There's a way where you can get a drink of tea, and it goes in the mouth. There's another way where you get it and it goes on the tie. Now it is very important to get just precisely where you want it ... the tea. And in order to do it you have to become very clear about it. You know, babies

where they start they throw it all over the place, and if it weren't for the parents saying to them, "Not on the floor, not on me ... in the mouth," over and over and over again, this would not be clarified. So that if we get the congenital idiot who's incapable of responding to the verbal stimulus, he still eats when he's 30 like he ate before. In fact you'll find him on all fours eating the pile off the carpet if you don't stop him.

This question of the word is tremendously important. [7:58]

Idea

Now, I'd like to say at this point that **IDEA**, if we look at it, **IDEA** that's an old form of a goddess: **DEA**. And this **I** the principle of existence itself, finite ... finite existence. This **D** is the division or analytical function and the **EA** is the old form of the word which in English we still use, **EA**, earth. **EA** is an old goddess of the earth.

DEA means *same lady, ploughed* ... that is, the earth, furrowed. Here is the implement which does it. **I-EA** with **D**, the functioning or the application of the instrument in the primal substance. **I-DEA** idea is an **EA** the original substance of the world, and an **I** acting upon it to furrow it or divide it, like we said about the saw, one side is serrated, so the earth is serrated and then we can count the furrows.



An idea enables us, when it is clear, to see the true form of existence, and therefore to separate out those things which can be used from those things which can be useless in any given situation. And therefore we say of ideas, they are intensely practical. To divide men into two kinds, the practical man and the man of ideas, is not really correct. A man that we call an intellectualist is a man who's so preoccupied with ideas that he becomes an unpractical man in the world, like a certain astronomer who was watching the stars and fell down a well¹ — it's well known in history — and we must realise for us we cannot get clarity of idea without a word. [10:17]

Sound

So we will now consider just precisely what this business of sound is. We said the person is the through sounder [per-son: through-sound]. Now if we take the **son** route, which is the root of sonant, sonic, etc. — sound; we put a U in there and a D on the end, that's the English word **sound**, — **son** itself means reverberations of spirit within an enclosure. This **o** is the enclosure. The spirit is transcendent and it's cutting across that line and causing a reverberation inside.

Now that reverberation is called *the internally speaking word* in the universe and in every individual. When it says *be still and know that I am god²*, or, *be still and listen to the quiet inner voice*, it is a reference to the sonic fact of our being. The mere fact that we are circumscribed, and that there is power outside us knocking on our surface, demonstrates that

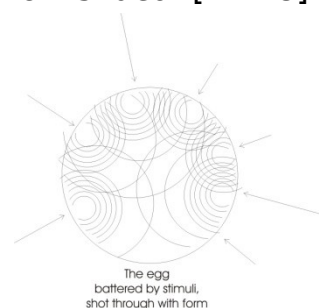
¹ One of Aesop's fables. In the Socrates dialogues Thales is said to have done the same.

² Psalms 46:10

there are vibrations going on inside us, echoing backwards and forwards, vibrating and producing by their intersection, form, which is idea. [11:48]

Tabula Rasa

So from the mere fact of existence we know that every being is equipped with all the form of a sphere. We start as an egg ... we are vibrating. Now at one period the scholastics and some others of their followers, and some other English philosophers, said that man was born a *tabula rasa* ... a plain sheet. Now that is demonstrably false, and we can prove it from the egg and the way it develops. Supposing this represents an egg. And that egg is going to become an embryo, and that embryo is going to become a child, a youth, and a grown up man. That egg is factually in an environment and it is being battered by stimuli. It is not static, not rigid ... it's like a jelly. Under the appropriate microscope you can see it quiver, and by dropping little bits of lemon juice or something round it, you can produce tremulations of various kinds in it.



Each egg from which an individual develops is already run through, shot through with form. So that before the embryo is formed, long before you become like a human being, you are already an egg saturated with universal form, because you are an egg ... a sphere. And the nature of this sphere is such that — biologists would say it has irritability — it has the power to respond to a stimulus. It has its intelligence centre which if we cut out, the part that responds disappears, and with it, it is constantly reacting to the stimuli from outside. But the stimuli from outside, because it is a sphere, always produce inside it a rotation of the stimuli, and this rotation for which we use the symbol of Mercury — Mer-Cury means the running of the substance inside that sphere — every egg is already a mercurial system, or *system of running form*.

Now this means that the *tabula rasa*, the plain sheet of the scholastics, is an abstract idea. It is not a concrete fact. No child is born with an empty mind. Every child is surcharged with form that physical science, genetic science admits it in the genetic factors, in the chromosomes; there is form ... but it [science] still tends to think that the mind is free, whatever that mysterious entity might be.

What we are showing is that in no sense is the egg free from form. So that already every egg is conditioned within itself — by the fact of being an egg — by form, which form is possible to build into a highly complex structure if ordered properly, of the self conscious reflexive being.

So we have here in a simple egg, a being surcharged with form, identical with the form in all other spheres — because every sphere must vibrate in a spherical manner — and therefore in every egg there is already factually a pattern, a vibrational pattern of Universal Wisdom. [15:41]

Wisdom

Now, wisdom means only the form of the sphere. The dome, the whisdome — **whis** itself is the I.H.S.V., the H.W.I.S., is the name Jesus, Joshua [pronounced *yoshua*], with the H dropped off for individuals. We put the H

back on if we mean universal we take the H off if we mean individual. So we say whis-dome for universal, wis-dom for individual. What *wisdom* is for an individual is the formal content of the dome or sphere of his being.

We have to be quite clear about this. It means in fact that no two beings starting from different eggs can possibly be identical in all respects. And if no two beings are identical in all respects, internally from the beginning they cannot respond even to identical environments in the same way. This means that every individual whatever is unique from its origin, and that to try to treat with one educational system all those individuals in one way is necessarily to produce diverse results, because they've already got this different formal furniture.

Now, when this egg begins to develop and set up its walls, each part still has the retained memory, engrammed, of the whole sphere. So if we divide it into say a million eggs, take one of them, that little cell in the body is still an egg, still a sphere, and has still within it this wisdom. This wisdom is in every cell in the body. And it is because of this that each cell in the body will fulfil its function. It has wisdom, and there's a peculiar relation between all the inner sub-domes of this big dome. This is just as much a diagram of the universal soul with ourselves as individuals within it, or of an individual human body with the little cells within its body, in different organic groups. [18:09]

Parts Required for a Complicated Thought Pattern

[Khen] I think Mr Blythe would like to ask you a question at this point, which he asked before.

Yes?

