

Self - Hypnosis: A Talk By Eugene Halliday

(Lecture 403) Synopsis

An Audio version of the talk is available at

Eugene Halliday Institute for the Study of Hierological Values
(ISHVAL) [All headings are the transcribers, to aid reference.]

The talk was probably given to a small audience in the late fifties or early sixties.

Nutshell

This tape beginning with hypnosis largely discusses contemplation and the process of becoming an individual while maintaining the awareness of what Eugene calls the primary substance.

List of topic sub-headings

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Précis

Eugene begins with comparing hypnosis with sleep. The talk then moves on [p1-3] to contrasting **hypnosis** with **contemplation**, giving a clear analysis of both states. Then he describes some early experiments in hypnosis and goes on to explain the mechanics of its action of tiring the optic nerve and how this deprives the mind of stimulus.

He then describes [p3-4] the theoretical ideas of the **hypnotic suggestion** bypassing the critical, rational aspects of consciousness and acting on the **unconscious mind**.

The unconscious is then reconsidered [p4-5] in terms of the **Anima Mundi -the Soul of the World** and how this acts upon any initiating idea indiscriminately. In self-hypnosis the mind is kept as subjective and objective, active and passive [p5-7] and the state between sleeping and waking is recommended for practice. Eugene considers '**half-hypnotism**' preferable to **self-hypnotism** and gives an exercise for remaining reflexive in the process[p7].

Then contemplation is described and '**positing**' is defined [p8-11], and **Spirit** explained as **personalised** by **definition/circumscription**. Eugene then recommends the process of feeling sensitively and defining continuously what is felt, to relate the active and the passive aspects of reality[p12]. In doing this we are contacting the source power [p12] and see the necessary and the unnecessary delineations in our lives. Every cycle in the universe depends upon this primary field which is a **self-stimulating system**.

This leads on to **fate** and **destiny** which are contrasted [p14]. When we contemplate this source it is the **source contemplating itself** [p15] and if we work with it and return the flow, it strengthens and raises the quality of our lives [p16-7] but if we try to hang on to power individually we lose it - it is putting the **infinite** into the

finite. It is a question of definition, as is **Gurdieff's** ideas of being asleep or awake [p19-20].

Eugene discusses **Gurdieff's batteries** and the **Yoga chakras** in terms of the three part man [p21] belly, emotion [p22] and head, these centres as **batteries** in the **field**.

Christ is presented as a reflexive being [p24] and his ancestral line indicated then returning to discuss **prima material, primary substance, primary atoms** and the **muladhara chakra** [p27].

The substantialising of spirit is related to distortions of the substance and the shrinking of disinterested beings (over 60s) described [p29].

Then Eugene talks of the process of **motivation** and the **AMEN** as a **mnemonic** for the primary centres [p29-31] and how we can be **self-defining** or **defined by educators** as the **sheep** and the **goats** [p32-3] and describes self-defining for the **highest potential** [p34] as in **Lewis Carroll's Woojums** and **Snarks**.

Eugene responds to two questions about the centres involved **walking** and the use of **fantasy in creativity**. Then compassion is described and '**not being tested more than power will be given to us**'[p37].

Eugene finishes by quoting **Nietzsche** and the warring **Junkers** of this world[p38-9].

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[All headings are the transcribers, to aid reference, any commentary supplied by the transcriber are in square brackets [] and usually in smaller font italics. There are some small indecipherable parts – as yet. The tape is also incomplete and starts in the middle of a sentence. There are no surviving diagrams to go with the talk so I have taken the liberty to add some where I feel they are necessary, based only on my understanding of the references in the talk and familiarity with the speaker and the area under discussion.

Alan Roberts February 2007]

1 Self-hypnosis and the Critical Faculties

... state of self-hypnotism.

Self -hypnotism is really putting oneself to sleep. The idea is that at certain levels of your being you are already asleep. And sleep there means, as far as the individual is concerned, a state of unconsciousness to the individual. But at that level there may be, and certainly it is so under certain conditions, types of consciousness quite different to the waking.

You know that 'hypnotism ' is derived from the Greek word for sleep¹, and if we hypnotise another human being, other than ourselves, or an animal, what we do is put out of commission, for the time being - the conscious, egoic, critical faculties. So in this sense, when we are considering hypnotism in its usual usage, it is a negative condition where the person is quite passive to suggestions.

¹ Greek *hupnos*-sleep.

2 The Three Part Being Represented in the Head

You know that you have three parts in your being, and you know also that the head contains three parts - the back part corresponding with the belly centres, and the middle part with the chest, and the front part corresponding with itself, with the head properly. And it is this front part that is put out of commission by hypnotic procedure. And the person's functions are really decreased; he has less control, not more control. So that under hypnotic influence a person is less of a man than he was before he was hypnotised.

3 Contemplation Contrasted with Hypnosis

Whereas, in contemplation the exact opposite holds, in contemplation, you are, if it is a true contemplation, in control of your own consciousness.

Remember we said that we have a preliminary condition of concentration of mental energy, and then a discursive process of meditation about the object when we exhaust its significance, and then a state where the mind goes into complete identification with the object, without discursiveness, but in full consciousness. And it is this non-discursive holding of the mind in identity with the object that is called contemplation.

Now we have said before that all opposites are very very closely related - that in a certain sense the opposites have an identity. And so in a certain sense hypnotism and contemplation are exactly opposite to each other, because in contemplation the person is passive to the object and is completely identified with it; and in hypnotism he is also completely passive to the object and is identified with it; but in the case of the hypnotic process, the putting out of action of the critical faculties invalidates it as a pure positive state. Whereas in contemplation you haven't paralysed your critical faculties, you have lifted them to another level, whereby you transcend the ordinary states of mental activity.

If we consider the examples very carefully, one of the easiest animals to hypnotise is the rabbit. If you put a rabbit down, and immediately, just put it down and in a certain position, and stroke it,

and it will immediately become hypnotised, that is to say, it cannot get up and it would stay down there indefinitely. Now it has been imposed on by us - we have a technique that we impose on the rabbit. The rabbit has no reflexive power of its own, so it cannot do this trick on itself. If we take the same idea and apply it to a human being, because a human being is more complicated than a rabbit, the technique of producing this non-ideistic state is slightly more complex, but in principle it is the same. We fix the mind, the field consciousness around an object. . . . [long pause as someone enters the room]

. . . If one person hypnotises another, in fact the hypnotised person is reduced to the level of the rabbit. He can be made to do all sorts of quite stupid things, down to the level of a rabbit, simply because his definable human qualities - his rationality and reflexiveness - have been put out of commission. So, as we said before, he is less of a human being hypnotised, than he is otherwise. If a man tries to hypnotise himself, either he is going to use the term 'Hypnotism' in a wrong sense, or he is going to reduce himself to the level of a rabbit.

4 Early Experiments and the Mechanics of Hypnosis

One of the early experimenters around in hypnotism accidentally did this on himself. He was trying an experiment with revolving mirrors and he was watching them to see the effect on himself. And then he found, many hours later, that he was still there. What had gone on he did not know. On another occasion a patient who had this device set before him and he was told to look at it - and he went into a similar state to the rabbit - and stayed there for a few hours.

Now if a person is not broken out of such a state by an external stimulus, they would stay in it until some external stimulus disrupted the condition. It would have to be something painful, perhaps becoming very very hungry.

The facts of hypnotic possibility show that it is possible to reduce yourself to a non-reflexive level, and receive no benefit whatever. You can, if you like, stare at a very bright object, and in the staring at the object tire the optic nerves. This is the chief mechanical

method for hypnotising a human being, to tire the optic nerves and then the mind has no stimulus to keep it working. And it may be seized by the bright light and held in that state, so that there is nothing in the consciousness whatever, other than an awareness of a bright light, without a reflexive awareness that he is aware that there is a bright light. If he were aware that he was aware, then he would be still human and not hypnotised.

5 *Post-hypnotic Suggestion and the Unconscious mind*

So we could say that hypnotism is a lower level, whether induced by another person or by oneself, simply because it destroys this capacity for reflexive self-conscious control. Some books, quite popular books on hypnotism and auto-hypnotism recommend a method of giving oneself post-hypnotic suggestion. That is to say, you are supposed to receive a suggestion, which given in a hypnotised state will result in an action later on. It is recommended to do this in order to get physical health or success.

