

‘PERCEPTS AND CONCEPTS’

A TALK GIVEN BY EUGENE HALLIDAY IN LIVERPOOL, UK, SOMETIME DURING THE EARLY 1960’s AT THE HOME OF KEN RATCLIFFE.

Transcribed by Bob Hardy April 2023

1. By what criteria can we select from incoming percepts those most useful to our purpose, or arrange them in some order of importance?
2. Those most useful to our purpose. OUR purpose. That is, the purpose of persons working in the direction in which we in general are working in this room.
3. Remember ‘purpose’ means ‘that which is set before, for realization’. Purpose is ‘propositum’ – ‘set before’; and implies that we have in the mind an idea, a form corresponding to some situation which we intend to realize in the material world. And then the word ‘important’ - we’ve had it before - it means ‘in carrying’. The ‘N’ has become ‘M’ before the ‘P’. This is a phonetic rule because ‘P’ is pronounced on the lips ‘N’ is pronounced on the teeth and when you rapidly pronounce ‘in’, the ‘N’ becomes ‘M’ which is pronounced on the lips like a ‘P’. So ‘importance’ means ‘in-porting’, ‘in-carrying’, essence, the answer really.
4. So there is no importance other than the carrying ‘in’ to a situation of the will. It is the will that makes importance.
5. If I draw a long line, it has two ends. The two ends have no importance unless I will, or some being wills, to consider one rather than the other. And then the will runs along to the chosen end and stresses it. And that stressing of a thing by the will is called importance, because the will is carried into it. ‘In-ported’.
6. Now the purpose referred to, I’m going to assume, is the purpose of gaining and retaining ‘Reflexive Self-Consciousness’ and thereby integrating the whole being, bringing all the parts of the being into proper relation.
7. So if we consider the being: the five sense organs: the mind as coordinator of the five sense organs; the intellect internal to it; and the free zone of spirit internal to the intellect; and the intersection of external sense stimuli in the realm of the mind, with the outflowing impulse from the internal spirit. That intersection is the individuated consciousness, the sense of ‘I exist’, the egoic consciousness.
8. So when we’re talking about our purpose as integrating all the parts of our being, we have to keep in mind this plan. We have to integrate the five-sense-organ stimulus situation, into the mind - the coordinator of those, and into the intellect, and show its relation to the inner spirit, and show the function of the egoic consciousness within it.

9. If we integrate all these different elements together, and continuously go into the center and out again to the senses, coordinating continuously and interpreting, then we will call it, because of the back-swing of the consciousness, reflexive self-consciousness.
10. 'Reflex' means 'back bending'. Remember the flex with an X in it, in reflexion, means back-bending, this idea. Whereas with a C in it, and the T, it means 'bounding of a surface', like a surface of a mirror. So in the active reflection of CT, the image we have is that light, or a stimulus, is striking a surface, does not penetrate it, and bounces off again.
11. So if there is a light source here, on the right, shining onto the mirror, and bouncing off the angle of reflection and incidence are the same. Then an observer at this point will receive the light in the eye. But with an 'X', it implies that the force of consciousness and will has turned back upon itself.
12. Instead of being a superficial concept, as in the mirror image, it is a back-turning of the self-conscious will.
13. With this in mind, we have to consider the criteria. We want to judge ideas by whether they will help the integration scheme that we need to complete the Work.
14. With our central concept constantly before us, we can have a criterion, a standard of judgement. And it must be this, we must have first of all the concept that the being is, in a relation, conditioned from outside and inside. From outside, from other bodies, comes a contingent relations, relation by contact, perimeter stimulation. From inside comes the impulse of spirit, or free will.
15. The immanent spirit is the same as the transcendent spirit and receives the name immanent when we consider it within that circle in the centre of the being.
16. So, we have this fundamental concept that there is a free will coming from the centre and going to the perimeter, and outside there are other beings, finite, striking against the perimeter.
17. So the problem is to understand the relation between the free will to the perimeter, to action; and the incoming stimulus from another being. That reduces it to the simplest way we can look at it.
18. Now in between the perimeter and the binding line round the zone of free spirit, there is the zone of action and reaction. The action zone here has in it the stimulus motions from other beings, those are contingent stimuli, and the stimuli from the free will itself. So the whole of the action zone is kept in action by stimuli of two origins. Now all the contingent stimuli going from outside are meaningless unless the free will in the centre wills to make them mean something.