[Mr. Blythe] Yes, I asked you before. If we take the man as one of the small cells of the universe, and of the number of men, a small number gain universal consciousness, if we go then from the universe to individual man and regard him as a universe, is there a parallel? Can certain cells of his body gain consciousness at his level? I did ask before, and don't like stretching this too far.

No ... no. We can soon solve this by the number of parts internal to the body. You know, Christ said, "We are worth more than many sparrows."³ You know, two sparrows sold for a farthing, we are worth more than many sparrows. Now it is a quantitative statement, isn't it?

[Mr. Blythe] Yes.

If we remember that the universe itself has some limiting factors, for instance all chemistry is this side of the atom ... it is only concerned with molecular relations. On the other side of the atom, the electron side, it is no longer chemical. You see, we use the word *chemical* for the relations between certain particles on the big side of the atom ... molecular relations. Now you can see that if a being is entirely simple, it cannot reflect on itself.

Supposing we take a large billiard ball. It's all ivory. Now supposing that ivory is itself consciousness. What can it know? It can know only *I*. It

³ Matthew 10:31 and Luke 12:6

cannot know *I am* ... that's two. *Am* is part of the verb, *to be*. If it is saying *I ...* or *I-vory*, you see ... then already it has exhausted its possibility, if it be a simple.

So that if we want to make a being that can say what God says, *I am I am*, then we'll have to say, *I am I am*, we must have a being with an *I am* there and an *I am* there, mustn't we?

[Mr. Blythe] Yes.



For a complicated thought we must have a sufficient number of working parts. This is why we have cellular division in the body. You can see therefore that if the individual man within the universe, if that man has sufficient number of parts inside himself, superior to the sparrow — there's a nice sparrow [draws it on the white paper] — if he has more parts than the sparrow in his nervous system, he can talk to himself because of that fact better than the sparrow can.

Now here is the man, and we know, because we are discussing our own origin, that in man we have sufficient number of parts to be able to discuss our own origin. If we remove some of the parts — I could get a chopper and remove the head part — the discussion stops. Or if we scoop portions of the brain out, or even go as far as perform a frontal leucotomy or something, even that will interfere with our understanding of cosmic processes.

So if we imagine that inside this individual man there is a cell, and we examine the cell under a microscope, it hasn't got enough parts to become aware of this big cosmic sphere. We have enough to be aware of that, and aware of the constituent cells. The constituent cells have not got enough to be aware of this macrocosmic sphere.

They haven't even got enough to be aware of us as a whole being ... which we can demonstrate very easily. Because if we just nick a nerve in a certain position, which stops a certain organ from receiving messages from the other part, then it goes mad. It starts acting quite independently, and may produce various diseases in the body. Because it has no concept of the being to which it belongs, unless certain coordinating nerves send it messages all the time. So there aren't sufficient numbers of parts, sufficient complicated patterns in the single cells of our body to enable them to know that we exist. But in the case of a man with sufficient number of parts — I'm not talking about a congenital idiot at the moment — a normal man with sufficient number of parts to be able to define his terms, that man can think about his source. The Rhodesian man couldn't think about it, probably ... a Piltdown man certainly couldn't. You see?

[Mr. Blythe] Yes.

You have to have a sufficient number of working parts before you can have a complicated thought pattern.

[Mr. Blythe] Yes, I see. [24:18]

Left and Right Brain

Now you know what we were saying about dividing the whole being into two parts, one for ideas and one for the Will? Actually the human brain is divided down the middle, and the normal person uses one half of the brain for thinking and so on, and the other half he doesn't use for thinking. The medical profession does not know what he uses it for. Really he uses it for Willing. It's kept empty of idea so that you can send energy from it into the idea patterns. Half of it is made into idea patterns, the other half is kept free of idea. So that if you get damage in the left side of the brain in quite large areas it will not interfere with your thinking process, because it isn't used for thinking. All you'll be is deficient in energy for a bit. So one half of your brain is kept free of idea, and supplies energy to the other half, with which you think.

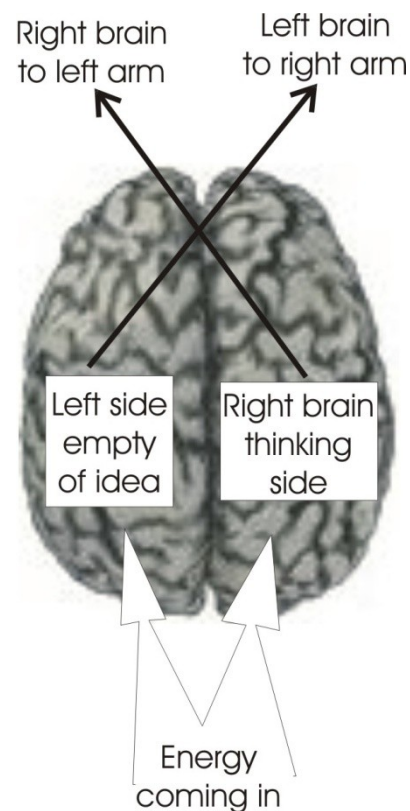
Let's take the case of a man, there's his brain, there's his right hand and there's his left, and the nerves from his right hand go to the left side and the nerves from the left go to the right side.

Now the ordinary right-handed person is taking energy from the left side of the brain to the right hand. The left side of his brain is empty of idea, so that when the energy comes from the left side into the right arm, it comes down uninhibited and every strong ... so his right arm is stronger than his left; whereas to get a message to the left arm, he has to put it through the thinking side, and the thinking absorbs some of the energy that goes down to the left arm, which makes it weaker.

Now a very funny thing happens in the case of the left handed person — all people should be right handed — but what happens is this. If a person by inhibiting the right side, say *in utero* very often — this nearly always happens in the case of twins, when they lean on each other *in utero* and restrict each other's movements — if this [left brain] side is repressed then energy that would flow to the right hand, not being able to get out and use it, flows through thinker down to the left hand. You see? And then you find that the left-handed person is very cunning, because he never Wills without thinking. That's why the Levites, which are the tribe left-handed, were chosen to be the priest class. *Levi* means left-handed. And if all the energy from your Will first filters through ideas, it tends to go to the left hand. That will only happen if you inhibit on the right side first. So you see very clearly that the number of working parts in you is tremendously important before you can reflect the universal sphere.

[Khen] Would this suggest left-handedness to be beneficial in that case?

Well, you see, if it imposed from outside, it may make that person tremendously and unnecessarily cunning. He may be over-cunning. He may be in a certain situation and he may go on and analyse that simple



situation, where another fellow acting directly through will snatch it from under his nose while he is considering it.