The fundamental theory is that you have an unconscious mind, and that the unconscious mind cannot refuse a suggestion. And the thing that refuses a suggestion is your critical faculty, your rational faculty. So if the rational faculty is put out of commission, any suggestion thrown into this unconscious mind will result in the unconscious releasing forces to try to establish the significance of that suggestion. It has been said by public hypnotists that you cannot make a person do something against his better nature. In fact, that is just a statement for public consumption. Because you can make a person do anything whatever, if you remove his critical 'interferer' and 'limiter'. And the way it is done is simply to make the thing look acceptable, which is quite easy with the appropriate suggestive formula.

6 *The Unconscious and the Anima Mundi*

Hypnotism, then, is really the production of a lower level than the human level, whether it is done on you by another person, or by yourself.

It may have some justification under extreme conditions, or under experimental conditions, but as a general practice it is not to be recommended, because it reduces you to a lower-than-human level. If you remember, we said that if the 'field', that is, your feeling awareness, is presented with an idea, it automatically precipitates on it. Now, if we say that the undefined feeling substance of a human being, or of the whole universe, is presented with an idea it will always orientate itself to the idea, simply because it is seeking manifestation. The old statement is "Every spirit seeks a body". Jacob Boehme, the German mystic, says that the magician works by "giving a lift to the soul of nature, and then nature executes." Now in medieval times they used to define the '*Animus Dei*', the Spirit of God, or the Soul of God, and the *Animus* or '*Anima*- female - *Mundi*' Soul of the World.

Now the Soul of the World was considered to be an impersonal, that is non-defined, field of sentiency.

And when it is started in reaction, by the presentation of an idea, it will then orientate to it, without any reflexive control, and must work towards the production of that thing, no matter how foolish the initiating idea. So therefore, it is said that, 'nature left alone always fails'. That is a funny thing to say. The soul of nature responds to every stimulus by trying to bring it to be. You know in your own self, there is as much energy behind a fearful negative state as there is behind a positive one.

So there is no discriminatory power whatever in your fundamental feeling, which is identical with the Soul of the World. When it is said, the Spirit of God, that is the initiating power which imparts the first motion to the feeling substance of the Universe. In this sense we can say that the Soul of the World, is always hypnotised. That is to say, it is always deprived of reflexive possibilities, and is always passive to the being that can throw in an initiating idea. So in this sense the Soul of the World - the feeling substratum of all the beings in the Universe - is in a perpetual state of hypnosis and passivity, waiting for a stimulus.

7 Hypnosis and the Dream state

Whereas in the case of the spirit personalised, that is reflexively formed, consciously, it is no longer passive, it is highly active. And it and it alone has the power to impart a stimulus to the universal substance or to the human substance - the unconscious of the individual human being - and thereby to produce a result.

Now if we want to practise what is signified by 'self-hypnosis', we would have to keep one part of our self active and non-hypnotised, to give the other part of our self the necessary suggestion, so that it will pass into passivity. This means that we will have to divide ourselves into two parts, a subjective and an objective part. And therefore the operator could not be the hypnotised. So the statement self-hypnosis is a contradiction. Self - half-hypnosis would be more like it.

Now if there is a state between sleeping and waking, between deep sleep and waking, that we call the dream state.

And before you lose consciousness in the dream, there is an intermediary state between ordinary waking daily consciousness and the dreaming state. And in this state, between dream and ordinary waking, there is the possibility of acting upon the dreaming substance, like the Spirit of God acts upon the Soul of the world. That is like the operator in the hypnotic experiment operates on the passive subject.

So when actually, when you are going to sleep at night, if you watch yourself very carefully and wait for this fantasy to begin to appear, at that moment that part of yourself is already hypnotised by the fantasy. If you retain enough positivity in yourself, that is if you don't fall asleep, you don't pass into a dream fantasy, you can then ideate. You can produce a form which you consider worthy of putting into that substance - that sentiency substance - and deliberately put it in. And know that simply from the inherent nature of this sentiency substance, it must start modelling on that idea and try to substantiate it in the body.

8 The State between Dreaming and Waking

It means that the best time for working on your own body conditions is in the state between waking and dreaming. You can not do it in the state between dreaming and deep sleep, so you have to do it between waking and dreaming. And there are two main times when you can do it, before going to sleep at night, and on waking up in the morning. This is the exercise we referred to once as the 'rocking backwards and forwards'. Before you go to sleep at night you deliberately try to stop yourself from becoming unconscious, or enveloped by the fantasy and you retain the point of positivity. And you deliberately make that point of positivity definable in certain positive cosmic forces that are going to be useful to you.

When you wake up in the morning the first thing to do is not to wake up but to turn the mind back immediately upon itself, and say - "What was I dreaming about?". And when you can drive yourself back into the dream without falling asleep again - which usually happens - then again you have this point of greatest interference. But at night, before you go to sleep, the enemy is being too wakeful. And in the morning, on waking up, the enemy is the danger of falling back into sleep, and finding you are not at work.

It depends on how much time you have got. Quite a few people find that if they do this morning exercise, they don't go to work. In searching back, they go to sleep again and wake up a few hours later. This is a thing that happens very very often, until you get used to this balance.

9 Half-hypnotism

So in this case of self-hypnotism, really the hypnotising of oneself, if we mean other than half-hypnotising, would be a bad thing. It is equivalent to simple fascination, where the whole organism is held - statically - with, say a light stimulus as its sole content. So we will rule it out, unless by which we mean half-hypnotism.

We can divide ourselves into two aspects can't we: the 'feeling', which is undefined; and our ideational processes, which are

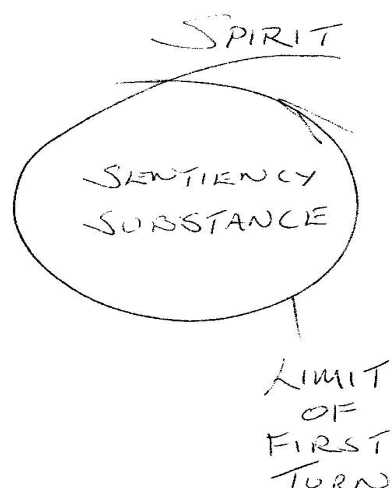
defined. The active side of us is the side which reflects, and keeps saying, "I know that I know. This is the form that I know, and I know that I know it." We must get this formula going, and never allow that formula to become merely 'a formula' to the point of mechanical repetition, because then it becomes a little machine and you fall asleep again. The object is to make it significant, and that active part of yourself is related to the rational part, and the rational is the part that controls objectivity. Whereas the feeling part of your nature is not objective, it is subjective, and it is the part that receives the suggestions from the conscious, rational part of your mind.

10 Contemplation

Now in the case of 'contemplation', we have to raise ourselves up to a certain level consciously. The big enemy of contemplation is going to sleep again.

We set up an object, and the object must be worthy of our prolonged attention - otherwise we will not attend to it.

So we take a 'cosmic fact', of terrific significance. Supposing that we say, as we have before, [indicating a diagram] that is the limit of the first turn the macrocosmic circumscription, and all inside there represented by the white paper is 'sentiency substance'.



It is that, that is the unconscious, the 'Collective Unconscious' of Carl Jung, the unconscious responsive substance of the 'Soul of the World'.

We call that out here [using diagram] spirit because it has, necessarily, to be defined as possessing powers of initiation in order to produce this circumscription.

So that circumscription, here... is already a form. But if it's just a simple big rotation, without internal sub-rotations, then there is no spirit inside that World Soul; it is just soul. But if the spirit from outside a goes inside, it again defines. Every definition is a circumscribed limit, and the act of putting in these definitions is 'positing'. And we see here that what is 'posited' is always a negation. Remember, to 'posit' is to 'put', to 'sit power' to 'po-sit'. The PO means power. We see it in the word 'power'. It is the same PO in 'poet'; it is the same PO in 'pouvoir'. Whenever you see that PO it refers to the positing of a zone of activity.

So 'positivity' is PO-SIT. This 'sitting' is the locating of power - this can only be done by rotating. But in the act of doing so, it has circumscribed or limited a zone. And we say a limitation is a negative. So that 'posit' always posits a 'neg'. What has been posited is a negation.

