

Wish / Will.

*Transcribed with diagrams, tables and arbitrary headings by J. Bailey.
Square brackets [] contain the editors comments.*

Zodiacal Influences

We have a small question to do with the Zodiac, which I will get rid of as quickly as possible. It is a question of whether we should consider the position in the year to be more important than the position in the day.

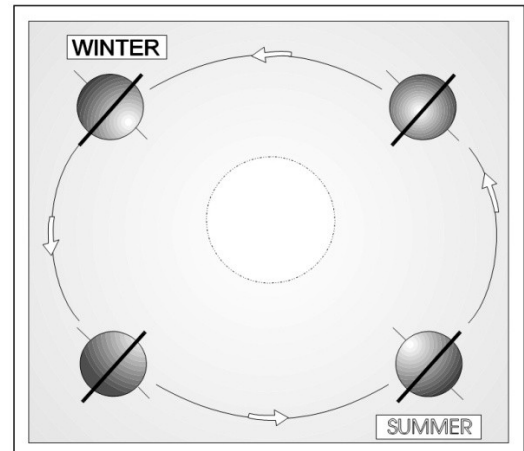
Now as the Earth is turning on its axis once in 24 hours, any given point on the Earth is scanning the heavens as it is turning round, and therefore scanning the signs of the Zodiac in one day. So that you could say that of the twelve signs of the Zodiac, each one must take two hours to scan. Likewise, the Earth is going round the sun, and if it looks across the sun it sees a certain constellation beyond it, and as the Earth is going round the sun it is always seeing another constellation across the sun from its position in the solar cycle. The question put is,

Should we consider the position of the Earth in the solar cycle in relation to the constellation seen, to be more or less important than the same constellation or another one seen from the point of view of the Earth's cycle?

Every two hours the Earth is scanning a sign of the Zodiac, and as there are twelve signs it takes twenty-four hours to scan. Now some of the Astrological theories need very careful watching, because they are books written by people who didn't understand what was being claimed by the ancient astrologers in Babylon and elsewhere. Some of them would place the sun as the most determinant for the individual.

What we have to understand is this: that in relation to the forces in cosmos, the position of the Earth is being determined in its reference to star groups. That the particular star groups that are being examined — owing to the precession of the equinoxes caused by the wobble of the Earth's axis — change, and it takes about 26,000 years to complete a full wobble of the Earth's axis, and therefore the star groups, the constellations, are slowly being scanned by the wobbling axis of the Earth.

This might sound very complicated, so it's much better to consider it in another way. Consider the fact that the Earth occupies a certain position in relation to the sun and look at a very simple form of it. The Earth has an inclined axis, and the inclination of this axis relative to the sun is constant, and therefore in the so-called summer for the northern hemisphere, then the southern hemisphere is in the winter. The sun's light is shining on the northern hemisphere when the Earth is over here and not on the southern.



Northern hemisphere seasons

Now, on the opposite side the situation is reversed. So that if we take the equator, we can say that when it is summer below the equator, it is winter above it. And therefore it would be silly to talk about forces of Spring all over the Earth when in fact the Spring on the Earth is in polar opposition. When things down in Australia are plain summery, they are plain wintry in our half of the world. And therefore this inclination of the Earth is tremendously important for determining the main cycle. Nevertheless, what we are really concerned with is the intersection of forces on the Earth and from whatever sources they come we can only evaluate them in a recurrent cycle with reference to the so-called *fixed constellations*. They're called fixed because their rate of movement is so slow [that] it cannot be detected within the life-scale of an individual.

We can say this statistically, insofar as you think that astrological significances are valid — some of them appear to be very valid if they're examined carefully — that if a constellation rising at the birth, which depends upon the scanning of the heavens by a point on the Earth, if this constellation rising is the same as the constellation correspondent with the position of the Earth in relation to the solar cycle ... then the influences at work are doubled. So that if a person were born in Taurus in the solar cycle, and at the same time born at such a time of the night that the constellation of Taurus also was rising, then he would be what you call a double Taurean. He would tend to show a marked characteristic of the Taurean position unrelieved by any other one.

Now if he's had in the Earth cycle the opposite sign to Taurus — say Scorpio — this would mean that he would have contradictory elements in him. The Earth position in relation to the Solar cycle would contradict the constellation presented in the diurnal cycle caused by the Earth's rotation.

Refusal of Determination.

Better than all these particular methods from the point of view of individual evolution is simple watching of one's characteristics ... rather than accepting a particular type of categorisation. We remember that in Babylon and in India, especially in India and to a very large degree in China, the nations of the East who were tremendously interested in astrology were actually made static by excessive knowledge of the suitability of times and places according to astronomical principles. [07:03]

I'll give you a very simple example of it. If you were to confine, in the northern hemisphere, your agricultural cycle to the one of nature, the one provided by nature, then you would not grow any forced strawberries or forced lettuces. Whereas if you say to yourself, *I will examine the real conditions determining this growth* and so on, and you discover it has something to do with temperature, something to do with radiation of light, something to do with humidity, then you can in a closed situation artificially create in a laboratory the kind of conditions which would occur on the Earth — say in June — in the laboratory in December. In other words we can break all the natural cycles that are ruling the Earth life by simply studying very carefully the conditions that arise when the Earth is in a certain position — say the position when the Earth goes into the points in the sign of the Ram, which has to do with the onset of Spring and we can see that plants spring up spontaneously at that period — and then studying the conditions that Earth shows naturally in this period, we can deliberately reproduce these same conditions in Winter. And when we apply these same conditions to seeds we can make these seeds behave as if it were Spring.