What we find in the case of many stutterers is that they were of the order who had been restrained on this [left brain] side and therefore the Will had fired into the thinking part, and the speech centres — which come into the brain at an angle like that, at that angle just over the centres of the sinuses — those messages are filtered through this [right] side of the brain, and are interfered with, so that the Will cannot work freely.

And, you know, if your Will gets interfered with while you are talking, your talking starts going to bits. So we find very, very often, if we trace back the behaviour of a child who is stammering, we often find that he's been pushed — although this isn't the only way — he has been pushed into stuttering by interfering with his natural tendency to express himself on that side, and forced into the other side so that he cannot spontaneously express himself. Everything has to be thought first, and in the thinking, unless it's efficient, it cuts it up and jumbles it and falsifies the pure message to the vocal apparatus.

[Mr. Blythe] That would mean if you tried to correct, or rather change, a person from left-handed to right-handed it might produce stuttering.

Only if you did it unintelligently, and by force from outside. I know a lot of people who have been left-handed who have trained themselves consciously into ambidexterity ... not to lose what they've got with the left hand, but to gain a spontaneous expression into the right hand as well. In fact I know three people who've done that in the last four years, and they found that they feel better balanced, because they don't have to think before a simple act. And before, where they felt nervous ... now they don't.

[Khen] This would be a method of helping to cure the stammerer, would it?

Well of course it has to be applied by individuals. And there are many schools of thought about the cause of stammering, and yet at the back of all of them is this falsification of the direction of the impulse, so that instead of going through your vocal apparatus freely, it is interfered with, inhibited by a thinking process.

One of the demonstrations is that practically every stammerer can sing without stammering. And the reason is the singing centre is not quite the same as the rational speech centre. Singing is very deeply related to your rhythmical centres and to your feeling, not to the merely logical side of your brain. So that the stammerer, in general, does not stammer when he sings, because he's using a different centre. And that itself is an evidence that part of the trouble is the logical thinking mechanism interfering with the spontaneous movements of the vocal apparatus.

[Mr. Blythe] That's the slowness of the intellect dealing with the thing, whereas the action centre deals quickly.

That's right. Well of course you can prove that to yourself very simply by trying to run upstairs — don't try it downstairs — run upstairs, saying

to yourself *I'm putting the right foot and the left foot down on each step ... you'll find you will stumble or trip, because the logical part can't work quick enough to do it properly. Don't try running down because you'll break your neck. Running up is bad enough.*

[A lady from the audience] I nearly did that this morning, I got to the top and said 'oh, running down', then I fell.

You thought you would? You thought it, you see? That's the kind of thing you can only do spontaneously.

[Khen] One of those boys that were in that guitar group stammers badly, but sang alright, if you like that thing. He didn't stammer. Did he play it for you, incidentally?

No, I didn't see him.

[Khen] I wondered if he played the recording ...

[A third male voice] A friend of mine was good at games, he was wonderful at catching things ... he did stammer, but very lightly. Would you not expect the person with those good reflexes to have good speech use as well?

No. Remember what we said before about subsidiary personalities ... about behaviour patterns. You can have one behaviour pattern to do something perfectly, and another centre dealing with another thing may be totally false. Never think that you are dealing with one, homogeneous, unific being ... you're not. You are dealing with a circle with lots of little circles inside it, all tied together, in general in a very higgledy-piggledy manner. [33:34]

Universal ... then Absolute Consciousness

Plotinus said long ago that if we want to get to the Absolute Consciousness, first we must gain the Universal Consciousness and then take a jump.

What he meant was a very fundamental, simple thing. Here is an individual and there another individual and they have a conversation. And they say, "Well you're there and I'm there, and he's there. We're all *there*, so that's in common ... our *thereness*."

Then they touch each other's bodies, and say, "We've all got resistance, and we'll call this resistance *matter*. We've got matter in common ... *thereness* and *matter*. Let's link ourselves together with the concepts *thereness*, body, matter and so on ... *thereness* which we have in common. Then we look round and find some animals, they've got *thereness* and bodiness; and some trees, and stones and so on ... they've all got *thereness* and bodiness, resistance, matter."

They're gradually building up bigger and bigger and bigger, and they look out at the solar system, the stars, you see. They build the universe empirically from within, going out, starting with little observations of sense, and building bigger and bigger governing concepts, on the ground that we have something in common.

What we arrive at then is a big sphere which we call the universe. Now remember we've said this before: Universal is not Absolute. The

Absolute is outside the biggest circle you can conceive. The biggest circle you can conceive is the limit of the universe.

When Plotinus said, “First get universal consciousness and then take a jump,” he meant to say that you can’t go gradually outside that thing, outside that barrier. You can build up your generalisation, yes everything is matter and force and space. You see, time, space, causation, a big sphere ... all that’s going on inside there is the great samsara, great round of events passing from potential to actual. And here is the limit of the universe. When we’ve got to that point, we’ve come by definition to the biggest circle we can conceive.

Now if we want to find out what is beyond, first of all it proves we don’t understand the meaning of the word *what*. Because there is no what beyond. The beyond is a pure negation of everything that we know of inside there, and yet we must ascribe to it the power to cause whatever is inside there. So we have to take everything

we know in there, the cabbages and the radishes and the motor cars, and say they are not outside. We negate the particulars, and we say that whatever is outside is not one of those forms, because we defined all those forms as inside the biggest sphere we can conceive.

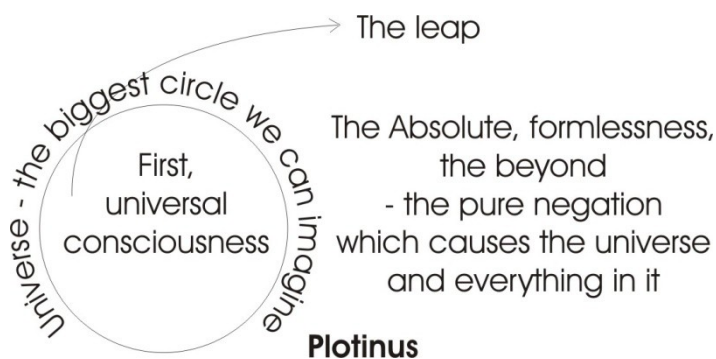
So if we want to get Absolute Awareness ... and we don’t say Consciousness at this point, because if we did we would say consciousness, we would have to say we’re talking about integrated form. We want to get Absolute awareness. We must come to the biggest concept we can — the Universal, which contains inside itself all particulars — and then we must take a leap into formlessness.

Now Plotinus said of this, “This leap” he says, “from the point of view of an individual man is a leap into the dark. But,” he says, “if you leap into that dark, when you leap back again you will know much more than any individual within the universe”, because in the universe any individual is circumscribed by his organism. And if you go into there you have that experience and jump back into it, so you know it’s this, plus.