19. You may have noticed that in an argument between two people, where A and B are arguing, and A is trying to make a point, and B can already smell that if he accepts some initial definition he will be forced to accept a conclusion that he doesn't want. So he will not accept the initial definition. That is an act of will. So he pretends that it is irrelevant, that the proposition X is meaningless, but it is an act of will to say so, because in fact all the motions of the universe, without exception, can become meaningful if they are stressed by act of will. And all the motions of the universe can become meaningless if we will to say so.
20. Thus when we use the concept of the observer and the observed. If we place for a moment an 'I' (we'll put the eyelids round it to remind us), if we say that is the 'I', and the 'ob' served is the ball of the 'I'. When we say that the observer is not the observed, we are saying that the action, the rotation that keeps that ball in being is of the consciousness of the observer but is not itself the observer.
21. Remember the image of the surface of the sea and the appearance of the ripples upon the sea. We cannot say that the ripples are the sea, but we can say they are of the sea. In the same way we cannot say that the phenomena in consciousness are the consciousness, but they are of it.
22. So the whole of the action taking place in here is not the observer of the action, and yet it could have no being without the observer. It is the observer that actually initiates the motion. And in the act of initiating, he can identify with it, and he can stress it to the point of forgetting that he initiated it.
23. Now if we forget for one moment that we have initiated something, some form, we can become trapped in that form. Remember, every form is a circumscription. So from the free will, a form is willed internally. I will will a form at the moment I've never willed before. I will will to consider a piece of yellow and blue striped asparagus with pink flowers on the edge. I've never done it before. I've willed to do it now. Now, once I have brought that to being in my consciousness, I can think that's a nice idea and I can pour my will into it and say that's the most important idea in the world. 'Important' means 'I'm putting my will in it'.
24. I may say it is so very, very important that I should express it, and I should bombard other people with this because it is a message which I am giving to these beings, and they must realize its importance.
25. I've taken a ridiculous example, but in fact it is of the same order as any idea whatever, propounded by philosophers or religionists or scientists, when they will to bring to be a definition, and then will to express it, and impose it on other beings.
26. If we can accept the totality of the forms presented in consciousness without identifying with them, as if we just see **that** they are, and we do not say we ought to pile the will into them

and make them more solid with will-power than the others. If we just see them as they are and accept them, then they cannot dominate consciousness.

27. Now domination itself is made out of this word 'dome' and implies that we have circumscribed a zone.
28. If I make a concept in my mind that kindness to animals is a good thing, I write 'kindness to animals' in a circle down there. And then every idea related to kindness to animals I must write inside by further some rotations. That would be the extended definition of 'kindness to animals'. To do so, I must will the initial statement, the dome. And then I must pile energy inside it to analyze the significance of the expression of 'kindness to animals'.
29. And when I have thoroughly surcharged that zone with analytical power, I have a great mass of ideas. If I take all my willpower from the other ideas and pile it into this idea, it will eventually grow like a balloon does when you blow into it, and it will dominate the whole being. So the domination means this doming.
30. We are looking for criteria to enable us to select from the percepts that we have in order to integrate and gain reflexive self-consciousness.
31. At the moment we have a percept in this paper and the drawings upon it. We have the macrocosmos at large as a possible percept for us. We can go outside and look at the night sky, we can perceive that; or we can go outside and perceive all the numbers on motor cars and so on. What we want to know is what percepts will make it easier for us quickly to integrate ourselves and gain reflexive self-consciousness.
32. So we will have to remind ourselves of the definition of reflexion. We want that which will turn the will back on itself, that which will turn consciousness back on itself. And we don't want to perceive anything except that which does in fact stimulate us to bend consciousness back onto itself.
33. So, if we are to perceive things, we must look for those things that remind us of this back-bending process. In fact, the use of symbols derives from this need of creating percepts which will constantly remind a person of the necessity for reflection.
34. So if we take a concept like the sign of Taurus, it is a very old symbol. If we turn it on its side like this, it is the Greek letter A. If we leave it as it is, it's a very simple drawing of an ox. It reminds us of force coming in, turning round, and going out again. So it can tell us that incoming energy could go round and might leak. So when we perceive the sign of Taurus, we could tell ourselves we will use this sign in a certain way. A force comes in and creates a rotation. If the force is allowed out again, then the rotation cannot grow. If the speed at which we allow out is greater than that at which it comes in, then the circle will diminish until finally there will be no circle at all - if the speed at which it goes out is greater than that at which it comes in, to that degree.