Now it's obvious that the forces at work inside a laboratory in the early stages of experiment do not correspond fully with the forces at work on the Earth in the actual position in the solar cycle. Thus if we try to approximate to the conditions shown in the Spring — when the Earth is in the position signified by March, April and so on — if we try to reproduce these conditions in the laboratory by making the temperature right, a certain amount of warmth, the light correct, a certain balance of frequencies of light, similar to sunlight, and the humidity right, when we do these we find that we get results in some way

comparable to those produced by natural Spring, but we also find that the plants grown in this way are deficient in certain ways that seem very, very subtle. [09:31]

Why this should be so is quite simple, because when the Earth is in its natural position in relation to the solar cycle — the position we would call Spring beginning in March — then not only is the Earth exposed to certain Solar forces and so on, but it is also exposed to certain sidereal forces. So there's a very peculiar balance of planetary, solar and sidereal forces, cosmic forces of all kinds, when the Earth is in a certain position. And if we wait until the Earth goes in the opposite position and then try to reproduce all the conditions we could measure there, we can reproduce some of them, those dependant on the Earth itself, we cannot reproduce those dependent on other planets nor those dependent on the sidereal conditions which actually constitute the envioning forces for the solar period of March. Consequently, as we are having unequal causes, we must have unequal effects.

Anybody who's dined on forced lettuces and forced strawberries will appreciate what it means, that *certain forces are deficient in these things*. It is quite easy to understand that unless we get identical causes we cannot have identical effects. Now, as these causes cannot be controlled by an individual — he must suffer these causes, he must be underneath these causes — the best thing to do with it is to study the causes in himself and to realise that it is possible to work upon the individual regardless of his position in the Zodiac. Just as you can produce forced strawberries or forced lettuces, so you can produce forced individuals who are working as if outside their natural position in the Zodiac. [11:32]

Thus a person in the sign of Scorpio can study the characteristics of the Taurean mentality, and then deliberately make himself behave in that way. A person born in the sign of the Ram could deliberately train himself in the perceptive capacities of the sign of Libra. A person born in the sign of Leo with his freedom bug and his reactive tendency to do the opposite could cultivate the memory power of the Aquarian and make himself subordinate to it.

The thing for any individual is this: not to be dominated by the natural sign, the natural stress on his being, but to study the whole Zodiac and deliberately try to play all the activities of all the signs and thus aim at an equilibration and the right to stand on the thirteenth point at the centre.

Briefly we would say;

Don't be determined by any natural force whatever.

Don't be determined by your own character.

Don't be determined by your family type

... your national type

... your religious backing

... your philosophical ground

... your education

... your tradition,

do not be determined by anything whatever, but by self-examination find all the opposing concepts within, all the opposing impulses, and deliberately balance them in order to produce a harmonious being. And remember it is a diversion to spend too much time on studying what is called one's own particular type alone. If you must study characterology, typology, study all the types there are in pairs of opposites and deliberately cultivate the behaviour responses for all of them simultaneously. [13:25]

Wish / Will.

Now the next question has to do with the article we mentioned last week about a girl in Russia who has been trained to operate a locomotive, a model locomotive in Moscow, to demonstrate the power of the Wish or the Will in a human being. By wish power a mechanical device controlled electronically can be switched on and off. Nothing is being used other than the wish power of this girl.

Now, as we know, feeling is nothing more than the psychological aspect of field activity. We are modalities of a bio-field, of a psycho-field, of a pneuma-field. The whole field of the Absolute has various frequencies at which it functions.

We could say the lowest function is the one we call gross materiality ... the mineral world.

Above this we have the vegetable function and which we can actually call the bio-field at its lowest level. Now the frequencies of the bio-field are higher than those at the mineral level, and therefore can actually push them about and manipulate them.

And above this bio-field we have a psycho-field, where the mere life impulses of the field are supplemented by feelings of liking and disliking ... psychic responses, specifically.

And above these we have the pneuma field, or very rapid frequencies of what we call *spiritual activity*.

The pneuma-field	• Very rapid frequencies of what we call spiritual activity.
The psycho-field	• Mere light impulses of the field are supplemented by feelings of liking and disliking — psychic responses specifically.
The bio-field	• At its lowest level, the vegetable function. Can push and manipulate the mineral level about.
Gross materiality	• The lowest function, the mineral world.

Table 1

It is a question of increase of awareness to rise from the level of mineral fixation, objectification of the individual, identification of oneself as a gross material body, and therefore the reduction of oneself in fact to a mechanical entity — and to transcend this, to go beyond it, first by feeling just what it means to be alive as a plant is alive, orientated towards water and warmth, sunlight and so on. To feel what it means to orientate. *Tropistic* is to turn, to detect the source of a stimulus at all. This is our first level of the bio-field.