And it must be a jump. There’s no gradualness. Either the barrier is there — the firmament is there, the circumscription is there — or it isn’t. Either you’re inside it or outside it. You can’t stand on it. It’s a highly dynamic twirling perimeter. If you try to stand on that you’ll get thrown off. So what you do is jump over the definitional band. And that is Absolute.

Now you will not stay there in your physical body if you do jump. You jump by a leap of the intuition. By that paralogic you jump outside the definitional band into the Absolute, and you then know that the Absolute is not a negative, but a positive.

And you prove it like this: every finite being is limited by the definition of *finite*. Every limitation is a negation. So inside this big Universal Sphere every little sphere is a negation. And if we negate the



negation we get, “No no”, we get, “It’s not not”, which is the same as “It is.” So if we negate the negations we have the Absolute Positive. The Absolute Positive contains in itself this universe as one of its modifications with all the beings in it, and they are effects of it, whatever it is.

And therefore when Christ said, “Seek first the kingdom of heaven, then all things will be added to you⁴,” you won’t lose. The kingdom of heaven is this limit, you see. Seek first that, then you’ve got all things, haven’t you? Then, says he, “If you go to the Father who sent me” — that’s him [the beyond] — “then greater works than these” — inside the sphere — “shall you do.” Because that is the Absolute. He made all that universe. Inside every one of us there is a bit of white paper which is exactly the same, qualitatively, as what is outside. And when we transcend, go beyond the limits of all definitions whatever, we come into our Absoluteness, and we can then do by free Will, instead of merely reacting to stimulus inside the universe. And to do this we have to realise that we’re not getting something we haven’t got. The white paper is underneath. That Absolute spirit there, the Absolute Positive is there. And it’s because it’s there that we can do it.

When Christ says, “Some people say heaven’s over there, that fellow says that it’s over there, they say lo here lo there, but really it’s within⁵.” Because that power is inside any being, because it is infinite, there is nowhere that it is not. The quickest way to find it is to go inside yourself, because if you go outside, you’re going to the limit where the stimulus hits you. It makes you external in consciousness.

If we go outside to our gross physical bodies, our five senses start knocking on us and fill consciousness with their form. That’s particular form. We don’t want particular form. We want Universal form first, and then we want to transcend that definition. That’s why before, when I did that little egg and said this is the proof that we are not a *tabula rasa*, we are full of form ... because outside the universe the Absolute is not static. It is an Absolute positive, pure dynamism, in Absolute Actuality containing all forms whatever. The biggest one that we know about is the universe. But it contains Absolute Formal Actualities as power modalities of itself. That is power, intelligence behaving outside there, and part of its behaviour is the production of this Universal Sphere inside which we exist. [42:45]

Become Who You Are

[Third male voice] Is the nature of the life also determined in the egg as well?

Oh yes. You know one of the oldest sayings in the world is *become what you are* ... not become what you’re not. You see, supposing we take a rhododendron, and it decides, “I’m going to be the very, very best lily that’s ever grown,” and it strains itself ... it won’t become it. It cannot do so.

You see, every being is unique. It can carry itself to its term, its norm, its highest level. The norm is not the average. The norm is your top level

⁴ Matthew 6:33

⁵ Mark 13:21, Luke 17:21

expression. Average is way below the norm for anybody. When you reach your norm you are valuable in the universe, and you're valuable to you because you have become you. Nobody else can be you. Nobody else can do what you can do. They could ape it, like you could ape theirs. They cannot really be it. And therefore we can see that these little individuals inside the world, their best work is to go inside themselves and find out that which is unique, and stop being dictated to from outside by somebody else's bad example.

Sometimes you get, perhaps we'll say a Yiddisher fellow, who remembers trouble in Germany and he doesn't want to be Yiddish any more. So he changes his name from Levi to Lewis and he tries to Christianise himself. Nevertheless he is what he is, and there's always a peculiar something, a discomfort in him. And you'll find the other fellow who says, "I'm still Yiddish, we've been persecuted, and there are good Yids and bad Yids, but they're Yids, and I'm a Yid." Well then he's better off than the fellow who tries to unbecome himself.

You find sometimes negroes in America with their own newspapers, their own universities, a high yellow type with a lot of white blood, maybe they're octoroons, and they are trying to be that last thing, the pure white, and forget that black below. The real black despise them, the real white despise them. And they themselves are climbing up into the pale band.

Now, they feel uncomfortable about it, and they've set themselves the wrong target because of a false value imposed from outside ... the value that says that *black is bad, white is good*, and they've accepted the definition. They should take nothing to do with it. If black is black then there's a virtue in being black. If black is bliss, find out what it is and do it. Louis Armstrong plays the trumpet better than Nat Gonella. Nat Gonella's quite good at copying Louis Armstrong, but he's not Louis Armstrong ... he doesn't sound like him. There are certain things that they can do. Nobody can touch them in their own field. And if they're being fully and consciously themselves, say like Paul Robeson, who's aware of himself and he doesn't deny himself and he takes his talents and uses them to justify himself. Well then he's being strong and being himself. And really, to be yourself is the same thing as to be strong. To be not yourself is to be wrong. [47:09]

[an inaudible comment here]

Necessarily.

Will and Idea

Now, let's take a whole being, and we said that one half of him he'll keep for pure will, or power, and the other half for ideas.

[A lady asks a question, some words indistinct] What we have had is what the ???? is about ??? you've got to be able to formulate what's going on in the Will. In the diagram ???? ???? all ideas would have no will, and all wills have no ideas, but then you should be able to formulate what's going on in the will, shouldn't you?

Yes, but that's going to take you the rest of your *being* time. You want only to formulate what is applicable in the moment.

Yes, I see.

You know, "Sufficient for the day is the evil thereof."⁶ And the evil means *with formulation* you know, because formulation cuts you off, and therefore it is evil. Really, the pure Will is absolutely applicable anywhere, isn't it? But the ideas are only applicable somewhere. Hence *sufficient for the day is the evil thereof* means don't formulate more of your will than is needed in the situation in which you find yourself. Otherwise you'll have carp and care, you'll start worrying yourself about a million possibilities. And you'll go far beyond the formal possibilities of the situation, and use energy up in thinking that should be used doing the job. So we don't want to formulate any more of that Will than we need at a given moment. And we want to gain the power of dissolving ideas into the Will whenever we need to ... because this whole thing is the self and what we want is self control. We don't want to have to formulate, we want to formulate by Will. We don't want to Will formlessly, we want to formulate the Will at will. [49:26]

Superficial Ideas

So here is the self, and we see that if we take an idea, and that idea defines the form of action, and this supplies the power that will activate that form. Now of all the ideas ... here is another being, we'll put this fellow upside down, the will of that one is there and these two are in contact on the level of their superficial personalities. There's idea there. Now these two people skirmish by discussing their ideas. What they're trying to find out in discussion is *where they stand*, as they say, where the ground of their will is, what is the form that their Will will take. So when two people come into contact the first exchanges are through ideas.