35. That means we can use the sign of Taurus. It is a percept when we draw it on the board, or carve it, or make a pendant of it, or type in, or whatever we do with it, it can remind us of this thing. It is a percept when we understand its meaning, which will help us to the concept of incoming energy, rotating energy and going out energy. It will remind us that we are dependent on external energies coming into us for food and for stimulation and it will remind us also that if we let it go out too quickly it will constitute for us no value.
36. So there we have a percept of the kind that will actually help us in the integration process.
37. Now all the fundamental symbols of ancient religions and myths are, when drawn, percepts of that order. There is a mode of interpretation. When we do our simple cross in this manner, we can say, "I perceive a cross," but what is the concept represented by the percept? Then I perceive that that cross is made of a vertical and a horizontal. I introduce the concept of the earth into it, to give significance to the vertical. The vertical now has a bottom and a top. It now has down and up. And the horizontal is now parallel with the earth line. Being parallel with the earth line, I can conceive it, like the earth, as a passive substance, and the vertical is an active force, penetrating that substance. Again I've taken a percept and turned it into a concept from which I can derive other concepts of value.
38. I see immediately that this represents the earth line, the big horizontal, the vertical standing upon it has a sense of dignity about it, and the horizontal alone has a sense of passivity. It is prone to do certain things, and the other man, the vertical one, is an upright man in equilibrium. Of the two, the tendency is for a growing being to identify with the vertical, and for a depressed being to identify with the horizontal. Again, we are perceiving simply a line drawn at right angles to the earth plane in the one case, and yet we get a feeling from it, from its verticality, of dignity, of a certain kind of balance. If it is perfectly vertical, there's no more tendency for it to fall that way than that way.
39. There is in the mind of any being who has stood up at all vertically, a feeling identification when a vertical line is presented.
40. Now before a child stands up on its two feet, a vertical line has not the same meaning to the child that it will have when the child actually has stood up.
41. So that one of the ways of growing in conceptual control and moving towards integration of concepts is to take a simple percept, like the symbol of the cross, and break it down into a vertical and a horizontal, and then to define the implications of their relation: that there is an active, penetrating force and a passive material - a substance receiving: the giver and the receiver.
42. When we get these fundamental geometrical concepts firmly fixed in our minds, then the content of the mind feels slightly differently from if I say, "It actually represents a policeman on point duty."

43. The moment we change the definition of the symbol, we change the mental content, the idea of it. And in so doing we change the emotional value of the symbol.
44. We have to accustom ourselves to taking quite a simple geometrical symbol and deliberately looking for all things that bear any relation to it whatever and then putting them in categories, because by so doing we will cause all similar ideas to go here.
45. It was for this reason that the early Greek philosophers like Plato and Pythagoras and Paul (Epuboys) were concerned with a geometrical analysis, simply because fundamentally all beings, no matter how complicated, are really geometrical structures.
46. The sphere is the basic form of all these three-dimensional beings. And a complicated being is simply a sphere folded inside itself, producing this cellular pattern, and then distorted in various ways.
47. The distortion within the sphere means that there is a zone of power operating more rigorously in one place than another.
48. We have then a simple method of selecting percepts that will help us. First of all, integration means fitting together. If I make a dovetail joint, the parts that have to fit together must have the same shape. But one must be a giver, a penetrator, and the other a taker, a penetrated. So there's a polar relation in this fittingness. When we consider a diagram like this dovetail joint, and the cross, we can see something similar in the two forms if we remember that we define the vertical as a force penetrating, and the horizontal as a substance penetrated. In which case this side of the diagram here, the tail of the stub, is really the vertical penetrating into the horizontal of the other part of the block.
49. So this question of vertical and horizontal, like the geometrical concept of the perpendicular, does not require us to draw always the line parallel with the earth upon which we are standing. All we need to do is get the lines at right angles to each other and define one of them as penetrating the other.
50. So that if I draw the head of an arrow in that manner, make it in wood and then make another piece of wood like this and wedge this arrow shape into the other shape of wood, then the same thing happens. This wood is horizontal to the verticality of this arrow.
51. Now in the same way, when a voice - there's Chinese for mouth 巴- when a voice speaks it shoots out a force and strikes upon the tympana of an ear. And the ear then is horizontal to the vertical of the sound stimulus. So that we can see immediately that the sound stimulus is the active, and the ear is the passive, in the relation.
52. When we do this, we are integrating various concepts together, and we can then apply the reasoning from the simple geometrical form to the relationship between the sound and the receiving eardrum.

53. This enables us to make what are in effect algebraic operations by reducing the number of terms we have to deal with, and therefore making it easier to comprehend in the mind just what we are doing.
54. When any man speaks and strikes with that voice on an eardrum, the eardrum will vibrate, and it will be passive to that sound stimulus. Now that eardrum is part of a being with some other centers. He has a coordinator for the messages from the five senses and an intellect to determine - the intellect in yoga is sometimes called the determinative faculty. It determines what kind of a disturbance it is that has come in, and what is its relation to other disturbances from the other sense organs and what is its relationship to the inner content of the mind as coordinator.
55. So when we find that our substance, which is the horizontal - our body - is factually passive to an external stimulus, we can reply to it by striking on the same substance, namely the mind and the organism, with a determinative statement given from the free centre through the intellect. By this means we can free ourselves from the tendency of the organism to react to the stimulus.
56. Now again if we draw the sign of Taurus, there is a force coming from infinity, coming into finity into the circumscribed zone and going out into infinity again. If we remember that the horns are simply going in to the infinite, then they are both going into the same. So if we imagine that one of them is a stimulus coming in, and the other one is a stimulus going out, then again we have in it a method of thinking about how to react to a situation. To absorb energy we have to rotate it. We have to spin the stimulus round inside ourselves. If we do that we can stop the loss of energy, and if we do stop the loss of energy it means that our circle will grow bigger. So if we can spin the idea round and round inside ourselves, it follows that we'll become bigger. In the conceptual world, every time we spin an idea round, we grow bigger.
57. We have to remember that the spiritual body is a body grown out of the physical body under stimulus. and that the spiritual body depends for its growth on continence.
58. Continence means 'containing-ness', it is 'holding together'. So when the stimulus comes from outside onto the gross body, if we can catch the stimulus and rotate it, it creates form inside and grows a conceptual body. This conceptual body properly integrated is the spiritual body.
59. Remember that the infinite with no body whatever cannot be considered, it's an imponderable. But if it makes a form body, a spiritual body, or a body of truth, then it has a vehicle to which it can refer, even if the gross material body disintegrates.
60. We take then the symbol of Taurus and we see by adding an internal rotation to it, that we can make it into a symbol of the absorption of energy, and we can see that if we keep hold