And then, having felt, to prefer to like or dislike what is felt ... this is the psycho-field.

And then, above this, to see that which it would be better to like, according to the formal possibilities of the thing that exists.

Now this girl was trained first of all by getting her to move her hand by contracting her muscles ... the hand and forearm. First she was made to contract it in order to get the feeling of what one is actually doing in moving a muscle at all.

Materialism versus Spirit.

Now we must remember that the Russians are Marxists and therefore materialists. They are trying to push the materialistic hypothesis to the n^{th} degree to make religion unnecessary. They want to make an explanation of the Universe that will make it totally unnecessary for religion or any philosophy of spirit. In the same way the religionists of the middle ages and earlier wanted to make such an explanation of the Universe that they could explain everything in terms of spirit. [17:06]

Now these two are opposite concepts again.

The mediaeval scholastics of the church generally were very busy saying *there is only one law, the law of God, and the church is representing this law of God and therefore has absolute authority over all the beings in human society, because they know the law of spirit or God*. And therefore in the name of this law of spirit they were actually disallowing science. They said that experimental science was not the law of God, and therefore did not exist. So that when a monk like Roger Bacon began to do experiments

in his cell to show that certain things that were not possible were really possible, then they confined him to his cell. And many thinkers who were busy trying to produce changes that man had previously believed were impossible, were condemned by the church. The church was trying to make an all-embracing, what they call *spiritual view of the world* which gave them absolute power to rule all the individuals, because they stood for the omniscience and omnipotence of god.

We get an example of an early observer going to a churchman and saying, “I have got a telescope and I have seen spots on the sun,” and this churchman saying, “You cannot see spots on the sun, there are no spots on the sun because Aristotle did not mention them”. Now Aristotle at that time had been used as a main apologist of Greek thought to establish a doctrine within the church. [18:50]

The Neighbour.

You must remember that the Christian church originally had no doctrine whatever. Christ left them no world view. He just said that Spirit is unpredictable: *it blows where it lists, so is every man born of spirit*¹ ... unpredictable, free. His duty is to free spirit and to his neighbour. And He defined the neighbour in the parable of the good Samaritan as the man who does you a good turn, which is a rather queer inversion of the generally accepted view of the neighbour. Christ defines the neighbour as the man who does you a good turn. If you remember, the man who has been beaten by the robbers and is lying down on the ground is ignored by two men, two prominent men of society, and a man of no-account — namely a Samaritan - because the Jews counted the Samaritans as worthless — this man of no account came along and helped the man who had been robbed².

Christ then turns around and says, “Now, who is neighbour to this man, the man who was beaten and robbed?”

And they replied, “The man who helped him”.

Now this means the neighbour is one who helps you.

Now Christ is saying, “Love God and the neighbour as yourself”. So he is saying, “Love free spirit, and that person who is helping you” ... obviously helping you to love this free spirit. So it isn't as if the neighbour is the person to whom *you* do a good turn. That would only make you *his* neighbour. The neighbour you have already is the person who has done you a good turn, and if you want to be patted on the back for being a neighbour, then it means that you must do a good turn to deserve the name *neighbour*.

Actually the word neighbour means *near one, one who lives nearby*. A person can be near to you physically like living next-door; they can be near to you emotionally by having similar emotional responses to art, to music, to life and so on; they can be near you conceptually by having a similar world view. But the person who is near to you is the one who helps you in these particular ways. And if you wish to be near somebody else ... you must help them.

And when he gives this very, very simple rule *Love God* — that is, free spirit — *and this near one*, and this is all there is, this is not a very broad view of the world in any details. And many churchmen have actually complained that the Omniscient God when he came down to Earth apparently didn't know much about modern psychology and ethics, and therefore omitted to point out a proper, rigid, moral code which would have made everything very clear for people to follow. So we actually find that the early Christians only had one rule and that is, *prefer to be free and be fond of the people that help you to be free*. [21:54]

¹ John 3:8

² Luke 10:33

The Friend

In fact, the word *friend* actually means, “one who helps to free you”. If you translated it as *freinde*, *one who makes you fry* ... the *frei* there is f.r.e.i., which of course is the German word for *free* ... *freiheit* is freedom. And to make you free he’ll have to fry you according to our general principle of *opposition is true friendship*³. A friend is a person who helps to fry the seeds of your potential bondages. You remember in Yoga philosophy there is a kind of Samadhi or contemplation which is called *seedless*, in which the seeds of future actions laid by desires are said to be fried. Now if all these seeds, these inclinations, are fried, then they cease to drive you into action and you are said to be living in *freiheit*. The German/Saxon joke there must be taken seriously, because it is a serious statement.

And when the church wanted to make an ethic that they could formulate in order to control people, they had to look around outside Christianity ... because Christianity was too simple. It just said, *Be free and be very fond of those people who help you to be free*. So the early Christian commune was really a commune of free people who may or may not pay taxes, according to how they felt. And they may or may not obey the rules of their Roman overlords.