Let's pick on this line of the superficial idea that we use in the interchange with other people. And supposing this person here has an idea that he's a good fellow, we'll say he's a church one ... put a cross on him. And we'll say that the other fellow has got a devil's tail ... there's the devil's tail [draws it on the paper].

Now this fellow [devil] doesn't care about what that fellow [church] cares about, but this fellow [church] does care about what this fellow [devil] cares about. So when the two meet this one [church] says, "Do you belong to the church, have you taken Jesus Christ as your personal saviour?"

Now he [devil] says, "What the hell! [audience laughter]."

You see, now he [church] is very shocked and he [devil] is not. He's enjoying in saying *what the hell*, he's saying, "That particular form that you're presenting is nothing to me", and he's saying, "That form which I'm



⁶ Matthew 6:34.

presenting is everything to me.” My Will is flowing into that form, and that form is spreading into my Will. So if I take all my Will and put it into that form, that form will dominate me completely won’t it? So if I become a one-track man — actually if I misunderstand Christ’s words, and become a one track man — and say, “I am for the cross, and that’s final!” Well, I honestly in my ignorance believe that that cross which I’m for is the one that Christ meant, and I insist on everybody taking a verbal statement and giving me a verbal reply, “Yes, I too accept the cross.” If they won’t do that, then every time I come in contact with a person at the level of my personality, if that person rejects the form to which I have committed myself, I’m going to feel awful. [52:25]

Fundamental Form

Now we have the evidence in Christ’s behaviour of him saying very peculiar things to people, ambiguous things, and sometimes disappearing from among a crowd of persons so they couldn’t catch him, calmly saying, “My time is not yet come.”⁷ And they can’t find him. It shows that he’s not going to formulate unnecessarily. Nor is he going to put his Will in a canal and let it drift in one direction. He’ll put it where he wills it. The Pharisees wanted to establish a form, and he said there’s another form, and he deliberately assumed this other form because they were assuming that form ... to balance it. And he always reminds people that there is always another form, and that all forms derive from a fundamental, the Absolute, which produces this god, and that god which produces inside it neighbours, and that you can love those neighbours only if you love that god, so that one comes first. We must realise that when we formulate an idea, if we commit the whole of our Will into it and then the idea is attacked, we are going to suffer.

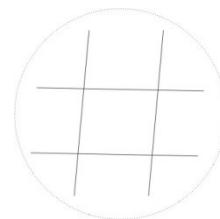
So whatever idea we set up, we should not pour 100% of our Will into it unless the idea is such that nobody can attack it ... in other words the idea of Absolute Adaptability. That’s a good idea. You can put the whole of your Will into that. You can put the whole of your Will into the notion that all formulations whatever are within the circumscribed limit within definition. We can prove in a very, very short way that those things inside that definition cannot exhaust the Absolute.

We say subject and predicate, don’t we? In a sentence there is always the subject, and there is always a predicate ...

[gap in recording]

... exhausts the subject. Predication goes way beyond that, and when you’ve gone for 1, 2, 3, 4 and the nth, you’ve got to add them all up again and put them back into A because A was the unity principle underlying the predicates. So no amount of predication will give you the key to add it all up again and put it back in the subject.

So it demonstrates that the logical fact that predication cannot exhaust the subject because it leaves out the unity principle which makes the subject precisely what it is. It’s like drawing an imaginary circle and dividing it like this. And you say, “What’s that?” And I say it’s a naughts and crosses diagram.



⁷ John 7:30

What it is, is a circle divided with the circle left out. Now that's like saying that all the predicates are A with A left out. So that predication cannot exhaust the subject.

Now predication is simply saying all the particulars of the universe. So if you say all the particulars of the universe, when you add them up you've got to put the universe back in. And you don't know what that unity principle is, because prior to all those things was the Absolute which is beyond definition, because *define* means limit, *limit* is negation and that is an Absolute Positive. [56:26]

So, when we say *sufficient for the day is the evil thereof*⁸ we mean, when you bring yourself from particulars through generals up to the universal, then jump into the Absolute — that's pure, unformed Will — and then don't think again if you can manage it until you get in a concrete material situation, and then look at the situation and let the situation tell you what wants doing ... because it will stimulate you. And you then get a reaction of immediacy instead of one conditioned by memory. You break ancestral memory that way. You gain what is called spiritual immediacy. The Absolute always acts immediately. It's underneath there. It's there that it gets. [57:17]

Feeling

Gravity doesn't act on the earth from the moon, and from the moon onto the earth. Every force acts where it is ... not somewhere else. So there is no action at a distance, all action is where it is. The Absolute is infinite and therefore is everywhere. Therefore inside yourself you have a centre of immediacy, a centre that does not need to consider anything at all in the memory. It just needs to feel the situation. If I react immediately to this situation, I don't immediately take my jacket off and roll my sleeves up and get ready to hit somebody ... because nobody's looking aggressively at me. And to be aware of the situation thoroughly, and then not to be dictated to by your individual memory or by the collective memory of your ancestors, but to see just what is the situation and to feel it ... that is immediacy. [58:17]

[male voice 4] That is the point ... to feel it?

To feel it, oh yes. You have to feel it, because you've only have two modes of knowing, you see: thinking it and feeling it. And thinking it is what you mustn't do. To get immediacy you must feel. And you know we've done this before, we say this feeling is field consciousness, you see. We'll put the feel in there. Feeling is fielding.

If you close your eyes and relax perfectly, you will lose the edges of your body. If at a certain point you get a slight fear, it means that you are identified with the body and what it meant to you for a few years, and you think it's an essential reference point for you ... and it isn't. When you've convinced yourself that your physical body is not the essential reference point for you, but your feeling is field consciousness of the Absolute, and that is your reference ... not a point. Now that ... you do not panic. Then you discover that you are able to feel what is going on just as it is without

⁸ **Matthew 6:34** Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

dictation from memory. You will actually find that you can feel other people's feelings. [59:43]

Spiritual Healing

Yesterday Joan came with a stomach ache because she'd been talking to a girl with stomach ache, and she'd forgotten that she'd been talking to a girl with stomach ache and she thought it was hers. When she was reminded that it wasn't hers, it went away. She'd been feeling out in this infinite way ... spiritualist mediums do that quite often ... and they become aware of the field contraction in another person. And then their own organs contract in the same way, and they get the same symptoms, and then if they fall into identification with it, think it's theirs. And it isn't. The whole of space is shot through and through with centres of concentration, and if you relax your own body you can centre on anything. You can pick up good ideas and bad ideas from wherever they are, because they're all centres of concentration.