of the energy, then the limits must expand and will grow a bigger, more comprehensive spiritual or formal body.

61. Now, the method of rotating a force that comes inside is a simple one in theory. It is simply to analyze the stimulus as it comes at you. So that when somebody says something to you, not to reply immediately, but to cut into their statement internally. So you're not going to say what you think about it. You are going to cut into the incoming energy in order to stop its expression. The more you constrict that energy expression, the more energy is going to come at you. Because the other person with whom you are dealing - unless he also is practicing in the same way, will have to strike at you again. *Eugene is now drawing here and says* - There is one being firing a stimulus at another being.
62. That's a big being shooting a stimulus at a little being. If the little being rotates it and says nothing, the bigger being fires another stimulus and another and another. If the little one keeps very, very quiet, he is growing conceptually all the time. And the stimulating being sees and feels that a growth is taking place and tends to panic. He may actually come and thump you if you don't reply at all. Now, if you are at all afraid, there will be a saturnine grip on you - that is to say, a limiting factor in a concept - which will tend to keep you small. And if in that fear the saturnine grip, (*Eugene draws* Saturn symbol) \hbar will stop the expansion that would otherwise take place, and in the process of driving the energy in, you must compress it so very very tight at the centre that quite suddenly it will shoot out.
63. Therefore, if we wish to grow without this sudden shooting out of energy, we must not be afraid, because the fear keeps the boundary small, stopping its expansion.
64. Now the chief thing of which people are afraid is the opinion of other beings, because all these beings derive primarily from the absolute force, which always rotates and makes group beings, herds and so on.
65. So that each being tends to feel that it needs a relation with the other beings, and it therefore tends to believe that it should keep up the relation from the finite end.
66. That means that a given individual, feeling the energy of stimulus coming in and creating for him, by reciprocal action, an awareness of himself, can believe that his being depends on the finite being of another.
67. When he does so, he is afraid of expressing anything that might cause enmity in the other being. That fear stops him going and compresses him so that when the energy that he is trying to keep goes in, it becomes so compressed, that quite suddenly it shoots out and says something, gives the game away to the other being.
68. The reason it does so is because it is afraid of the relation breaking.

69. If you watch very carefully in a debate with someone and you deliberately keep quiet about the subject, you will see that the other person tends to get hot. He is requiring a stimulus from you to tell him where he is up to with you, to keep the relation going. If he doesn't know where he is up to, he is disorientated. He feels uncomfortable. It's like being in a void. So he strikes upon you to get that.
70. If you are afraid that the relation might break if you persist in being quiet, then you will suddenly shoot something out and you will be satisfied. If you say to yourself, "It is not that finite individual upon which I depend, but the infinite force which comes in directly as well as immediately, through other beings."
71. See, we have the two kinds of relation, the immediate contact of spirit, which the white paper represents, so that there is no line I have drawn out of contact with the white paper. So every zone is in immediate contact with the spirit signified by the white paper, and therefore no finite being need worry about its continuance, because it is brought to be by the Absolute.
72. But in the contingent stimulus situation where these rotations impinge on each other at the perimeter, comes the tendency to extrovert and be led into belief that one depends on the finite body of another being.
73. Now it is this belief that one depends on the finite body of a particular that leads to the continuance of the identification with perimeter activities, with extraversion, with superficiality, and with this fear which causes the loss of this energy and the failure of the conceptual body to grow.
74. You know that some people cannot express the truth that they think or feel about anything unless they are quite sure it is acceptable. So they never express their real attitudes because they are frightened of the relation breaking. And because they are frightened of that relation breaking and do not express their true convictions, the other being here, who requires them to react truthfully, for its own evolution's sake, tends to say, "That being is no good for my evolution," and to cut off the relation, and try to get a relation with another being derived from the same source.
75. You see this dialectical relation all the time, that whatever you try to do you are committing the opposite. Every individual act trying to perpetuate the individual is a super stress and must produce an inversion. So the man who keeps his mouth shut to avoid breaking the relation, breaks the relation because he kept his mouth shut, when the other man wants to connect with him with truth. And the man who keeps his mouth shut, in order to get energy, and keeps it very very tightly in, must start growing, and therefore must attract all the other beings. Remember your spiritual body is bigger than your gross material body, it's actually as far as your consciousness goes, and therefore it depends entirely on with what you identify, and how big it is. It's an extensible body, one way it's so big and the next minute if you think of the natural cosmos it's as big as that. It's this peculiar quality of it that it can