This again is the dialectical law. We find a lot of modern books of new thought, and so on, that say you should never affirm a negative. It is a bad thing. And yet every value that we know of consists in a definition, which is a circumscription, a limitation, or a negation of another field. The whole of the sciences are defined, separately from each other in order to clarify their contents. So that the mechanistic behaviourist view of the mental activities of the human being, and the psychological view, are kept different by using certain terms differently. And always a term negates, that is, it excludes as well as includes. So we always posit a negation; but if we know this fact, we know what we are positing, and why.

11 The World as a Zone of Sentiency

This universe, here the macro-cosmos . . . This universe was posited by God. God here is the spirit. Now it says, "he so loved the world,"² that means to say that this spirit, with all this rubbed out,

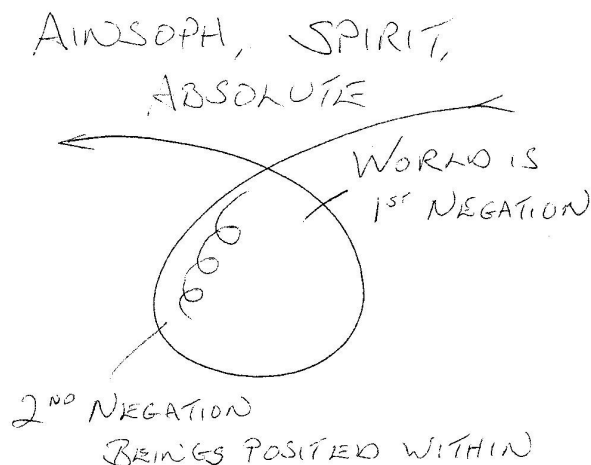
²John 3 v 16

considers that it has not reached the term of manifestation of its own potentialities. Now a being that has potentialities and doesn't actualise them, always feels full of possibilities. We call it 'tumescence'. And those possibilities will be continuously tending to manifest. So we know that in the Spirit there is a tendency to create, to produce substantialised versions of its potentialities.

So here is the world, as a zone of sentiency, posited as a negation of the Absolute, and made so because it fulfils certain of the potentialities of Spirit. Remember we once said about this Spirit - in the Kabbala³ it is called *Ain Soph*, which is a negation. It means the 'not' . But we have said that the 'not' doesn't mean what people think it means. This is a 'negative state' simply because it has refused to negate itself. It has refused to posit. But, in the act of positing, what it posits is a negation, and two negatives make a positive. So if we first put a negation down, that is a limit, and then rub it out, we have done two negatives. First we posit a negative, and then we rub the negative out.

That is two negatives so we have then the negation of the negation, which is the supreme positive. So we say that the Spirit is absolutely positive, that is to say, it is the absolute potential of all possibilities - or 'poss' again this posit - the ability to posit is possibility; the 'ibility' refers to its particularity.

³Kabbalah, (sometimes written Qabbālāh or Cabala) means "receiving" or "reception", in the sense of an oral and therefore often considered 'secret' and mystical tradition that interprets the sacred Jewish texts; particularly Gods relation to the created world.



So Spirit is the absolutely positive, and it posits its first negation in order to express a particular potentiality, separate from some other potentialities. Then it comes inside again and makes another negation, which is again positive statement of a limit. And it keeps on doing this within itself, and wherever it makes a turn it makes a positing of a being that is negated. We are posited beings. Which is the same thing as saying we are negative beings. Our negativity as human beings consists entirely in our positivity as being finite, and preferring to be so.

12 Circumscribing Spirit is Fundamentally Personal

This dialectical way of thinking is absolutely necessary, and you can not repeat it too often. To get to understand precisely what it means to negate in positing, and to posit by negation gives you the power to control your own feeling responses later - in the act that people are supposed to be doing when they are practising auto-hypnosis.

Spirit has infinite possibilities, but those infinite possibilities, if they are not circumscribed, are chaotic. So it posits negations in order to separate out all its potentials. So that each can stand on its own, in its pure form. And it is the ultimate purpose of this Spirit, which is fundamentally 'personal' - because it is a "PI / RA son" , that is, it functions by formulations of intelligence - its ultimate aim is to make inside here some individuated forms with exactly the same powers that it has absolutely, only here relatively. This is really what the

New Testament is about, and what the Old Testament prophesies. When the New Testament talks about the “one who is born in Christ he is released from sin” - sin equals separation.⁴

It is release from the idea that the little circle ... is on its own , and not related to this one... or this one... Inside there is this sentiency substance, and it is the feeling-substance - the ‘sentiency’- that constitutes, because it is not formed, the link factor, the continuity-principle.

13 Simultaneously Feel and Define the Best of Both Worlds

So it is through the feeling that we become conscious of the transcendence of form. And there again there are two possibilities. We can become aware of ‘feeling’, absolutely, and lose our form; and we don’t want to do that. We want to have the best of both worlds, the best of the feeling world, and the best of the ideational world. The object is to make every human individual so aware of its own origin, like this, so that it becomes conscious of identical powers with this Absolute Spirit. The way to do so lies through proper definition in the first instance, because that releases you from improper definition and its effects. And then by training in sensitivity in the feeling so that you can simultaneously feel and define what you feel. In the ordinary state of hypnosis, you feel and you cannot actively define.

In the half-state of hypnosis we talked about, where you have hypnotised half of you, the feeling half, and at the same time retain your rational control. Then you can indulge in a kind of mediumistic activity, and retain complete critical control of the process.

So when we are contemplating, we take an object worthy of our attention. And the only object really worthy of our attention is the supreme object. The object is to consider the whole concept of circumscription - of limitation of power, and to meditate on the reason why that occurs. And having discovered why it occurs, the mechanics of how it occurs, it then becomes possible for us to work on ourselves - to eliminate the lines that have been drawn

⁴ I think the closest verses to this is perhaps Romans 5 v 8-10

unnecessarily. There are certain necessary forms of manifestation, and certain unnecessary ones that impede the action of the necessary ones. Now it is said that “ God is love ” and if we care to think about that within our definition as - ‘ a power working for the development of the potentialities of being’- and not to confuse it with the usual usage of the word, then, it becomes obvious that our highest concept involves remembering that definition.

14 Contacting the Source

We are trying to contact the source power from which we came - not an alien power. It is the very source of our own being, which formulated our own being, and devised our physical organs and maintains them. And if we behave ourselves -maintains them thoroughly. And if we don't, something goes wrong from our end - not from its end.

In considering this as the supreme object, and bringing ourselves, by definitional exercise, into full awareness of what it means, we contemplate the ‘Soul of the World’ and the Spirit animating that soul; and remember that we ourselves are kept in being by it now. Not that it was active at some time past, but that it acts now to maintain the universe. If that power stopped operating for one moment, the whole universe would disintegrate.

The universe is a structure of rotating powers. If that primary power just stopped the big rotation then every nebular system, the solar system and all the planets, and everything else would immediately crumble. Because they are all dependant on that primary field. This is the super-field that determines all the behaviour of the processes of evolution inside the wheel, right up to the point where a man becomes reflexively self-conscious.

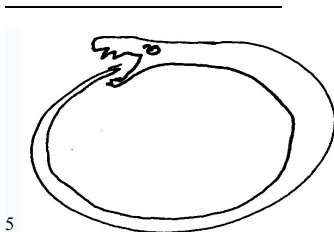
15 Fate and Destiny

We said before that ‘nature unaided fails’. What is meant by that initiation statement is - Nature unaided will never reach reflexive self-consciousness. It means that if we define this *natura* as the

‘serpent-with-tail-in-mouth⁵’, it is a self-stimulating system, a large system, and it produces within itself all these little things which respond as a whole. And at the level at which this World Soul is driving humanity - we see that fact that makes people often depressed - that nature is very careful about the type and very careless about the individual. “ The human race has to survive,” says the World Soul, because ultimately, within the human race, reflexive self-consciousness beings are produced. But as that is the aim, to produce those beings, then it has no regard whatever for any beings, although they are all called humans, who are below the level of reflexive self-consciousness.

This is why we say, that a man who reaches a certain level, he then begins to have a destiny - instead of simply suffer from fate. Fate is what is imposed on you from outside. Destiny is where you are going, consciously, from inside.