[Third male voice] You can say then that if a person is indulging in spiritual healing, if he identifies he'd be liable to get the complaint ... ?

Well, unless he gets rid of it afterwards, yes, he will have to. When I am doing a thing like that to diagnose what's the matter with somebody, first I have to get it.

[another male voice] ... which means identification ...

... identification. First you feel them. Just get their feeling — you stop your own thought process — you feel that person. This is the meaning of sym-pathy ... same-feeling. Sympathy doesn't mean crying your eyes out when somebody else trips up; it simply means you feel the same way they feel, plus your own understanding. So you feel exactly what they've got. Your own organism then begins to distort like theirs is distorted, and you feel the focal centre of the distortion, and then you allow it to think itself in you ... because the field always tends to precipitate form. An idea is the centre of the field. Idea is only concreting of the field ... growing together [con-crete ... together-grow].

[Third male voice] That's when you're getting at the original Will then?

That's right. So then we can say, "Oh well, this is formulated so-and-so, so-and-so. The cause of it is so-and-so." And then we say, "Right, now we'll relax, let go of it, it's not mine, I didn't start it." You're doing so-and-so and so-and-so; work upon that and you'll be alright.

Now, sometimes a very peculiar thing happens. While you are doing it — it's energy, you see, and energy is not circumscribed as such, it's absolute — so if they've got a contraction in a certain place and you identify it, as you identify with it, the consciousness — yours and the other person's — shares it between them and it becomes less in the other person.

Now if you retain it in yourself it may go from them altogether and you may keep it. So what we do then is banish. It's the old magical ritual of the banishing. You invoke, call in the symptom, and you banish it. And

you don't want to say, "Go back where you belong" ... that's the person who had it in the first place. What we say is, "Go back to infinity" which can deal with it, being uncircumscribed, you see? So we never tell things to go back where they belong.

Remember a few weeks ago we had this case of a doctor who had a patient, a woman who felt some terrible irritability and depression, and he told her to go home and say, when this feeling came, "Go back where you belong." And she had a very quiet husband. And when she said go back to where you belong he suddenly smashed his hand on the table and said, "I can't stand it", and rushed out of the house. Now if she'd have said, "Go to infinity you're not mine", it would have gone, and he would have carried on being peaceful. As it was he got it, because she said, "Go back to where you belong."

Children are very, very sensitive to things like that, you know. Sometimes the mummy gets a toothache ... the child gets a toothache. Or the child gets an ache and the mother gets the ache. An ache in the child can wake a mother up out of her sleep in the early stages, before she's found out she doesn't want it, that is, when it starts expressing its self will ... you see? As long as it's absolutely dependent on her, then she feels necessary to it, you see, "This poor little thing can't live without me" ... the whole of her sympathy is with it. So if the child turns over, she turns over. If it coughs in the night she says, "What's the matter?" and she digs hubby like this, and he says, "Huh, what's up?" Because he's not like that, because he doesn't feel it physically, you see. So she stamps on his shins in bed or something and wakes him up. Naturally that is so. [1:04:33]

Hen Consciousness

A hen listens to the egg. Have you ever seen them do that? They just turn their ears to the egg and listen 'til the chick inside starts tapping. And then they'll start tapping from the outside in response.

[Khen] A wonderful a film on television the other night, you could see a duckling that had just come out of an egg.

Amazing isn't it? The Chinese actually use the hen as the symbol of mother sensitivity, because of this ... listening to the egg. It's a lovely thought isn't it? If you take egg as potential, and the hen, *hen* means spirit moving, you see [H - spirit, N - moving]. The spirit's listening for the potential in you, and waiting for it to actualise. Now if you keep that hen consciousness — in Zen Buddhism in Japan, this hen consciousness is very important — you listen and feel for your own potential, and you're feeling for what you can do. So that when the time comes that you can do something new, you do it ... instead of waiting 25 years and somebody says, "Do you know what you could have done for us 25 years ago if you would have thought of it?" You see, they go ... [makes some kind of gesture to which the audience laughs].

Be a hen with your own egg ... means listen to your own potentiality.

Cessation of Thought, and Universal Reason

And sentire in the feeling, from a practical point of view you should learn not to think when you don't have to. I never think in between sentences. There's absolutely no process — an encephalograph shows it

on my brain — that there's no process going on in me between sentences of the order of thinking. That means that I actually don't know what I'm going to say next. I only know what I'm saying. Because the thinking process — which is serial — has been stopped by exercise and it isn't a necessary part of your being. It's a fear reflex that makes you think.

Buddhist psychology is quite clear about that. They say *the thinking apparatus is the organ of fear*. And the proof is very, very simple: if you were omnipotent, you'd say, "let there be" and it would be. So why should you think? So if you do have to think, it means you're not omnipotent, because you think, "How can I do this?" But if you are all powerful you wouldn't think how can I do it? You'd say let there be! "Fiat!" ... breakfast. You see?

It's tremendously important to realise that your thinking is only the evidence of your fear. The worried man is the thinking man; the thinking man is the fearful man. [1:07:23]

[Mr. Bythe] To know that you weren't thinking, you'd have to think about that, though.

Oh no you don't. That's a mistake. Thinking is formulating. You see, you are aware of your field without thinking. A very simple proof is this: if I show you the Union Jack, you don't have to think about it to see what it is, do you?

[Mr. Bythe] No.

You see, where the blue and the red and the white start ... that's where they start. They're what we call *data*. They're given to you aren't they? You don't need to think about those. In the same way, feeling is given ... it's there, it's the universal substratum of being. Feeling: sentiency; this sentiency, when it mobilises itself is called Will. When the inertia carries on after the initiation, we call it desire.

[Third male voice] Am I to understand this is side-tracking ... thinking of the idea of rationalising?

What you call thinking is really not Buddhist in the sense that you talked about before. *Buddhi* is universal reason. Whereas the *manas*, the mind, thinks serially, *Buddhi* thinks simultaneously ... not serially. And the *Buddhi* itself is only what it is because of the feeling of unity underlying it. And it is that feeling that selects what to say next. And nothing is serially going on.

[Third male voice] I see. And what is intuitional thought then?

It is called intuitional thought when you mean that you have been internally tutted, or taught within.

[Third male voice] And it's coming right down to it then, from your higher ... higher ...