And therefore the government found them rather a nuisance and used to clear them up by throwing them to lions and so on. Now this method wasn’t good enough, because it merely made a lot of people appear very heroic, and when people start being heroic there are not wanting volunteers to join them.

Constantine and Churchianity.

So the government decided the best thing to do was to convert the emperor to the religion which would make it official, and focus the attention of his behaviour, and make his behaviour the key to the true interpretation of Christianity.

Thereupon the emperor Constantine was converted to Christianity, and proceeded immediately afterwards to order the church to come to such conclusions that would cause the state to become at peace ... which it then did. And this of course was in the fourth century, and therefore it is said by the better historians that Christianity died in the fourth century, and was replaced by churchianity.

Now when this occurred, man in fact was given a rationale of behaviour. Instead of the statement *be free* he was given a stress on the reason, and a philosophy of life had to be found, and the only people available in Europe to provide this philosophy were in fact the Greeks ... particularly the Stoics with their doctrine of a Cosmic Logos or Absolute reason. [25:01]

Aristotle.

And therefore we find coming in to the now official church of the Emperor a lot of Greek philosophers who are very busy constructing an ethic, basically Greek, and pretending that this is Christianity. They simply append Greek philosophy to the simple statement of Christ, *be free and love those who help you to be free*. And they replace it with a series of Greek philosophical statements and the man most useful for this purpose was Aristotle. As you know;

Aristotle means, “death to the left hand, death to the aristocrats”.

And he in effect killed all the subtleties that would have existed, by formulating everything so rigidly that the Universe became a very simple proposition. And therefore Aristotle became an authority for all thinkers who wished to establish a very clearly defined society of a so-called Christian order. Thereupon his authority became so great that what was not in Aristotle did not exist.

³ A quote from William Blake, mentioned at the Beginning of *Defence of The Devil*.

The Knowledge of Good and Evil.

Now, man has to become free, simply because ultimately and essentially he is free. Therefore there is a divine imperative in man to become what he is ... namely free. But this free state which he is to get, he lost a long time ago in the kind of reaction to the world symbolised in the myth of Adam's fall. We remember that in Genesis that the fall is stated very clearly to be the result of eating the fruit of a certain tree called *the tree of the knowledge of good and evil*. Note it was not the tree of knowledge of sexual relations as a lot of people seem to imagine. It was the tree of knowledge of good and evil. And when Eve is eating it she says, *it's good to look at, nice to taste and will confer power and make us as gods knowing good and evil*.

Now, to know good and evil is equivalent to knowing honey and hydrochloric acid. Honey is very nice to eat. Hydrochloric acid is not nice to drink, but unfortunately the stomach secretes this acid and this acid is an essential of the digestive process ... which means that in a very, very strange way, a so called evil, an unpleasant thing, the hydrochloric acid, is really an essential of life.

Now it is quite obvious that if a thing exists at all, its existence must be its own justification. If the thing were totally invalid, it could not exist. And therefore if a thing exists, no matter what it is, it must to the extent that it exists, be good. Remember what we have said before, this word *good* means to *will to a certain limit*. To goo, and the D.

GOO is to WILL, and D is the LIMIT, and the ultimate power of all things, the Sentient Power of the Absolute, is willing to a certain term. Now in the case of the rose, which is a very famous symbol, we find that the rose and the thorn are growing on the same tree. One of them is good, smells nice, and the other one gives you a prod if you go to smell it ... and this is from the same tree. Now the man who gets pricked with the thorn says it is bad, and smelling the rose, says it is good. And yet this same tree has produced both.

Now it's quite obvious from the point of view of the rose that the thorn is a good thing, because it stops people plucking roses so often or carelessly. If we meditate upon this very carefully we will find there is no such thing as an existential being which is of itself evil. It cannot be evil, it cannot be opposed to its own life.

EVIL is the word LIVE reversed.

And those things are EVIL which are against LIVE.

But no thing that exists is against its own life and therefore no thing can be evil to itself. Consequently the concept of evil must be entirely relative. There can be no absolute evil, there can only be a relative evil.

Thus a cannonball may be evil to a head if it hits it, but it's a good thing for the cannonball. Every evil is relative, but in spite of this fact the opposition of good and evil does not mean that all good is relative, because there is an Absolute Good. Now the Absolute Good is the power of the Absolute itself which subsists in itself, and therefore is its own being, and yet it is the ground of all other conceivable beings as well. So we have an Absolute Good but we have no Absolute evil. Evil is relative to damage done to finites by other finites in themselves with themselves, but the opposite force to the evil is not a relative force, but the Absolute force ... Good. [34:40]

And within the Absolute Good you can have relative goods, plural, like screwdriver is good for screwing screws, hammer for hammering nails. These are relative goods, and yet behind all these things there is the good of BEING ... the good of *being at all* from the very root. And the Absolute Sentient Power is an eternal power which is its own justification.

Inclination and Fields.