contract down to a point. If you have a pain somewhere in your body that's very sharp, the whole of your consciousness will centre on it and pack very, very tightly, which tends to keep it in being. If you have a complete apathy, it will spread out and attenuate, become infinite. And between those two states of an excessive centre-precipitation of consciousness, and an attenuation of it to infinity, lie all the modes of individual existence that we know - of minerals, vegetables, animals, and men.

76. We are manipulating simple geometrical concepts made into drawings in order that they may become percepts because we are trying to find out what percepts we should have in order to lead on to integration.
77. When we take the word 'percept', we are really talking about a rational cutting from the absolute. So when we perceive anything whatever, the mere fact that it is rational, that it is P-R, shows that there is circumscription. There is an action band, and there is a hole in the middle of it. So inside every percept, every existent percept, there is free power, a doorway to it. We are merely talking about a rational cutting from the absolute. So, when we perceive anything whatever, the mere fact that it is rational, that it is P-R, shows that there is circumscription.
78. There is an action band and there is a hole in the middle of it. So inside every percept, every existent percept, there is free power, a doorway to it. To get that free power we must penetrate the superficial level of the percept, drive right through its actual being into the centre. In the centre of every idea, because an idea is a substantial reality, there is a hole, that hole is spirit imminent. If we penetrate through the idea we will always find the spirit inside and it will flow out.
79. Remember an idea is not a mere abstraction, it is a substantial form. There are gross material forms like these bodies, and there are finer, subtler material forms called ideas.
80. So, a percept is a rotating force, substantiating itself in the act of rotating, and having at its centre the free spirit again. So, it doesn't matter into what we penetrate, we will always find free spirit inside it, and the characteristic differences between beings, all of which have this identical centre: the characteristic differences are simply the modes of activity in the action-band. Action is character.
81. If we now take two such percepts and bind them together, we have actually rotated a force around them and the same thing happens again. In the middle of this binding force there is a hole of free spirit. It is that hole that is actually the parting line of the two percepts that adapt to make the concept.
82. The concept is a group of percepts having certain formal elements in common. So that when we are analyzing a concept or a percept, we must always come down to an empty zone, a free spirit zone. And it is that we want, because every time we come to it, we feel energy

flow out. And this is why we always feel better if we complete an analytical process. There's a sense of fulfilment, because the energy that is generating that percept, once we have penetrated to it, flows directly into us.

83. If we then identify with the Absolute Consciousness at the same moment, the flow goes straight from the immanent spirit and the percept, into the absolute, and back into the percept. It continuously regenerates new significances in the action band. In other words, that percept grows, and it becomes itself a concept.
84. In fact, the difference between a percept and a concept is one of degree only, because the concept is really a group of percepts. And the percept is already a group of actions, because each action is impulsive and therefore rotating. And inside each one there is free spirit, which will start to flow when we penetrate through the percept in the analytical activity.
85. So if we take any idea whatever and deliberately apply this symbol which we perceive, to it, that we are going to penetrate into the free zone in the centre through the action band, we then have a diagram, a perceptual diagram, which represents to us a process to remind us what we must do with everything that **actually** occurs to us.
86. When we see anything whatever we have to penetrate, by willed analytical power, into the thing we see. If I look at the door I deliberately will to see that the door is a hole in the wall, blocked up. That the block there is a movable one. It's not supposed to be a permanent block, it is a temporary block that can be put in and taken away again.
87. When I come to consider the best way of putting it there, I immediately think that the hinge is the best way of dealing with it. It is always there and can be open. If we put it on a hooks all the way around and take it away and put it in the corner and then take it back again when we want to close the door, it is less efficient.
88. So I get the idea in thinking about a door, similar to the one an architect does. The architect who represents a door, will draw the wall there and then he will just draw a radius of a circle. The circle that would be swept out by the door if it rotated on its hinges. And the moment we see that we I can understand why the word 'door' and the word 'duer' and the word 'tur' in German and 'tor' - that's 'door', that's 'gate' - are all the same as 'law' which again is this rotating principle.
89. You see, we're taking a whole series of perceptual ideas and telescoping them into a concept, and then discovering that in particular languages exactly the same concept is hidden.
90. A man once said to me, "Well that doesn't work in French." So I wrote down for him in French that word, and put the P on it. See? Now that port, and that 'portal' and so on, that port is simply the same word - the rota, the torah - plus 'P'. And they like that 'P' because they're rationalists and they like to be precise and positive.