So this World Soul, this self-stimulating system, is only concerned to maintain its wholeness. It isn’t concerned to save particular individuals. So the herring lays innumerable eggs, and most of them are scooped by other fish in the sea. It has no regard for the individual. Now in the case of human beings, if an individual becomes aware of this, first as a conceptual possibility, and then he works upon it to see its inherent logic. At the point where he sees the inherent logic, then he begins to put his will into it. And he won’t do that until it begins to appear to him to be possibly true.



5

Ouroboros or Oroborus, is the latin word for an ancient symbol from several cultures and belief systems of a snake or dragon biting its own tail. It has been used to represent systems that turn back on themselves and consume and re- process their own by-products as an image of simple or primordial unity.

16 Will as Initiation of the Feeling

This is why the statement is made - “Know the truth and the truth will make you free.” If you see that a thing is inherently possible, logically likely, then your will begins to flow into it. Remember the Will is the initiation of the feeling. If you throw rubbish at somebody - and say “Two plus two is five and a half!” there is an automatic rejection of it. And a philosophy based on that would not be seriously examined. But if you make a logical statement, such that it becomes self-evident, then the feeling mobilises itself on it, and the will follows the form. So when we become aware of the . . .

[here there is a gap in the tape]

. . . Now these human beings who are working towards that reflexive self-conscious awareness of the purposes of spirit, and who conceive themselves as its vehicles, these people are called the “Elect”. In the new testament it says “Those now calling themselves the Jews, are not ‘The Jews’ because really the word Jew means - the mysterious perfection of the God in the man, reflecting the man in the God.”

17 The is Source Contemplating Itself

This process whereby where a man contemplates the real meaning of the symbol, it is not that the man is contemplating it, but it is the ‘Universal’ contemplating itself - through the man. Now it is quite obvious that if you meditate on the source diagram, and remember that you derive from your source. Because you do not get anything out of a basket, other than what was put into it. When you are actually meditating upon your own source, it is your source which is meditating upon itself. We are ‘discursing’ it at the moment. So at the precise moment when you can contemplate the source, it is the source in self-contemplation.

Now this is the most important part about contemplation. The activities of spirit are always conducting, in the act called love - namely development of potentials - to produce diverse actualisations of its infinite possibilities. And wherever it finds a vehicle responsive enough to serve as a reflecting point, at that

moment it does not differentiate between its purpose and the individual purpose, because they are identical. It therefore is prepared to preserve that individual vehicle for its purpose. So that, from the point of view of the individual, self-preservation of the individual involves conscious reflexion of the purposes of spirit because then spirit will then preserve that being for the term that spirit decides. And it is quite useless of the individual to try to prolong individual existence, beyond the point where it is useful to spirit. But if he stops fighting against spirit, his existence will be of longer duration, and stronger, and of better quality than it would be otherwise be.

So if we draw a line right through this now. We won't close this end, there is infinite possibility going in here and out.

18 Awareness of the Origin

This is the individual man, who is aware that the forces of his own thought have nothing new in them, because those thoughts were here always, eternally, as forms. Spirit means 'initiative form. They involve into the man. As he meditates upon it, at the point where he becomes aware of its origin, it is that origin become aware in that man. And he allows the return flow.

If the man tries to hang on to the power that he feels, he is then trying to preserve his life, and he will lose it. But if he is prepared to lose it - as the individual - more comes in. "He who tries to preserve his life will lose it." You can see why, because if you try to hang on in the finite sense, you have immediately limited your capacity. Whereas, if you try to say, "all right, it is better to give than to receive. Freely have I received, freely give." Throw it out, and the more you can throw out, at any level, the more must come in to replace it. And the more careful you become about energy expenditure - the less will be given to you, by this simple law.

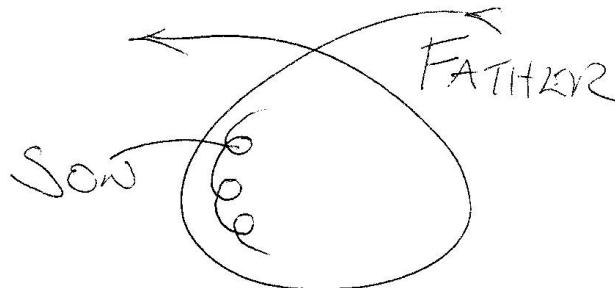
Simply because the creative process itself is so concerned to make itself vehicles that can consciously reflect their origin, and continuously re-distribute the energies coming to it.

19 Infinity into the Finite

This spirit has no regard for the thing that tries to rotate on its own, and doesn't want help from God, and doesn't want to give help to any other being. That being becomes progressively smaller, and by its own definition of itself it is circumscribing its energies and giving rise to specific types of faulty function. Each faulty function arises from a primary error, which comes in to being as a possibility of the first definition.

You could say that the first error of all is to postulate that that... [*indicating a diagram*] is as valid as the undefined. The Luciferan act of saying "a finite can be made to absorb infinity" and then trying to pile in infinity into the finite - and hold it - this is what produces the tumescent state. Where, after a certain number of revolutions of force, it flies out again and produces another being.

So when we contemplate, that is, we keep ourselves in the same time with - that is contemplation - we lay ourselves in the same time with that thing. So that every beat of the frequencies of that being, is echoed in our own substance, so that whatever happens in it, happens in us. That is Contemplation. So when we bring ourselves, by conscious reflexion upon the real meaning of Spirit and Soul, at that moment we vibrate exactly in unison with it; and it is at that point that we are not different. It is that point to which Christ refers when he said, "I and my Father are one".



Whereas, when he said, "My Father is greater than I", this . . . [*indicating diagram*] . . . was what he referred to and that... was the Father. So "My Father is greater than I". And yet as far as the

frequency is concerned, the resonance being identical, they are one - one functionally.

By thinking about the dynamic relations and the mechanical implications, all the ambiguous statements in the Bible become immediate sense. There is no rubbish in the Bible at all. It is all concerned with his dialectical relation and the definition of this, and how definition produces function and how potential function here... has produced the definition.

So now we can say that all the beings inside here ... who are rotating and believing themselves to be separate are 'hypnotised'. That is to say they are asleep.

20 Gurdjieff's Sleepers and Self-definition

There is another question about what Gurdjieff meant, we'll lead on to this now - [here Eugene is reading out a question]

"It is said that the waking state of men is really the state where he is most asleep". If by 'waking state' we mean the state of a man when he is during the day walking about, responding to stimuli to the five senses. He is really most asleep when he is responding to stimuli from the five senses.

In other words he is what the Americans call a "jerk" - at that level of the knee-jerk - a reflex. He is a very simple reflex. A force hits him, and a response comes out, and has no idea why it came out, or whether it need have come out, it just came out. And it is this conditioned-reflex-man who is the man who is really asleep. And yet this is the man who is said to be awake. As long as he goes to work at a certain time, his boss defines him as 'awake'.

And the boss, really, if he is a good boss, knows that if he were really to wake up, he wouldn't be there. He would be with another 'firm', with some other wakeful people of the same order. You see?

So when we are considering this question of a person defining himself, we must be very careful about this. As you define yourself, so you are. "As a man thinks in his heart, so is he."⁶ Thinks -

⁶ Proverbs 23 v 7

formulates 'in his heart', that means in his feeling - so is he. The man who defines himself as possessed of certain limitations, is hypnotising himself and his own feeling level is responding to his definition; and malfunctioning according to the definition he gives himself.

21 Let the Dead Bury the Dead

So a person who says, "Oh I couldn't do that," is really making himself incapable of doing that - whatever it is. He is defining a limitation. He is positing the negation of his own being. So the man who contemplates his own character as already formulated, irretrievably, he is killing himself; and he is already hypnotised. We know that really he is not self hypnotised, because he has been conditioned by tradition, by education, by the example of other people. So that the people that we know that are walking about in their millions are hypnotised by other forces. But they are not even, in general, personal forces that are hypnotising them, because the chief influences at work are other sleeping people.

That is to say, the parents, the educators, and so on, who are 'reflexively' - in the sense of the reflex of the nerves, not consciously - they are producing that reflex action. And that is acting upon the child, and the child is becoming a conditioned reflex system too. So "the dead" are very very busy burying "the dead". You know that when one man says to Christ, "Let me first bury my father, and I will follow you." And he says, "Let the dead bury their dead"⁷. It is significant that the fellow wants to bury his father, that is the source of his own deadness. And therefore the psychologically apt reply that Christ gives is - ' Let your dead father, the fellow who made you dead in the first place, let him bury himself. He has already buried you, by the mere fact that you want to go back and bury him. Whereas, if he is now merely a body, the undertaker will take care of him, and get his money off the state, if you don't mind being talked about.'