Now when this girl — this Russian girl — is practising, the exercise given to her is given to her by certain men who have studied the behaviour of the human organism, specifically in the nervous system, where it has been discovered that nervous impulses have a very marked, obvious relation to electrical impulses, such as the ones we use to light an ordinary electric bulb. Now, it has been measured of recent times and shown, that there exists a bio-magnetic field in an individual living organism and that this bio-magnetic field actually produces gradients within itself, such that a nervous impulse is caused to run along a nerve line from one part of the body to another. It can go from the brain and run to your first finger or to your middle finger, and so on.

If you consider this elementary fact very carefully: if you hold your hand up and then bend one finger and think about what has happened, you have a tremendous number of nerve lines from the brain. How do you actually select out of all the nerve lines from the brain to the rest of the body, the particular one so that you can predetermine, “I Will now bend middle finger or first finger” ... and so on?

What do you actually do?

Now in practice we know what we do, we simply *feel inclined* to do so. When we feel inclined you can feel the focusing of force there. And we know that this inclination is not a nervous impulse yet. When the nervous impulse comes, it contracts the muscle so the movement occurs. But before the nervous impulse moves, we can isolate a given finger which will be the one that we will move. We isolate it by what we call *feeling*. [33:14]

Feeling, as we’ve said before is *Field Awareness*. The consciousness of the field is feeling. When this feeling is mobilised, considering as emanating from the centre in that being, we call it emotion or outgoing motion of the field. So that *E-Motion is Mobilised Feeling*.

Now, if I hold my hand up and then say, *I will now bend my middle finger*, and I feel inclined to bend it, and yet I do not bend it, I feel like I’m feeling inclined to and I’m deliberately feeling inclined not to at the same moment. Now, when I feel inclined TO and NOT TO at the same moment, I actually feel my finger starting to become rigid. Now, in certain mental disorders this occurs spontaneously and the condition of catalepsy may arise in which the feeling is actually self-contradictory.

Now if I allow the feeling-to-bend-the-finger to dominate, this is a feeling state, or a state of the bio-field in the body, which is creating a gradient. Now along the nerve tracks from the brain to the finger there are certain little gaps called synapses, and the resistance in these synapses can be altered by wishing or willing, and when the resistance drops down below a certain level, then a nervous impulse stored in the brain runs along it, goes to the muscle and the finger bends.

Now when this girl was given this explanation she was taught that when you contract a muscle you precede the contraction by a feeling, an inclination to do so ... that the inclination is a really valid experience. It is not nothing. It is not a *mere* inclination, or *only* an inclination, it is a real state of the field, where the field starts to lay a gradient. It produces less resistance in one direction rather than another. And this is a real feeling which you can experiment with for yourself, and discover that you can actually feel your finger to begin to move and yet not move. And yet if you increase this feeling just a little bit, the finger will start to move. This is how this girl was trained. [35:43]

And *firstly*, as Saint Paul says, *a physical body, then a spiritual body*.

First the actual contraction of the muscle was made. A simple statement was made to her, *close your hand*. So she closes it.

Did you feel what you did then?

Uh, well, I wasn’t listening at the time.

Well I want you to concentrate now, open your hand ... now close it. Did you notice what you did in order to close it?

Well I closed it, didn't I?

Well, you weren't watching very carefully, open your hand again. Now try to close it, start to close it and don't close it. What are you doing?

My fingers are going funny. They are going a bit stiff.

Now let this tendency to close actually begin to operate. And watch very, very carefully what you are doing. If you watch very carefully you will feel something. You will feel a state in the fingers, a state of awareness, a feeling state that is different from the state of the hand if you have no such inclination. So an inclination is already a very fine gradient in the field. But if it stays at the level of inclination only then it does not have sufficient energy in it to release a nervous impulse. But if this inclination is strengthened, at a certain point it reaches threshold value, provides a line of least resistance and then stored nervous electrical impulses will automatically run down this line of least resistance into the muscle and the hand will close.

Now the Russians are materialistic and they are trying to give an explanation of the Universe that will remove the necessity for spiritual concepts. Now, when Christ used the word *spirit*, he meant *free, sentient power*. He meant power, because he was talking about the cause of the Universe, and the word *cause* implies forces applied. He also meant *sentience* because this power knows what it is doing. Now, if this power is Absolute then it is free, and there is no necessity whatever for it to move in any given direction.

And it is at this point that the Marxists become terribly afraid that this doctrine of free response, free immediate action of beings, might spread, and this they would call a religion of free spirit, and this they do not like. They have a very good reason for not liking it, because they are orientated themselves into the material world. [38:27]

Carl Marx and the Stateless Commune.

Carl Marx, their initiator was in fact a materialist with a nineteenth century bias who believed in an atomistic universe, believed in materiality as ultimate reality, and believed therefore in a necessary ... that is a mechanical process of social evolution. And he believed that the march of events, politically and socially, was established by the inherent behaviour of the material Universe. And therefore he taught that there was a necessary movement of the material of the Universe to evolve in certain specific ways which at the socio-political level manifested in the ultimate appearance of what he called *the stateless commune*. *The state*, says he, *must wither away mechanically*. And there will then be a kind of relation of human beings which will not be a state — that is, not be established in any static sense like the societies of the capitalists he was complaining about — but will be a continuously progressive but mechanically determined relation between human beings which he called the *stateless commune*. *Stateless* meaning not static, and *commune* meaning all the beings are counting together.