91. If we go to the concept of rose, that flower, and a Greek version of the same thing where the 'S' has become 'D', 'D' and 'T' are both pronounced on the same place on the palate, and if you blow through a 'D' you will get 'S', and if you blow through a 'B' you will get 'Z'. So this 'rota', is this word 'rot', is the same thing as 'road', which is the Greek for this rose. It's exactly the same concept and it means 'to develop', 'to open'.
92. You see that we're getting a lot of apparently dissimilar concepts from different language sources, and driving them onto a common concept, the idea of 'O' - the rotation; the idea of the differentiation power, the 'R', which breaks it up; and the idea of the limiting factor on this break, the letter 'T', which carried round in its threefold manner, constructs a circle itself. So that is actually an old glyph in its most simple form, three 'T's together, like that. There's a glyph of this 'port', this 'door', this 'rose'. When we develop it with its petals and subdivided and so on, then we begin to build the roses, and see the cross that runs through the whole process.
93. We then have a very, very simple method of knowing what percepts to choose. We must take whatever percept is presented to us and deliberately read into the percept the meaning of importance, of criterion, and of every other concept related to integration and reflection.
94. That circle itself means reflection. So when we see the circle we must immediately think of reflection. If I see a circle in the Underground Railway in London, like that, with a line through it, I think of a limiting factor and a rail through it.
95. In fact it's an excellent symbol for that job because on each station there is this symbol and the line of the railway is running through all these stations, transcending it all the time. Strand, Charing Cross, and so on.
96. So, each circle then represents a limited zone and the line running through a transcendent force. Wherever we go we can see these symbols.
97. Now when sensitive people break down mentally, from whatever causes, one of the most common things we find about them is the peculiar, symbolic way that they look upon anything. Whatever they see, they seem to be symbolic. Now that is not actually a bad thing at all, that's a good thing. The fact that they can see those symbols and see the relations between things means that they are really transcending separating factors, dividing factors. They're really on the way to health of a higher order, but in order to get it, they will have to pass through a period of apparent disorder, particularly apparent to beings of a lower order, who cannot comprehend the meaning of the symbols they use.
98. A very large percentage of mental cases think symbolically, talk symbolically. Whatever you do is a symbol, and quite rightly. But if they had been taught the symbology properly, then they would have learned how to assimilate it and keep it quiet.

99. I was talking to a psychiatrist last Saturday, and we discussed the meaning of certain symbols, and then quite suddenly he said, "Do you know, if my brother's psychiatrist heard this conversation, they would think I was nutty," because he can actually talk symbolically, exactly like a man in a mental hospital.
100. The only difference was that he was doing it with control, and he was going to shut up when he got out. He wasn't going to stop a little old lady in the street and say, "The color of your hat is sacred to the goddess Venus." Yes, she's got a green hat on, it is quite correct. The question is, is it the time and the place to say it?
101. Let's say that **all** that we know is a motion of substance and by the fact that we have said 'know', 'k-now', it is a finite. And the 'K' factor: here's the vector, there's the letter 'K', there's another one, 'K', there's another one, 'K'.
102. There's a stimulus coming on the ideational centre, the stimulus coming to the affective zone, the stimulus coming to the conative zone. And that's making 'k-now', that is **now** at this moment, a reverberation in the substance of that being.
103. And that being cannot know anything other than these reverberations and the patterns they make within its own substance.
104. And whatever the force applied from outside, it must produce such a change and therefore the consciousness serving that orb, that observer, must become aware - with those motions of its substance, as objects. And according to the amount of formal involvement from previous experience, so there is a certain amount of absorption capacity for the incoming stimulus.
105. If the being has always reacted to an external stimulus by rushing to the perimeter and knocking it out, it has actually generated on its perimeter a hard line.
106. Like the arcus you sometimes see in an old man's eye. He's pushing out, he's depositing calcium on his perimeter, to try to stop this incoming stimulus. We say he's a hard man because he doesn't want to be appealed to from outside when he has already a dominating concept inside – "I must get on in my life."
107. So it is the internal formal content that is going to determine just how much absorption of external stimuli you can have. Which means, if you wish to increase your capacity for taking in external stimuli, you must continuously see the similars in all things so that you can recognize a stimulus coming at you and categorize it immediately.
108. Remember if you haven't got an element inside formally similar to the one outside, you will not re-cognize it. And if you don't recognize it at all, you stand in danger. Because the energy not recognized must run in-between all the concepts you've got, running about in between.

And during that running about in-between the concepts you've got, you must feel panic. Because you don't know what to do with that energy.