So always, in this definition, the very thing by which we fall we may rise.

⁷ Luke 9 v 60

People fall by definition - imposed on them by tradition to other dead people - and they rise again by redefinition, of their real situation. What we have to do is to redefine ourselves. Instead of defining ourselves as social entities, with a materialistic welfare state as our ideal. We define ourselves as having our being in our source - now. That what intelligence we have is simply the source intelligence appearing in us. That it is no respecter of persons, in the sense that any person who tries to oppose it will be ridden through, and nevertheless, personality used reflexively to meditate upon its source, is simply source-personality reflecting on itself in that being.

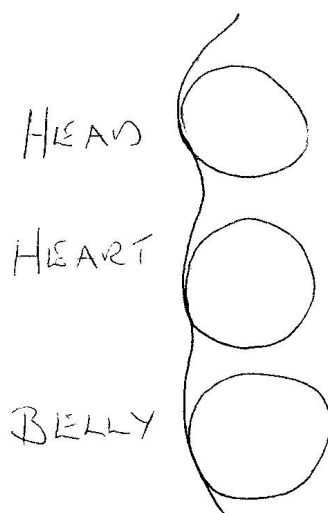
22 Gurdjieff's Batteries and the Yoga Chakras

So if we move on then to this second point - it is about the connection between the 'centres' and the 'batteries' in Gurdjieff's system, and *Yoga Chakras*.

Well we said before that if there is a definition, there is a limitation. If we don't make a limitation, we haven't got a battery. It is no good calling this a battery out here [indicating outside the circle] because the letter 'B' says that we must be circumscribed. A battery is a storage house for energies. It's really a place where little impulses are stored up.

You can call it a *beta* - ry if you like. It means they are going like that. And unless you have a finite zone, you haven't got a battery.

Let us take a human being now. He has three.



Each one has its own circumscription, and there is the integrating rod between them Because there is a limit, and there is energy in it - which may come out - then it is a battery.

So now we have three centres here, and each zone, which takes its orders from that centre, may be considered, insofar as it contains energy, as a battery.

We know that we have a funny phenomenon called 'second wind' when we run. We run for a certain length of time, then we get a terrible pain. If we force ourselves, wilfully, to run through it, it will go away, and then we can run a lot longer. We may get another one, after a long run. If we force ourselves through that, then we can run a lot longer again, and we come to another one. If we try to force ourselves through that, we usually die. The first one is quite bad enough to force yourself through. The second one, if you are able to run that far, is considered even more painful; and this phenomenon of 'second wind' is extremely important, because it says that we have different energy levels.

23 The Belly

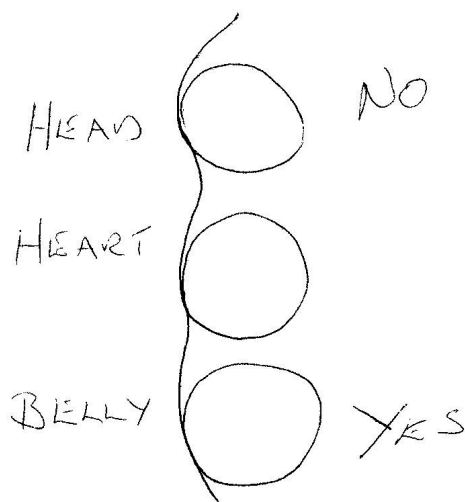
Now let's take a man who stores all his energy in the belly department. If he didn't waste any in foolish emotional relations with other beings, or in thinking about philosophies or anything, he just put all the food he got down there, and kept his energies circulating, and they pile in, and they would manifest by sexual emissions periodically.

He would be a battery, charging up, and then there would be a release of energy. Prior to that release, the beat inside would be terrific. Actually Negroes refer to this state, before sexual activity becomes very much manifested, as a 'beat'. They can feel the rhythm of it underneath. Here then would be a battery of tremendous potential, because the sexual energies are quite obviously related, immediately, to the generative forces of the universe itself. An individual is utilised by that force. Sexual energy in people in general is not individualised. It runs through individuals, utilises them, has no regard for them, puts them into strange alliances and then leaves them to solve the relations. It is a tremendously powerful thing, and non-individuated. And it is no respecter of persons. It is the one that we would equate with God the Father theologically.

24 The Emotional Centre

Now there is another one here, the emotional one. You can actually store emotional energies. You do this every time you don't like somebody and don't say so, story tell, or you do like somebody and don't say so. The fundamental thing is, that whatever you feel like expressing you don't, and then the energy in that centre piles up, and up, and up. But the quality of the energy in this centre is not the same as that.

You can hear this energy centre with a peculiar beat in it, say Judy Garland has it in the voice. There is a peculiar emotional beat, which shows she is heading towards emotional storms and breakdowns all the time. You can hear it in quite a few of the better torch-singers, and it is caused by a discharge in two directions at once, yes and no. If we put the 'yes' there ... and the 'no' there...



and contemplate 'I like it' and 'I don't like it' of the same object at the same moment, there arises this emotional beat in the voice. And the energies there have a different function from these ... These are the energies driving down and positing on to the earth. These ... are energies going like this ...spreading into universal compassion.

25 The Head

And up here, in the head, the same thing is happening. All the ideas you have got that you don't express pile up and up and up inside. So you have a battery of ideas. And they work at three different frequencies. Now we have said before that we can cut them all into two halves. And the higher mentality and the lower mentality differ, because the higher one is fed from above, on our six pointed star and the lower one is fed through the five senses.

The frequency of the lower mind is considerably slower than the one of the higher mind. And the emotions derived from the sense world contacts are considerably lower than the compassion motives derived from contemplating the real significance of the relation - soul and spirit absolute.

26 Batteries in the Field

So we have these batteries in ourselves, and the batteries contain all the energies that we have not yet expressed, and they are continuously being built up. We live inside a 'field', and if we like to think of our edges as being partially insulating material, and yet

there is a continuous drift into us. Then a build-up occurs on the inside, which demands expression in action. The reason is that the Absolute Spirit is determined to manifest formally. Itself is beyond all definition, but wherever there is a definition it drifts through the walls of that container - nature abhors a vacuum - it drifts through the walls of that container, and then changes its frequency once it is inside the defined zone. And then it shoots out at another level, a lower level, of action.

And so the Absolute Spirit is continuously manifesting, by penetrating through membranes, changing its frequency and then actuating itself in the material world, at the lowest level.

27 'Out of the House of David'

You see this has to do with the real meaning of the incarnation of Christ. Christ represents God and man, Son of God, Son of Man. He knows he comes from here.... and he knows that he has come through an historic line - Abrahamic and so on, 'out of the house of David⁸', all of which are necessary stages to the appearance, in him of Reflexive -Self-Consciousness.

Actually if we take the names out of the bible of all the linear predecessors in Christ's line, and look at the meaning of those names in Hebrew, we find the exact definitional steps that we have to take in order to become reflexively self-conscious. Supposing we say of Abraham, Ab/ra/ham himself. He was called Ab-Ram before he got the 'H' in. This 'Ram' is Hebrew for 'high'.

This refers to this function coming in, making the high B, the first B. That Ab means the Father. The Aleph in it means this energy. The B refers to this limitation.

The R means to differentiate inside here. The M means the actual sentiency -substance. So he represents our first big concept that we'll need, before we go on and on, through various descendants, Isaac and Jacob, and so on, till we come to double vision David, this analytical boy, and so on. Each name represents a function, which leads inevitably towards reflexive self-consciousness.