Now he saw this as a necessity of a mechanical materialistic universe. The opposite to it is the statement *the universe is not mechanical, is not material but materiality, mechanicality, are simply modes of behaviour seen from below by individuals ... which modes of behaviour at the top level are the behaviours of Sentient Power, which is free and self-determined*.

Now if it is free, there is no real reason why it should ever bother to make the stateless commune that Carl Marx mentions. And therefore if this *free* state should be — a free state is a contradiction in terms — if this *free* — not as an adjective, but a noun — if this *free* IS then the Marxist position is wrong.

The Mechanics of Human Behaviour.

Therefore the Marxists very, very busily tried by experiment to prove the complete coverage by the Marxist concept of all conceivable activities of the human race. Now it's inevitable that they would start trying to reduce human behaviour to mechanics, and not very difficult to do it, because in fact a human being as a skeletal being — that is, as a being with bones — is nothing but a mechanical system of levers.

And the human being as a digestive structure could be explained largely in terms of chemical reactions.

And a being at a nervous impulse level could be explained as an electronic device.

And therefore it would appear that it is possible to explain the total human being in purely materialistic terms. And this they set out to do. And they were doing very, very nicely until they came upon this strange fact: that the nervous impulses in the human being, and in living organisms generally, cannot move except along a line of least resistance. Now this is very peculiar; that all the motion in the physical world is said by physicists to occur along lines of least resistance. But if these lines of least resistance really exist, then all the motion of the Universe is Absolutely determined, and choice cannot possibly exist. [42:09]

Now, in fact, the human being, including a Marxist, actually goes through certain operations which he calls choosing ... like choosing to be a Marxist instead of a Hegelian. And this choosing thing therefore is a suggestion that there might be a free moment, a free initiative, a free spirit. So that at all counts to remain a Marxist one must destroy choice as free. One must show that choice is determined ... in fact, that choice is a misnomer, that there is none. [42:45]

Brainwashing.

To this end they then proceeded to examine all the nervous reactions inside human beings and that to a large extent they discovered that they could destroy and create concepts inside people's minds. This was the technique of brain-washing. And here and there they find some people who are resistant to brain-washing, and by appropriate preparation appear to be able resist and to be behaving in the manner called *choosing*, which has to be disproved. So they decided to refine their techniques, to see if they couldn't perhaps wash the brains of people who could not have their brains washed, by a greater refinement of technique.

The Bio-field.

This led them beyond the merely mechanical concept of a nervous electronic impulse, to a consideration of bio-magnetic fields. When they come into the level of bio-magnetic fields, they are in a level beyond the electron. They are now in the field. And by the nature of the field itself, this field is infinite. When we describe a field in electronic terms we are talking about a zone of influence of a force and to determine whether a force is or is not operating in a given zone, empirically we have to make an instrument sensitive enough to detect it. And what we find is that if we make certain sensitive instruments, we can detect magnetic conditions in space which, prior to the invention of this sensitive instrument, were unknown.

And for many years the fields of the electro-magnetic order were known of, and measured fairly easily, but the bio-field, the field which is affecting living structures, different from iron magnetism — the magnetism that affects tissue in living beings, in plants animals and so on — this was so elusive that they had not actually managed to make any coils that could give an inductive reading of these fields. They tried it for many years because they thought *if we refine our instruments we can show the bio-field to exist*. And they failed and failed and failed. Last year, in California University they succeeded and they produced some new coils, and with the aid of these coils they measured the bio-field.

Now it obviously follows that if you go on refining the means of detecting the field, then the field begins to extend itself further and further in space, and it becomes finer, and more subtle. And if you do not go on refining the means of detection you cannot say, *There is no field beyond*, you can only say, *my instrument of measuring is too coarse to measure it*. [46:01]

Now, conceptually, if we take any given point of space and posit an influence within it, and then conceptually remove all the other points of space which might act as impedences, then the energy emanating from the point under consideration must be seen to influence space infinitely.

That is to say, the field of a single body with no other bodies whatever would in fact be infinite. And the only limiting factor therefore is not of the field as such, but the limiting factor produced by the interference of other centres of other fields.

So if we say the field is infinite in principle, then we can see that if we increase the sensitivity of our measuring instruments we begin to find finer and finer fields. So today, the bio-field is accepted as a fact, but we know that the bio-field can't be the finest field there is, because factually this bio-field is the one that is releasing a nervous impulse that can act upon the gross material muscle cell.

The gross material muscle cell, when the nervous impulse hits it, contracts, shortens, and thus pulls a bone and moves an arm. And this means that the bio-field is somehow a very low level field mediating between the nervous impulse that contracts the muscle and the wish power which in fact is a separable function.

The Psycho-field.

We can prove this fact by a simple consideration. When we digest our food we just chew it up, throw it into the stomach and the work of digestion then occurs at unconscious levels in the organism without our wish. It does not need our wish for this process to go on, and nevertheless, we can quite separately wish. We can wish to have good digestion, or we can wish to be sick in order to get sympathy. And this wish power is such that it can actually interfere with the digestive processes. A child can wish to be sick to avoid having to go to school, and it can show strange colour changes, temperature changes, pallor and so on and thus dodge it, and after school time is well and truly gone it can make a miraculous recovery and go out to play.