109. So the chief way of conquering panic is actually to work to see the similars in all stimuli so that when any stimulus whatever comes to you, you can place it in a category. Now obviously the highest category of all that you can place them all in immediately is saying, "This is a motion on my perimeter and spreading from my perimeter through my substance."
110. So it doesn't matter whether it's your Aunt Mabel writing your lovely Christmas card or a policeman shouting at you. You just say, "Those are vibrations in my substance." You reduce the total knowledge you have, and the total incoming stimuli, simply to vibrations of your substance, and you say, "As such, they are all disqualified unless I **will** to qualify them. I must will importance." If there is a policeman on point duty looking severe, and you think severe looking policeman on point duty are objects of terror, and you have inside yourself a lot of ideas about such matters. When the stimulus comes, those ideas will react and send back a message, "We're to be quiet, otherwise he will keep us waiting for three-quarters of an hour." If you have no such concept, and you insert another one instead that is really, "He's a human being, in a very, very uncomfortable job," and you smile sympathetically at him, and look as if you're prepared to wait forever. And when you do this, he actually feels somehow provoked to stop all the other traffic to let you go through. This kind of thing actually happens even in policemen, which shows that policemen are sensitive too.
111. When we reduce all knowledge whatever, perceptual, conceptual, emotive, conative, and so on. Whatever you know is a motion of your substance. And a motion, like the waves on the ocean, is not the ocean, but only of it. Emotions of the substance are simply the way in which power is playing about. And the playing about of that power is not the same as the power itself.
112. Remember if I waved my hand very rapidly, if you'd never seen my hand before and I presented it to you like this and said, "What is it?" You wouldn't be able to describe it and say that it had dirty finger nails or what. Its activity would veil its characteristics. Only when a thing stands still could you really see its form. And because only when it stands still do you really see its form, therefore the geometrical philosophers were quite right to occupy themselves with form from the static side. That is, in order to recognize the essential nature of form as not obscuring by dynamism, by changing.
113. Remember all action implies change. There is a leaving where something is and then going somewhere else. And that the change is the confusing thing. So if underneath all change you see certain recurrent geometrical forms, then you have a means of integrating all the changes rapidly and putting them in categories within your being.
114. The materialists like Karl Marx in the first chapter of 'Das Capital' starts out with a triangle. He draws a triangle, and then he starts talking about the relation, and the points of the

triangle. So even a gross materialist like Karl Marx, use a geometrical proposition as the basis of his argument. It's from this and he constructs the whole process. And it's from the same thing that Hegel constructed the Marxism before it was inverted. And it's from the same thing that Heraclitus constructed his concept of the universe as power, dialectically producing form and dissolving it.

115. The triangle itself is one of the oldest symbols of fire. This fire can produce order; and can break the order and produce disorder. When this fire, which symbolizes force, energy, power, or as we call it, spirit, logos, it is a formulating power, and when it has formulated one kind of form, then there's something in it that goes on formulating the form until the form that it has formulated disintegrates by the excess form within it. It's carried to its term and it forms a path. When the form is being established, we say that Apollo is moving. And when the form has come to the term, it cannot remain as it was because of the new entering energy. When the new entering energy breaks it up and suddenly shoots out, we call that the Dionysian opposition to the Apollo.
116. So in the Greek philosophy we can say we find **actually** these two principals at work. A principle of order – Apollo, and a sudden energy - the Dionysian principle, that shoots out of the order.
117. Periodically festivals were made by the more cunning rulers who wanted to keep the order, to release the energy on definite periods, so that what would have been a disruptive Dionysian force overthrowing the Apollonian order, in effect was simply let out round the Maypole on a moonlight night.
118. When Nietzsche is examining the nature of Greek philosophy, he comes across this dichotomy, and he perceives what the Greeks have perceived, that if you make an ordinary system, you have made a finite zone, and the beings inside that zone are working all the time to differentiate it, to perfect the order.
119. But if you go on cutting and cutting and cutting, by the very nature of the cut you always get two. So there must be a last cut, and at that moment the thing will disintegrate.
120. And the man who wishes to establish, permanently any system whatever, like a great church or a great state, must arrange that those beings that are busy analyzing inside here shall have days off from analysis, that they shall have festivals.
121. The greater the attempt to maintain the system, the greater number of festivals we find. In fact, in Catholic Italy, until comparatively recently, and still more so there than elsewhere, there were roughly about 360 festivals, so that they could never gather enough energy impulse to penetrate the concept of the Church.