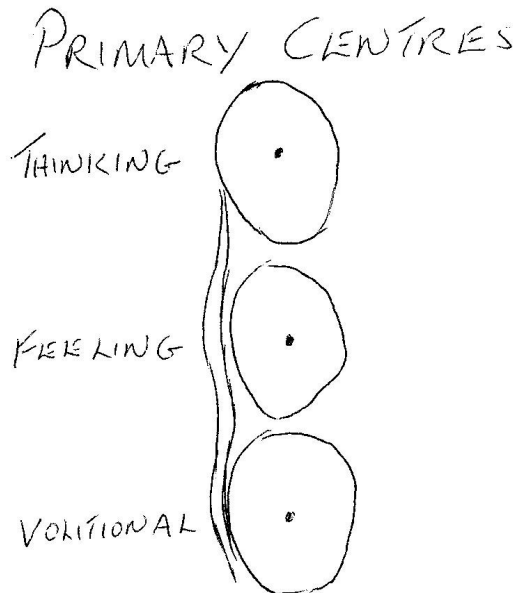
⁸ See Matthew 1 v 17

So after a certain number of generations there appears a reflexively self-conscious man, in whom spirit, by reason of the requirement of the vehicle, is able to reflect that it is spirit, individually, absolutely. So although he operates as an individual, he operates universally, so he talks double-talk all the time. “Of myself, I can do nothing. I can do all thing, My Father has put all power into my hands without measure. My Father works and I work⁹. What I see the Father do in secret, that I do openly,” and so on.

If you take any statement he makes, it is all to do with this relation of the undefined/personal and the definition of a limit of world-sentiency inside which feeling is, which will receive the suggestions of the Father -spirit from outside.

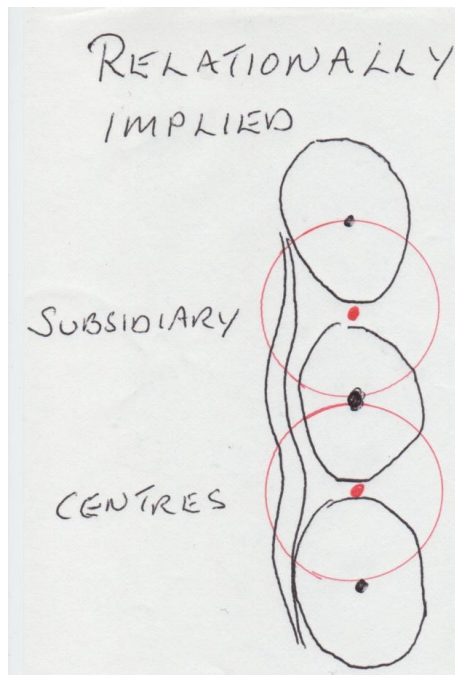
28 Subsidiary Centres or Chakras

We can do several questions here. . . I'll just carry on a bit with the centres here . . . We said that we have Thinking, Feeling and Volitional Centres,

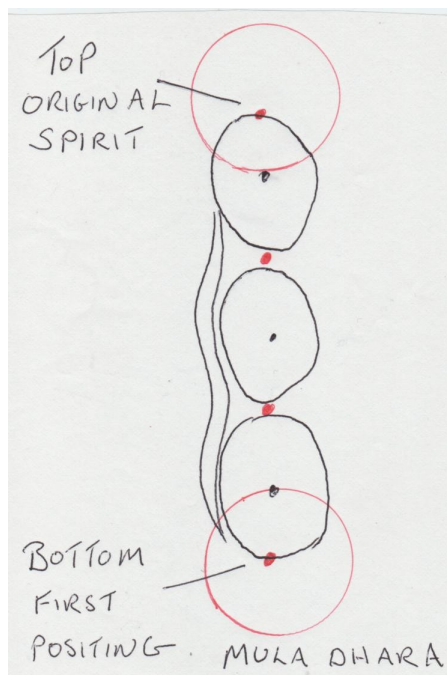


and we said that the relation implied here . . . and here . . . subsidiary centres . . .

⁹ John 5 v 17, the chapter from this verse forward is relevant to Eugene's point here.



if we like to put the geometry in, we can put another circle here . .
and another here . . .

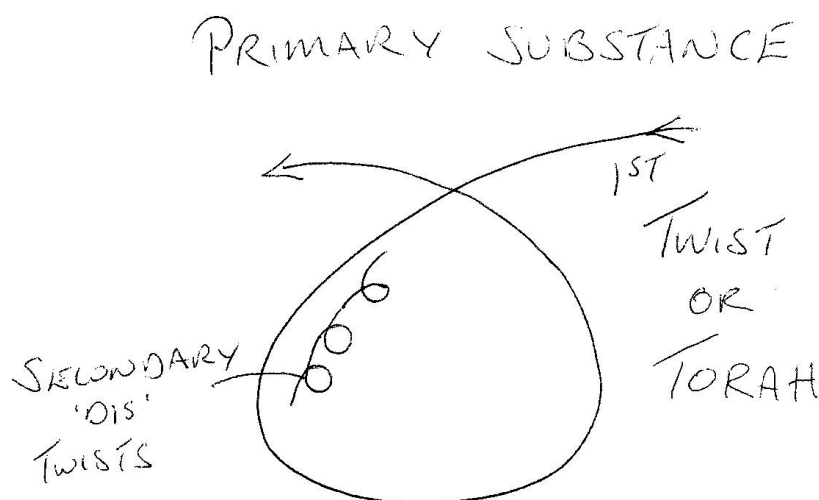


And we said also that the top one belongs to the original spirit, and the bottom one to its first positing, the 'primary substance' - the *prima materia* of the early philosophers is represented down here. In Sanskrit the name of this chakra is the *Mula* - the root chakra - *muladhara*. It is that substance which is necessary as a prime vehicle of formulation. If we don't have a substance, we cannot formulate. If we have . . [Eugene is here rustling paper - making, I

presume a cone from a sheet of paper] . . . we have, we can begin to formulate. That was a piece of paper - it is now a cone. It is still paper. Formulation is manipulation of a primary substance. The Primary Substance can be conceived as a first-modal vibration, the intersections of all the vibrations in it being termed “primary atoms”. These are not to be equated with the atoms of science, because they are more likely to be electrons. But the smallest conceivable particles, all vibrating, are simply the intersection points of primary waves crossing each other. And the totality of all those intersection-points, in a zone, is called the substance of that zone.

29 Substantiation of Spirit and Dis-tortion,

So the substantialisation of spirit is simply that the spirit vibrates, it is power, and its vibrations, in its totality, constitute, for it, the Primary Substance. Which it then acts upon and by distortion, models. We say dis-tortion. ‘torsion’ is a twist, and dis-tortion is two twists. So if we take this one as the big twist, remember that one of the titles of Hermes¹⁰ is ‘the thrice twisted’, and it is a reference to the same process .



¹⁰ **Hermes** was the herald and messenger of the Olympian Greek gods, is the son of Zeus and the nymph Maia, but Eugene is referring to Hermes Trismegistus and translating ‘trismegistrus’ not as the more usual ‘blessed’ but as ‘thrice twisted’. Hermes Trismegistrus is a combination of Hermes and the Egyptian god Thoth. Both Thoth and Hermes were gods of writing in their cultures. Thus the Greek god of interpretation and communication was combined with the Egyptian god of wisdom as a patron of astrology and alchemy. In addition, both gods were ‘psychopomps’, guides of souls into the afterlife.

This is the first twist or Law, Torah, and the 'dis-twist' is when we go like this - that is already a dis-tortion. So there... is another dis-tortion, and there...another dis-tortion. Continuous distortions, productions of dualities within the main torsion produce the plural universe.

But always the same process exactly is going on. There is first of all Power, which itself is intelligent, and it has potentials of infinite formulations. To bring these into separate beings it has to produce substance. This it does by vibrating. Then it spins the resultants. The 'creator' is crater - *krator*, means this mixing bowl, which spins all these particles.

And this spinning system of particles is then the substantial prime state of the material world. Then by continuous applications of energies, which are infinite, from outside penetrating, it continuously re-arranges the particles - which are the wave intersections - within this sphere; and produces the universe we know. And it never has a new way of doing it - it is always the same way. There is always a receptive field of sentiency, and then an impact initiative will, with a certain form. The feeling seizes on it, it turbulates, and is kept in being by its rotation.