Now this is the superiority of wish power over the bio-field and this wish power is in the psycho-field. But this psycho-field is still individuated, it is the wish of an individual that is operating.

The Pneuma-field.

And all the individuals that are, are merely modalities of an infinite field and this field is the pneuma-field or field of spirit. Now, the object of all the great religions and all the great mystical training systems, Yoga and so on, is to pass from the lowest level of gross material field — the field of the gross particle — through the bio-field, which they call the prana field: from this to the psychic field, and from this to the spiritual field. In the spiritual field you transcend the individual limitations.

Wish Power

Let us return to our Russian girl.

This girl has been given a concept by a scientist who has studied what it means to have nervous electricity, and the implications of the flow of the nervous impulses, the nervous electronic movements ... the implications that these cannot move without a prior movement of a Bio-magnetic field; a life-magnetism. She is told that wishing is a kind of power. She is taught how to become conscious of the wish separately from the actual movement of the muscle. First she is taught to contract the muscle

deliberately like she used to do, then she is taught to watch it very carefully so that she feels exactly what she is doing when she is beginning to initiate a movement called an inclination or a wish.

And after she has practised — not for a very, very long time — she becomes aware that she can wish without actually allowing the physical muscles to contract. She has now got control of her wish power. And this wish power is being used to work a very simple electronic device on a model locomotive and by means of this self-controlled wish-power she can switch on and off this locomotive and make it run or make it stop.

Now we know that this wish power which she is using is simply the bio-magnetic field mobilised in the act that we call *making oneself prefer to do something, "x" rather than "y," or inclining to do something*. This is the bio-field. Now if she can do this by wishing in a relatively short space of time, it gives an index of the kind of thing that the Marxists have been very busy trying to make impossible. One of the things that the Marxist have tried to make impossible as good materialists — as men trying to overthrow capitalism and other forms of tyranny — is that there shall exist no spirit, no magical powers, no mysticism, no religion. Religion, spirit, mystical powers, these were called *opium for the masses of people, to keep them asleep so that capitalists could take their money. These opiates have all been thrown away and it has been shown that man can do without them*.

But at the very moment where they are near their triumph, dialectically — that is to say in accordance with the law that a thing turns into its opposite if you push it far enough, which is the basic Marxist principle as it was a basic Hegelian principle — at this very moment where they are apparently on the edge of success and proving the human being to be merely a sort of refined mechanism, at this moment they come across a force in the human being which is extremely difficult to account for mechanically ... and this force is the force of the wish. [52:51]

They are asking a girl to wish, and there are telling her that wishing can be separated from the muscle response. And yet this wishing operates entirely by self-determination. That is to say, there is something in this girl that can wish, and this wish is not a *mere* wish, it is the release of a definite amount of action in the field of her being.

And at this point, the foundation stone is laid for a return of all the concepts that the Marxists had thrown away. The concept of free action, of self-determined field, of a transcendence of the material, gross world; the concepts of magic; the concepts of mysticism ... all these threatened to come back at this point. Therefore in their propaganda they say, *let us beware of encouraging religionists to see in this the possibility of the restatement of a religion, of spirit and free response*. They have to say this warning because they have themselves already seen the logical necessity of abandoning their naive materialism of the nineteenth century, and admitting that the subtle forces in the human being — namely the power to wish, to incline, to will, to want — that these forces are actually determining human beings.

So that one of the basic nonsenses — namely the wish of a person which was by the nineteenth century Marxists of no account — this very wish power which is a sort of nonsense, a fancy to be ignored, turned out to be a fantasy which can become creative. [54:41]

Therefore those same people, the materialists, pushing their materialism to its term, have started to invert and lay the foundations of a new religious attitude. And it is at this point where the old forces within the church who want to get the dominion of people in the mass, will, as soon as they become thoroughly aware of the implications, start a new kind of priestcraft in which a certain type of scientist with a very good awareness of the meaning of the bio-field, and possibly finer fields above it, will begin to set himself up as a spiritual dictator, on the grounds that he understands what the bio-field is like and what its purpose is, and so on.

And so a new kind of priest-craft will tend to arise and a new kind of dictatorship will be attempted, and the old cycle will be repeated again. The cycle that has always been repeated where a group of

individuals try by means of their will, their emotions and their ideas, to impose on other individuals and restrain the activities of those individuals and conduct them in directions that these controlling types wish them to go.