122. This is tremendously important because it means, if you have a concept inside yourself and you have festival days, you let energy out before it reaches the term of the analysis and explodes itself, then that concept is going to remain in you throughout the whole of your life.
123. You see the stress on continence again, placed by the great religious teachers, all of them, Christ, Zarathustra, Buddha, Lao Tse, anybody whatsoever says,” The concept that is now binding you will always bind you if you have festival days too often. Because you need energy to cut into that concept, until finally it will break, and then you'll have a bigger concept.’
124. Now this has nothing to do with Roman morality or Greek ethics. As we have defined them already. It has to do with the fact that only by the non-expression of certain energies, has a finite being like a man got sufficient energy in him to cut into the binding concepts that limit his activity and therefore the center - which is spirit, which is will to accomplish whatever we will - unless we save energy of various kinds.
125. Every time we have a meal we are taking in matter, breaking it down, gaining energy. If all the meal produces in us is premature expression, meal-time conversation and so on, then it is not going to release us from those concepts which are factually limiting us, limiting our mental horizon and keeping us down to the level where we feel factually dissatisfied with ourselves. And the funny thing is that this dissatisfaction with the individual self appears at the very lowest levels and at the highest levels.
126. Those people who are not working towards integration are not deliberately not working towards it. They are not working towards it because they don't know about it. They don't know its value. They can't comprehend it. But they are not thereby made satisfied by not working towards it because in actual fact every time they leak they lose power, and they feel the loss of power to reduce them and place them under the command of another being who hasn't lost it.
127. So certain fundamental energies from biological drives inside people are alone responsible for the colossal weight of what is called guilt. And if they knew that the guilt itself is a further guarantee that they will leak, then they would abandon guilt as a concept. Which of course modern psychology tries to persuade them to do that, understanding what guilt is.
128. We've said before that guilt is the ‘gu’ of the blind drive, applying itself on a point, binding itself to the point and becoming crucified. It implies that the blind will has started a process trying to realize something and somehow has got tied up and crucified on the way. So that it feels impotent to gain its end. It has had a private aim, an end to pursue, and is finished up crucified instead of gaining that end. And the whole experience of this is called guilt. And this concept and the feeling produced by it, of having transgressed somehow against another order has been capitalized on by the priests in order to feed the guilt back into people, because that guilt is the thing that has made them keep on paying for the salvation.

129. If we remove guilt we remove the priest and therefore the continuous stress by the priests on the need for this guilt concept. 11012
130. The effect of this guilt concept alone has been a major contributory factor of modern neurosis, and lots of mentally sick people are guilty without knowing what about. The concept has been imposed upon them, and if they analyze the whole of their lives they cannot find what they're guilty about.
131. The reason is they haven't done anything. But they are impotent, they feel impotent, they think other people are being successful. They think success, as in the days of the Bentonite Utilitarian's, was a proof of Christian spirit. Now up to about the 19th century the general idea, in the early part of the 19th century, was if you are spiritual you are successful in business. So if any person whatever was not successful then the feeling of impotence in him received the term 'guilt'.
132. In fact the religious righteous of those days went about and when they found somebody with no money at all they didn't say, "Poor fellow," they said, "You are a sinner, you are guilty of some secret crime," alcoholism or something like that. But no man could be in the position of being at the bottom of the social scale without guilt. And that guilt process built up and up and up because the person seeking inside himself to find the reason for his failure couldn't find it. And so he went on seeking and seeking and seeking, and his seeking was an energy inside himself cutting him up until finally he became a neurotic. A neurotic created by a concept for which he personally had no correspondence, other than the vague feeling that he wasn't doing as well as another man.
133. Now if we are to integrate ourselves we must comprehend this guilt, understand what it means to us.
134. Kierkegaard is a very powerful writer for the church, yet when he comes to consider this guilt, you sees guilt as that which belongs to the individual. over against God. In other words, simply to be circumscribed is to be guilty. That is, to exist is to be guilty.
135. If you exist you are guilty. Why? Because to be finite is to be not omnipotent. Not to be omnipotent is the same thing as to be relatively impotent. And the feeling of impotence is guilt.
136. But if you see that it is a necessary product of being finite to feel guilty, then in terms of guilt being a feeling with a moral or ethical interpretation and a priestly black look laid upon it, it becomes a simple statement of what it means to be identified with the finite.
137. Now salvation, particularly as presented by Jesus, means 'don't identify with the finite, that is guilty'. Because it is the 'guoo' crucified. So don't identify with it, but identify with the transcendence, the consciousness. And see that the concept inside you whereby you have

recognized yourself as an individual is necessarily guilty. It is. But this consciousness is not guilty, and cannot be guilty.

138. And by so doing you wash guilt away from the consciousness and you leave it where it belongs - namely on the finite. And you recognize that all finites by nature are guilty.
139. When we perceive therefore an act in any being whatever, let us look to see whether we can detect in it, anything corresponding to an idea like the guilt concept, corresponding to that which can be determined only by the finite and circumscribed being. And if we can, then we must dissociate from it. In fact we must dissociate from all form in order to be consciousness.
140. We want to reflect back into the infinite consciousness. We do so not by extroversion but by introversion to the center, knowing the center is easier to get at than the perimeter, because at the perimeter people are hitting us in the contingent relation.
141. When Jesus said, "The kingdom of heaven is within," he did not mean that it was not without. He meant it was easier to get at it within.
142. Go into your closet in peace and quietness and penetrate to your center. It is easier than going to a football match and meditating on the Tao while the fellow in front of you is jumping up and down and the man behind you is blowing raspberries down your neck. Any external stimulus situation would stop you becoming aware of the spirit transcendence. So the introverted method is a better method of getting it.

+++++END OF TAPE +++++