30 Disinterested Beings and Shrinking

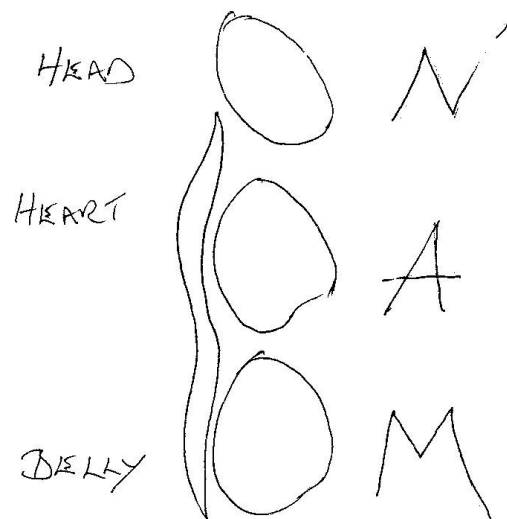
So that every value whatever that you can conceive starts as a nothing, out here... comes in, touches sentiency in itself, then turbulates, and this turning establishes it as a being. And every establishment is for a specific function. And if the interest of a being in its own centre is exhausted, then, if it is a finite being, it has the capacity to down tools. It becomes uninterested, and when it becomes uninterested it stops throwing energy out, no energy comes in and the being begins to shrink.

You notice an actual loss of physical size in most human beings when they reach over the 60's, as a rule. They become quite small, as if they are being carried away [unclear word]. They don't just stoop, they actually become smaller, and it is because their interest in the external world fails.

So less and less and less is put into their body to maintain it. And if they didn't actually become diseased, they would become quite tiny. And logically would just go like that and cease to be. Usually they get knocked out with a disease. But if one of those persons is stimulated by some external demand on their energies - say by the sudden appearance of some quintuplets, grandchildren or something - then new energy comes in, we call it a new lease of life. And as it comes in, the body begins to grow again. Those same elements that were taken out can be put back. But in general there is a movement towards the grave, because interest begins to fall.

31 AMEN and Motivation

So if we look at these Centres again, we see the 'feeling centre' is here... We are going to write AMEN in here. That is A. That is M. And that is N. We don't use the vowels in the Egyptian from which this word is borrowed. The 'AMEN' is the Aleph, the transcendent force ; the M is the Primary Substance, and the N is formulation of that substance.



So when we finish a prayer and say "Amen" it is really meant to remind us: first, primary power (A) ; second, substantialisation (M) ; third , formulation (N). So we should say A - M -eh -N. We should make a habit of rinsing ourselves in the bath when we are doing that. Throw some water up there and say A, some up there and say M, and some up there for N. It is a good mnemonic. Anything will do to remind yourself.

Actually the field energy here . . . is the originating one. And it is for this reason that we will never begin to work on a thing unless we feel like it. It doesn't matter how many people have how many good ideas, outside us, about why we should do certain things; if we don't like it we don't do it.

There are methods of making people feel like it is by applying shock tactics, or giving them chocolates, and so on. But if they don't feel like it, they are not going to do it. If they feel like it, the first thing they do is to begin to concentrate. And concentration is the same thing as the production of the Primary Substance.

And then, producing the Primary Substance, if they are not interfered with, they then begin to modulate that Substance, and produce form within it.

So the creative process is always in the same way. From an undefined feeling, to the tendency to "put your arms around " a situation . The German word is - *umarmen* [?] - a good word for that, it exactly expresses itself. *Umarm* means about to round. So *umarmen* is to put your arms around. And when you *umarm* a situation, you have circumscribed a zone in which your feeling now begins to turbulate, finite and formulate.

Every idea we have is the product of a feeling that we once had, putting its arms around a situation, and then applying its energy within that 'field'. And the result is always formulation. The mode of inventing is always the same - first you must feel like inventing, and you must feel the situation.

Then you get a substantialisation - at the lowest material level, you could say "I am going to make it in plastic", or "I am going to make it in metal", and so on. And then you could begin to formulate on that basis, and lift it from there . . . to there . . . [from M to N ?] . So that is 1,2,3. And one is the Primary Unity; two is the possibility of division; so three is the integration. And the integration presupposes the prior unity in which appears the duality.

32 Self-definition or Defined by Educators

So the one plus two is three. So this 'field'. . . plus that 'substance'. . . produces that 'form'. And this field is infinite, but in the case of a finite human being, can be defined, by him or by his educators. If it is defined by your educators, and they are dead educators, then you have a lot of inertias to overcome.

But if you work upon it, and re-defined it, and say, [referring to a diagram here] 'this edge is porous, and I accept, through my porous membrane, that forces come from outside into me, and I will determine their substantialisation and formulation'. So the general drift is from a field attitude, towards an intake of foods, which are put down there. . . towards differentiation of those foods, and their resultants lifted up there . . . as thought. The whole organism then, acts on to the environment, in order to introduce the forms it has fabricated out of its substance into the environment.

It is then doing exactly the same thing that God the Father is doing with his substance, and putting new forms in. The only difference being that God the Father works inside himself, because there is no 'outside', and the human being works inside himself and outside. So a human being, as to his working inside, is exactly identical with God, and as to his working outside, he is doing a different kind of work from the kind of work God does. And it is this, this working on the outside, to alter it, that is the expressed reason why Man was created.

God created Man in order that Man might subdue the Earth. You see, there was, before the precipitation of the gross material, another finer material, and the precipitation of the gross material was what is called the Fall, or covering up of potentialities - the Pall. And all the potentialities, locked in the material world had to be reclaimed, released, in proper order. And we find there were two impulses locked up in the Earth, so two have to come out of it.

There is the prior state of bliss - the Absolute Love . . . Then the creation of the boundary . . . Then the determination of this bounded being to be finite. . . then the precipitation of the material, and its becoming gross. And in the process of the precipitation it

dragged in with it other forces. So you find Milton saying “Proud Lucifer, dragged down with him one third of the heavenly host”¹¹.

33 Sheep and Goats

Now in each centre of precipitation there are many watchers who don't want to precipitate anything. They are just hanging about the edge of the digging, not noticing that the men are digging nearer and nearer to their feet, and quite suddenly they all fall in.

Now all those who fell in, who were only watching and didn't initiate the determination to finiting, are all 'sheep'. But all those that did initiate the finiting are called 'goats'. So inside the precipitated gross material there are two kinds of impulses: goat impulses finiting; and sheep impulses prepared to follow back the Christ figure into the absolute service again.

And it says that - “There will be a separating of the goats from the sheep”¹². And the goats will be moved from one side to another side, and the sheep will be moved from that side . . . to this side. And the goats will have to go to where they belong, where they like finiting and fighting and so on.

These are dialectical processes within the substance itself, once it has been formulated. The 'goats' are the origin of all the forces in the mineral world, and in the plant world, and in the animal and in Man ; within these absorbing walls that made for further finiting. Which is the same as positing negations - further prodigalities. And the 'sheep' were all those that were just watching. Now if you look inside yourself you will find those two aspects: the tendency to follow God, sometimes, and the tendency to be a 'goat', some other times. Now they are different impulses and the fact that you can see both proves that you are neither.

¹¹ To whom the Goblin full of wrath reply'd,
Art thou that Traitor Angel, art thou hee,
Who first broke peace in Heav'n and Faith, till then
Unbrok'n, and in proud rebellious Arms
Drew after him the third part of heaven's sons
Conjur'd against the highest, for which both Thou
And they outcast from God, are here condemn'd
To waste Eternal dayes in woe and pain?
John Milton *Paradise Lost* (1674) Book II, L687 -695

¹² Matthew 25 v 33

So you have to define yourself, it is the job of the human being to define himself. If he defines himself as a 'sheep' then he will go calmly following the law. If he defines himself as a 'goat', he'll have a further bash at finiting himself. Now there is obviously a great secret in this, this is the "strong meat" that Paul is talking about¹³. It is Nietzsche's dynamite. Are you prepared to be a 'goat', or do you want to be a 'goat' already - depends how hard you've been knocked.

Now if you become a sheep too soon, well you'd be a sheep too soon, you'd be very quiet, and if you wait a bit you may be a stronger sheep. And it is said of the very, very strong sheep, that when the wolf came on one occasion, into the flock, the herdsman, who happened to be a Rabbi, got the strongest sheep he'd got and gave it to the wolf. And while the wolf was trying to throw it on the ground he took the rest of the flock away to a safe place. And then he came back and rescued the strong sheep which was still fighting the wolf. So ultimately the wolf got none.

This Wolf is the Universal appetite. If you read in Act I scene 3 of *Troilus and Cressida*, you will see the universal appetite is defined as the origin of the hierarchy of the universe. This is the Wolf [referring to the circumscription - I assume] Now the strong sheep is this big one. [the circumscription]. . and all the little, are inside here. . . [inside the circumscription] . .