Remember what it's like, you see. Here is the sphere of your being — which could well be the sphere of the universe — the whole of that is sentiency, because this is sentiency. The white paper is sentiency. Now this band is no more than the feeling, *it would be nice to have a band*. So that this other band over here which plays in a different park and has a

different bandstand, you see? Now here's sentiency, and here's sentiency, and here's the bandstand, and here's the other bandstand. Now I've not drawn any thought in there, that's just pure sentiency. And when sentiency mobilises itself, ripples go all the way through it, and they're it's form. But they're felt simultaneously, aren't they? ... not serially.

Can you get this?

[Third male voice] There's no limit to this, is there ... when you get it?

There shouldn't be. It's designed so that there won't be. You see, every motion inside that sphere is inside that sphere at the same moment, isn't it?

[Third male voice] Yes.

So they're simultaneous.

[Mr. Blythe] You don't have to consider speed of ripples?

Well if you did, you'd be considering them with a very low, slow considerer at the moment. You see, because if you're trying to think with your mind it's very, very slow ... it can't keep up with this stuff. Those ripples pass across there and back again like this, 30,000 times quicker than you can think, and your sphere of being is aware of them simultaneously. You see that? [1:11:08]

If there is A inside there, an A ripple and a B ripple, they're both inside at the same moment ... which is the eternal now. It's now that they're there. If we want to account for serial presentation we must have junction and disjunction. We must take another circle outside which touches you and produces a ripple originating from outside, and then goes away again so there's no ripple. And then it comes back and touches you again. So from outside there came a ripple, then no ripple, and then a ripple, and then no ripple and then a ripple, then no ripple. That's not simultaneous, is it? It's periodic ... of external origin. That's what we call thinking.

All that you call thinking is this stuff through stimulation from outside, and it is serial. That is to say, if you remember your Aunt Maggie — if you've got one, God forbid — you see, if you've got one you see, nice lady, when you remember you start remembering her in a context in which you knew her. And you start remembering serial things about her, don't you? Well that serial stuff is not the way to comprehend her and find out what a deeply loving soul she really has.

The only way to do it is to get rid of all serial form, that is form from outside yourself; get back the spherical form you had before when you were an embryo, when you were a nice self-contained egg; and that is your wis-dome.

Education

[Khen] Would this suggests that a person who has not been informed with so-called education will find this easier work than a

person who has attempted to take into themselves a lot of hereditary ideas which these people would convey?

Of course. We take William Blake as an example, one of the most powerful of British thinkers, said, "Thank God I was never sent to school, to be flogged into following the style of a fool." But he meant it, because he was not imposed on with this serial educational process of the three 'R's. He went inside himself, and he found out what was 'in'. Jacob Boehme, one of the greatest theosophical mystics of the 17th century, visited by princes and others, had no education at all. Therefore he wasn't cluttered up from outside.

If you do get an education, try to get it from a source at least that's aware that the universe exists ... because for some people there is no such being. You see, when Hitler imposed an education on those little kiddies during the Nazi regime, he is imposing on them something that is not universal: You are German! First you are Germans, you see. Later on you may be bipeds. First you are Germans. He inverts the order of things. He puts the particular on the top, and allows a possible ... "there may be a universe, but we're not interested in it."

Now this invalidates the whole being, internally. We've got to get the thing in the right order. First the Absolute, then Macrocosmos, the biggest sphere we can imagine, then all subsidiary spheres, sidereal, solar, terrestrial, and political spheres of influence. You see, all those inside, one inside the other ... it's the onion. You know, Peer Gynt's image: *peel the onion and you'll come to reality*. What do you find in the middle? When you take off the last skin you discover the Absolute, and you've lost your onion. [audience laughter]

Ideas

Now remember we said that if you have an idea in there — we've arbitrarily drawn a circle and cut it in half and said this half is Will, and that half is idea. That's what we call a schematic diagram, it isn't a living biological drawing, it is a scheme where this is Will and that is idea.

Now we're going to do another drawing, and this will be somewhat more biological. The whole field of it is sentiency, which if mobilised becomes will. And the ideas that are in there, we're going to put them all over here as dots ... you see? And we'll say that those dots are the intersections of ripples from all over. Wherever there's two lines intersecting, there's a dot. And those dots are ideas. They're the product of the intersection of waves of feeling. You see, "I do not like thee Dr. Fell, the reason why I cannot tell"⁹ ... and so on, you see? You get a wave of revulsion and a wave of pleasure, and this wave intersecting with another wave — it's time I went home, or something — twirls round at the intersection point and makes an idea.

So an idea is already a complex structure. There is no simple idea in the sense of an unanalysable idea. What is unanalysable is fundamental feeling. There feeling causes waves across itself and all the intersections of these waves twirl about and make little vortices. Each vortex is an idea,

⁹ **I do not like thee, Doctor Fell, The reason why I cannot tell;
But this I know, and know full well, I do not like thee, Doctor Fell. [Tom Brown (1663-1704).]**

but it's a relation between waves of feeling. And those feelings are simultaneous in that being, and these ideas are in their places ... each idea is in its own place. And if there were no external stimulation you'd be very wise in your own wis-dome.

When external stimulation comes — supposing that intersection has such a form, there's an idea of a triangle, supposing the form out here is a triangle and the stimulus comes, it sweeps right through the whole being, but where there's a triangle to resound to it, it responds. Simple resonance and you say, "Oh, there's a triangle outside." The only way you know that is because one inside came up when a stimulus came.

Now the next one may be a square, so if you've got a square one down here, that one resonates. This we call the **chitta**, the mind stuff, and the stimulus from outside produces a modification called **vritti**. Now that word **vritti** itself, you see, put the vowels into English so that we can read it, **vritti** itself, it's got a **tiru**, it's a law. You see that anagram again, **tiru**, **tora**, and **t** means that little point. So every little **rota** like that produces a little point. That's like a vortex on the surface of the sea, isn't it? You will see a wave run along like that, and another wave bounding off a rock, cutting across it, and just where they intersect you'll see the phew [whispered] ... and that's an idea. You see, the idea is not valid except for the waves that feed it, is it? There's no more in an idea than the constituent waves of feeling make it. Ideas can be resolved into their constituent feelings. In the end you say, "I like it, I don't like it." The world is very simple really: *I like it and I don't like it.* [1:18:54] Complex ideas are merely a lot of likings and dislikings twirling about.

The educational system: do you like it or not? ... that's very complex, isn't it? Who's system? You mean education or induction? You see, you have to start analysing it. When you come down to it, do you like having form imposed on you from outside? The answer is "Well, if it'll do me any good, yes."