The story is always the same story: that the infinite, prior to creation has no problem. Upon creating, it creates the problem of finite relations. And within the field of finite relations, because of the inequality of finites, some are better equipped functionally than others. Some have a greater amount of energy, greater will-power, some have more emotional drive, some have greater clarity of thought. Those that are more efficient tend to become centres spontaneously for the others. The others need help, they need clear ideas so they call upon the man that's got them to lend them. They need emotions. They need attachments. They need ideals and they need a driving will. Therefore they tend to get to those centres, and if they find one, they tend to become lazy and to depend upon it. And if the centre upon which they are dependant is not careful, he will tend to be corrupted by that fact, and finally because of the increment from it, materially — in comfort and in the concept of power — he will tend deliberately to encourage their dependence and then finally declare himself to be the only mediator for them to the Absolute. This is the evolution of all religious schemes and of many philosophical structures, where the founders have tried to impose on people who have asked them for direction, and have finally tried to destroy completely the natural initiative that is in the heart of even the laziest person. [57:41]

Jung and Freud.

Probably most of you have read the recent article, an extract from the book of Jung recently. Now in this one Jung is saying that he is talking to Freud, and at a certain point he says something to Freud and Freud says *no, I cannot accept that. It would destroy my authority*. In other words, the truth of the situation is no longer the most important. Suddenly, Freud confesses to Jung, *nothing is to be discussed or allowed that impairs my authority*.

And at this point Jung says that he was horrified at the idea that Freud was prepared to sacrifice the truth for his authority. Then Jung makes a very strange little slip. He says, *therefore I left him*. Now this could only mean one thing. Jung had exactly the same inclination to authority that Freud had ... otherwise why should he have been so reactive to Freud's desire for authority? He could have reasoned very, very gently with him, pointed out the inaccuracy of the attempt to become an authority of the finite order and its ultimate failure, and he might have cozened the old bloke round to a more sensible mode ... instead of which he felt it immediately as a threat and rushed away.

In this particular book which is autobiographical, he bothers to hit very hard at Freud and to point out that Freud had some horrible unsolved problem to do with the father complex, and that he really thought people were trying to murder him and that he was fighting for his own existence and authority. The fact that this is felt very strongly by Jung means that the problem of authority was in fact very important to Jung, because he wanted to be one. The people I know who were personal disciples of him [Jung] actually found that there was a very, very strong tendency to act in an authoritarian way whilst disclaiming authority. And funnily enough, one of his most intimate ones referred to him as a sort of matriarch, not a patriarch. There's something of the old lady about him; the gentle, quiet, heavy oppression of deep collective authority vested in him ... the collected authority of the unconscious.

Idols.

Now, what we have to beware of at all times, if we wish to become free, is the leaning upon any conceptual being whatever. Any individuated being is a finite. It doesn't matter what the being is, if it can be defined — whether it is a physical being or an emotional being or a conceptual being — if it can be defined then it is finite. If it is finite, it has only finite application, and beyond the limits of its application

it cannot work. Such a finite form is called an idol. It's called an *idol* because it is *idle*. It cannot work beyond a certain limited field of application.

Now ultimately, simply because the human spirit is free, because it is the very sentient power of the Absolute itself somehow mysteriously locked up by identification within an organism, because it is essentially free, it must continuously strive to become free. But this striving to become free can only arise very, very strongly when the vehicle with which it is identified is being restricted in its activities. When the vehicle of experience is being defeated, then the will of the identified spirit using it is thwarted. And when it is thwarted then it begins to prefer to be free. [1:01:44]

Involution and Evolution.

We therefore move from the Absolutely free which is utterly unaware of itself as being at all ... by self-condensation into a finite state, the finite state producing the consciousness of limitation, the fact of individuation, finity, producing ultimately thwarting-of-the-Will, and this thwarting-of-the-Will leading to the growth of the desire to return to the free state of the Absolute. This is the whole process of involution and evolution.

Involution from the Absolute to the finited individual with its restrictions and the growth of the restrictions causing the appearance of the desire again to be free, leading to the evolution from the individual level back to the Absolute Free. And on the way back — because we are talking here about people preferring the way back and not those who are not here, some of whom prefer the way back elsewhere, many of whom have not even begun to fall down hard enough yet to want to go back — those who are preferring to become free have it as their first duty to themselves to lean on no finite form, but always to return consciousness to itself in its undefined essence.

To return consciousness to itself is the meaning of REFLEXIVE SELF-CONSCIOUSNESS. To return consciousness to itself is simply to undefine the content of consciousness. Which means that if you have any content whatever in your mind — any idea or definable emotion, or a finited impulse — that the way to become free is simply to remove this, to scrub it out ... and know that it is in fact self-precipitated at this point.

The urge to do something is a Will in the place where it is experienced. And if it is a finite thing, it is to be *naughted* as the mystics say, *reduced to nothing*, reduced to zero. And this means to put it back in the field, the essence power, Sentient Power which originally contracted it. All the things that exist are contractions of a field which is infinite.

To return to the infinite field is simply to remove all the contractions from the field. So that every impulse of a finite order; every individual inclination; every idea that presents itself, is simply to be reduced to zero and this zero is the re-entry into the Infinite Sentient Power from which we derive.

When Christ says,

If you try to preserve your (meaning as an individual finite)
life, (that is to say, as an infinite)
you will lose it

He's talking sound logic and psychological sense.

If you are prepared to lose your individuated life, you find it again because it cannot be lost. But you find it within the context of an infinite field of sentient power which gives it significance and confers upon it the very consciousness and power it needs to fulfil itself.