34 Self-defining and Potential

Each one thinks it's a goat, some of the time, when it wants its own way. When it gets badly knocked it thinks it's a sheep. So human beings are continuously wondering how to the define themselves, and this absolute spirit is only concerned with making reflexively self-conscious, co-operative individuals. So how you define yourself is the determinant of what kind of reward you'll get for your definition. If you define yourself as ultimately stupid, well then you get the reward of that.

¹³ Hebrews 5 v 12-14

If you define yourself as stupid so far - you get the reward of that. If you actually define yourself as pretty smart and able to calculate the last trump, and you are going to reform two minutes before it - and your calculations are correct, then it would be alright with God. It would be more likely he blew the trumpet three seconds earlier than you, just for fun.

35 *Woojums not Snarks*

The point is, Man is a being capable of developing free initiative. Some people have the beginnings of it. Some people show very little sign of it. Every human being has that potential. This is why Lewis Carroll said we are 'Woojums' not 'Snarks'. Snarks means negated beings; Woojums means beings who are potentially divine. So every human being is potentially divine, potentially reflexively self-conscious - able to define his own purposes.

And he will always operate on the same law that the universe operates because if he doesn't he knows that he will come unstuck. So he knows which side his bread is buttered on, ultimately.

So the important thing about that is to recognise that it's upon our own concepts that our feeling will precipitate. So how we think about ourselves causes our field to formulate around it, and then to precipitate itself into activity. And so we sow the seeds of our own reward or destruction. The process is always the same, from the A to the M, and then to the N.

36 *Walking and the Centres*

Now there is a little Question here about the . . . [Eugene here reads a question from the audience]

"In discussion I can feel the consciousness in the forehead, and when walking there is not this concentration and the mind seems to start to play through memories and fantasies."

There are quite a lot of writers and so on who've said they get good ideas walking rather than sitting down. And the reason is, of course, that when you are walking energy drifts into the centres of the lower part of the body.

You know that your thighs are connected - there's only one bone in them, like your upper arm - they are connected with this 'prime drive'. You often get people with thigh trouble, and trouble about the great tricanter and so on, which has to do with 'prime drive'. When you are walking you're actually stimulating that 'prime drive' part of yourself, and therefore the Intellectual Control Centre is being temporarily starved.

And in that starvation is the possibility of fantasy rising up. In other words you're going back into this partially defined hidden state, in which you can get quite a few good ideas. But they still have to be worked upon later, at the desk. It's quite a good method of freeing yourself - to walk, and thus distribute the energies in your body away from the already formed centre.

Remember that 'fantasy' is really the play of this stuff . . . [outside circumscription] not yet turned around. When it is turned around it becomes a defined system, and becomes merely mechanical. We know there is a formula for writing an Edgar Wallace detective story. If that formula is examined, it is a very, very simple one. It consists of starting with an incident, and at the end of that chapter, leaving it and starting another incident in the middle of the first one. Now once you've seen the idea of it, it's quite mechanical. If you don't introduce some element of fantasy - that is in-definition - into it, it's a merely mechanical structure, and people won't like it.

So no matter how rigid your underlying structure is, in writing a novel, or playing your wife, a little bit of in-definition, in between, helps to oil the works.

So if a man were to give a perfectly logical and mathematical analysis of universal formal relations, nobody would listen. But if he formulated this same thing, and in between he put rude stories as illustrating of it, then it would all go in. By rude I meant rudimentary.

Q - Can I just stick something in there? I've tried that, you know, if you try to think as you're walking - you'll stop. An idea strikes you and you'll stop dead.

E.H. - Well of course, because you've shifted the . . .

Q - Somebody just remembered something . . .

E.H. - They do spontaneously Halt when something hits this part of the brain. You see this part of the brain is concerned with the distribution of energies - walk the legs, and for all the lower part of the body - which has to do with the simple reflexes like the knee jerk. Walking is largely a reflex action, as far as we are concerned. We just put the body out of equilibrium - sloping forward - and we start to fall and quite spontaneously.

[a break here in the recording] . . .

Compassion

. . . pushed around. If you manage to be full of compassion, when you are pushing them around and clearly saying what is, the compassion is the same thing to them, as an anaesthetic, in a surgical operation. Tolstoy discovered that; that a person will accept a truth that hurts, only if you feel compassion for them. Now it isn't very, very easy to do those things at once.

Was it Piper who did a drawing of 'Smiler', recently in the 'Sunday Observer'? Did you see that?

If you get those three parts operating simultaneously, in full consciousness, then you are really being 'human' at that moment. And to keep it up raises your temperature, because initially you have to fly about from your centre. In a matter of split seconds you have to: watch your urge, keep it pushing; feel compassion for the whole universe; clarify the mind, and back again. Do you see? Now it's a terrifically overheating exercise. . .

**38 We are never tried more than power will be given to us
to deal with the situation**

Q - Can you become exhausted in that?

A - No you don't. The funny thing about it is you don't become exhausted. What's happening to you when you are doing that, is you are being purified. Funnily enough the moment you use consciousness to do an act, in that way, you're flying about the body, you become overheated and you find, not that you are becoming tired, but that there are certain obstacles that have to be overcome.

But simultaneously, with the overcoming of them - if it's only for a few seconds - comes the awareness in you that the power came in to you to overcome them.

This is the meaning of the saying 'We are never tried more than power will be given to us to deal with the situation'.

If you put that concept into your mind and, keep it there, that you will never in the whole of your life be tried beyond your endurance. It is tremendously useful, because if you don't believe that, then when being tried only a little bit, you'll think that it's too much. You will define it as beyond your powers and it isn't.

If you think about the whole logic of the progression from here into the Universal Soul, and then into the sub-cycles, producing ultimately reflexively self conscious beings, and always by the same method that is to say, by an influx of infinite power into a closed situation. It is that power that formulates within you if you let it. So you can't be exhausted.

But if you think you're doing it, yourself as a finite, you have defined yourself as a battery, and you will define yourself as needing recharging in a minute. This is the meaning of the T in egotism, as opposed to egoism as a principle. Ego-T-ism simply means - define yourself as a finite container of finite energies and working in a certain way.

Consider the energies, say 'I've had enough' and your definition determines the point at which you will go and stop. So you can see the tremendous importance of definition. As you conceive yourself to be in your feeling - "As you think in your heart, so you must

become". Your field is simply that part of the absolute field defined by your activities.

As you are thinking about yourself in a certain way, you are circumscribing yourself. You are tying a rope around your own neck or you are untying one. Your own definitions are continuously finiting your energies and tying them up into little bundles.

39 Nietzsche and the 'Lords of this World

You know Nietzsche could say to his psychological penetration of this fact, that the fact that people had no bad habits - officially, in his day - was the indication of colossal wars to come. He prophesied them because he knew people were bottling up fundamental aggressions instead of talking them out.

If these things had been made conscious, and if it had been said by the super *Junkers*, that's the Prussian war lords, and so on, 'we all come from one spirit, and that Spirit will never allow any finite to dictate to the whole. Then we won't try because we can't succeed. Let's therefore talk with the other *Junkers* in other lands, because nobody can win.'

If they had said that, then a series of wars would not have been precipitated. They haven't said it, and they are still not saying it. Therefore we know that these wars are going to come - they are still defining themselves as 'Lords of the World'. They still postulate that this Spirit is unintelligent force - they admit it exists - they simply say it is un-intelligent. 'It is true there is an Absolute force,' and they say 'we can control it'. They ignore the fact that it produced them and that you can't get out more than you put in. And so they say 'Although the Absolute force is prior to our existence yet we are the crown of creation. And creation did not proceed by fiat, no intelligence said "let there be," but everything evolved through a fortuitous concourse of atoms - and accidentally produced myself - intelligence. And I am now going to seize the government of the world'.

Now this is their philosophy - that un-intelligent forces accidentally produced configurations called 'human beings' . . .

[here there is a break in the recording]

. . . Now it's a fundamental error, it ignores the fact that: all the membranes are porous; that all finiting is simply rotation of power; that all power is not discontinuous, and therefore no power is isolated. And therefore, no power 'finite', can be conceived able to rule infinity. Infinity feeds them all. If the warlords saw that, then they would abandon it and talk over the table. They are not going to do so.