What's Good? Well, what I want is good. Ultimately the thing that I want is my best good. On the way to it, I just want what I want. All the time I want better goods. If it turns out that the Absolute's good for me, I'd like a basin of that. And it's when we become absolutely convinced that the Absolute is running straight through the lot and can be contacted in us by sensitive feeling, that we say "I think I rather like that idea." That's good, because it gives us back immunity that we lose if we become intellectualist, and 20th century, and empirically scientific and disintegrating.

Science is crying out. They say, "Where is the great synthesis that will unify the biological, the physiological, the this-that-and-the-other sciences? They haven't got science; they've got sciences contradicting each other. And they say, "Where is that synthesis."

And the smarter ones of them say, "That synthesis is only possible in an individual who can synthesise it." Where is he? And the answer is, he's not in the empirical scientific field, because if he were, you see, he wouldn't be there now.

And so that they say, "Well, in this new scientific period we want all the students to be scientific."

And the more intelligent say, “No we must have a few studying the humanities, you know. There will have to be a few human beings among the scientists to coordinate them.” Otherwise they’ll go in their little holes and produce marvellous little things, still atomic, “Look what I’ve found.” You see, but you’ve got to put them together. That’s another fellow. [1:21:09]

[Third male voice] What I can’t quite get about this is: how is the order introduced into it, if it’s not talked about ... if you’ve got the One, why doesn’t it spring out willy-nilly?

Because there’s sentiency, you see? What you call *control* is a feeling in you that you’ll get your shin kicked if you allow so-and-so out ... that’s all. Because when people don’t care if they get their shins kicked, they let it out. Fundamentally, at the basis of everything is this sentiency. Order is simply this: *I feel that if I do so-and-so I shall get kicked. And if I do something else, I shall receive a pat on the crumpet [head]. And I feel which I would rather do.* This feeling is the basis of the order, because we’ve just said that order is our rota again, isn’t it? It’s that Rhoda, the rose of the ancient Greeks. That rota is the order, and that rota is simply a vortex produced by an intersecting of feelings. There is no order other than the product of waves of feeling producing idea systems. Order is only idea, and ideas are only vortical spin centres in the feeling field.

The Purpose of Logic

[Third male voice] You’ve got to start operating in a totally different way though, this way ...

Well, absolutely. Every religion in the world says, “Whatever you’re doing, don’t ... do the opposite.” It’s the only way you can do it. We’re upside down. We have to get hold of this. Fundamental sentiency will give us the key.

Supposing we say, “Alright, we love god, that’s the biggest feeling we can imagine and all the parts internal to it ... that means human beings.” You can’t say, “I love god and I hate humanity”, because they are parts of god ... precipitates inside.

If you get your big feeling right — get it even bigger, I love the Absolute — that’s really going places [audience chuckles]. Now when you get that, that feeling precipitates the idea. You see, you can’t think clearly from the particular end, because your feeling is biased to particulars. A man with a private purpose is privated in energy. Private means deprived, privated. You haven’t got to be private. You haven’t even got to be public ... that’s too little. You’ve got to be paralogical: Absolute.

[Third male voice] This is like using logic to destroy logic.

That’s the whole purpose of logic. Logic is a critical instrument to destroy form and restore the original field of the thought. That’s what it was designed for. That’s why we say the Logos — that’s the Christ, Cosmic — is the counterstroke to God the Father. He sets up a logical system which allows education to go on within it. And he then equips inside it the particulars to the point where their private purposes private their will. They then become very, very conscious that they’re not getting

their own way, that's the ... when they are convinced of that they are then called prodigals eating the husks ... that is their external, the husks outside, you see. Then they say, "We will arise and go back to our father. Where is He?" And they start looking for the middle and throwing the husks away. They get up and go home.

And going home is going back to the Absolute. The Tao Teh King puts it, Chang Tsu puts it, "Always going home," says he, "go nowhere for a change. Always you're going somewhere, now go nowhere." It's the ideal of mystical aimlessness: being a fool for Christ's sake. Everybody's going somewhere fast, usually with a sandwich with bi-carbonate of soda in it. You see?

You can do all those things, the little job you've got and so on, within the big feeling, in its context. [1:25:53]

[Third male voice] It means you got to speak without considering all the time, doesn't it?

That's right. You see this serial consideration stops something far superior. Inside the sphere of your being you have waves going backwards and forwards, producing wisdom. Knowledge isn't the same as wisdom. Knowledge is K-now-ledge, with a ledge, and it's dangerous. It's the serial presentation of ideas.

While you are trying to gather all those together and count them up and con-sider them, sit the together, the whole of your feeling and your ancestors' feelings and cosmic feeling and the Absolute feeling is determining which particular ideas shall be presented to you for thinking.

Now supposing you've got a bad motive. Now that motive is part of sentiency, isn't it? It's feeling. It's a feeling, "I don't want unity with the Absolute, please" isn't it? But that is nonsense isn't it? ... totally unreal.

The Absolute responds by saying, "Well if you don't want that, you think about these nice ideas." And they're all ideas that will get you into trouble ... because you're here for education. So unless you affirm your identity with the Absolute, and treat everything within the Absolute absolutely and immediately, there will be trouble, and the ideas fed into you will get you into trouble ... that's what they're for. Trouble is turab ... to get you into that law and twirl you round and then you still think you'd like it to be different, you see?

Modification of Control

As far as the mechanics of not-thinking are concerned, they are very, very simple, but difficult to apply. What you have to do is take an idea and set it up as a control idea. We call it the modification of control.

First of all we set up the sentence *it is possible to stop thinking*. And we prove it by examining the sentence *it is possible to stop thinking*. Right. *It* and *is* are two separate words, aren't they? What is between them? If there was nothing between them, they couldn't be separate. Now between them there is not another word, is there?

[Third male voice] No.

Right, so it's possible that when you say "It is ...," that between *it* and *is* you weren't thinking. So it's proved that you can actually spend a bit of

time not thinking ... between *it* and *is*. Now what you want to do is extend that. Say ***it*** and push the ***is***. Don't let it come in.

You know that exercise about *stop the number that occurs to you*. You know, start counting ... don't hear it ... one, two, three, four, five and seven ... you see, can you stop it? Bad mathematicians can stop that one very easily can't they? Can you stop it? The more you can stop a thought, the nearer you are to your own inherent wisdom. And when you get it, you'll be very glad that you stopped the thought, because it's always better than the thing you were trying to think. It's that that gave Einstein the unifiend theory; not the work he did, but failing and getting tired and saying, "Oh, what the ..." You see? And when he stopped, with a mind chocker with serial thinking ... he went like that, suddenly it came in. Why? Not because he'd worked, but because he was tired of working.

End