

IDEAS: A Talk By Eugene Halliday

(Lecture 215) Synopsis

An Audio version of the talk is available through the Archive page of the 'Eugene Halliday Institute for the Study of Hierological Values' website.

[All headings are the transcribers, to aid reference.]

The talk was probably given to a small audience in the late fifties or early sixties, and probably in Liverpool, judging only by the members of the audience named.

Nutshell

This tape discusses the nature and function of ideas, describing them as actual forms of energy continuously held in being rather than mere static intellectualisations, and then as such forms they are directly and functionally related to feeling states and drives. Exercises and practices are then presented to interact with and understand ancestral and unconscious processes effective in the body.

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Précis

The lecture begins lightheartedly with 'what would you rather be a bee or a wasp' and then settle on 'ideas' as its theme and analyses the word to mean - a **division** in a **primary spiritual substance** and that it is a zoning or covering of infinite spirit and that every finite is then a **doorway** to the infinite [p2]. We are reminded to guard against **mere intellectualism** as ideas as spirit are **dynamic not static** and are therefore always in the present tense 'a **doing not a done**' and not an **abstraction** [p3]. All **ideas transcend** each other and **interpenetrate** in *jiji muge*. Impulses from **centres limit** each other and 'reflect' back **each to each other** - that's how they know themselves.

Between such **centres** there is a **contested zone** in which a **gestalt or unity arises**. If we see this as **the spine** acting between the **top of the head** and the **base of the spine** we have a link between the **activist and sexual centre** and the **intellectual centre**[p6]. Ideas have **distinct forms** and **relate together** by their form, as shapes will in a box (the skull). **Thinking** is these ideas **patterning** and **fitting quite mechanically**, the pattern not the person controls the fitting [p7]. And similarly it is the **shape** of the ideas **held** that, acting as a doorway, **governs** what **enters** from the infinite. Thus **prayers** can **limit** the infinite, so the **Lord's Prayer** is free of limiting **individuated purposes** [p8] and concepts condition what enters, we could let the infinite speak for itself **unconditioned** in **non-duality** [p10].

Ideas **strive inside** beings, each form is a spirit and individuals are **passive** to their conflict (**schizophrenia**) [p11-2]. **Linking** ideas **defeats** such **splits** in the mind and **relates** disparate things through **similars**. Ideas are **conditioning** factors in human **behaviour** [p13]. Eugene then goes on to discuss the **Moral Re-Armament** movement and compare it to **Communism** and that it is moral not spiritual rearmament as spirit is unpredictable and hence unreliable and unconstrained [p17]. **Spirit** being **opposed** to materialistic considerations leads to a contrast of **mother** and **father** counting (God and Mammon).

The three part being s discussed as **Tom Dick** and **Harry**, and that such finite **non-coincident circles** are completely **coincident** at **infinity**. That ripples from each will approximate more and more to each other as they expand ultimately to coincide at infinity where, as he puts it, they are **not plural** [p21]. And **field vibrations** at infinity **precipitate separate behaviours** and **structures** within itself [p22]. Infinite energy can hence be brought in to overcome **tiredness** [p24].

Feelings can trigger off ideas and create **fantasy** which bring in **larger forms**, **ancestral** and 'archetypal forms, not present but **associated to present situations** [p26] contain in the **action band** of the body. If the individual only identifies with his **limited lifetime experience** he will be imposed on by **colossal ancestral idea reaction**. So attempts such as **New Year Resolutions** are met with reaction from patterns active in body centres, these are spirit dedicated to certain functions. **Gods, Bodhisattvas and Saints** are **personifications** of these functions and these are related to the three part being [p30-3].

Unity is to put ones energy into one thing and to steal energy from other things 'One should know something about everything and everything about something'. We work the **thinking feeling** and **action** centres in simultaneous presentation without confusion [p36]. Then to achieve change Eugene recommends we choose **something small** to **succeed** with rather than something big. He then talks of the **biological clock** [p37-41] and how we are aware of time naturally and advocates using it to remind us at a certain time as an exercise. This is done by **assumption**, assume it will happen.

He then goes on to talk about **adulteration** [p41] and not mixing (adulterating) the thinking feeling and will. Eugene then answers some questions about losing concentration and **drifting** from the purpose. He describes these as **losing reference** and talks about identifying with the infinity of **excuses** [p44-5] and relates an anecdote about **Ramakrishna** reaching a point of resolve in relation to his wife. He finishes by re-iterating the **fundamental opposition** between the command of spirit and the requirements of an integrated **social community** or **duty**.

IDEAS – A Talk By Eugene Halliday

(Lecture 403) Transcript

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, any commentary supplied by the transcriber are in square brackets [] and usually in smaller font italics. There are still some indecipherable parts – as yet. The tape starts with Eugene reading from some questions he has been handed by members of the audience. The first one he mentions is light hearted and he responds in kind as he analyses the question. There are no surviving diagrams that we know of to go with the talk, so I have taken the liberty to add some where I feel they are necessary; these are based only on my understanding of the references in the talk and familiarity with the speaker and the area under discussion.

Alan Roberts, Easter 2007]

1 Bees and Wasps

A good question tonight I believe is - ‘Which would you rather be a bee or a wasp?’ I know who the guilty party is. We could actually start with it, we might as well get rid of it. If we take it that a bee, in general, is considered to be a social creature and there are some solitary bees that we shall ignore and there are some community wasps that we shall ignore, and community bees and solitary wasps. We have the asp in wasp- they sting and wasps are much more bad-tempered than bees generally, so should we rather be good tempered or bad tempered. It is better to laugh than to smile. It is better to ‘bee’ than a ‘wasp’ - you asked for it.

Ken suggests we should talk about silence tonight. I think what we will do is fold our hands and do the Hawaiian school of yoga technique of being silent without talking instead, for three hours.

2 Ideas are not Merely ideas

I think I will take Mr Watson's question, actually, about ideas and what they are from another angle. We've talked about this before, we have said that ideas are forms and we have also said the tendency is to intellectualise every thing we say, and particularly to intellectualise intellectual propositions as if they were merely intellectual propositions, to think that ideas are only ideas. But if we take the word idea and split it as we have done before, into a point of division - the ID, and a primary spiritual substance - the EA, which is the same 'EA' in the word earth, we will define an idea as a division in a primary spiritual substance.

3 An Idea is a Zone of Infinite Spirit- Spirit Formulating

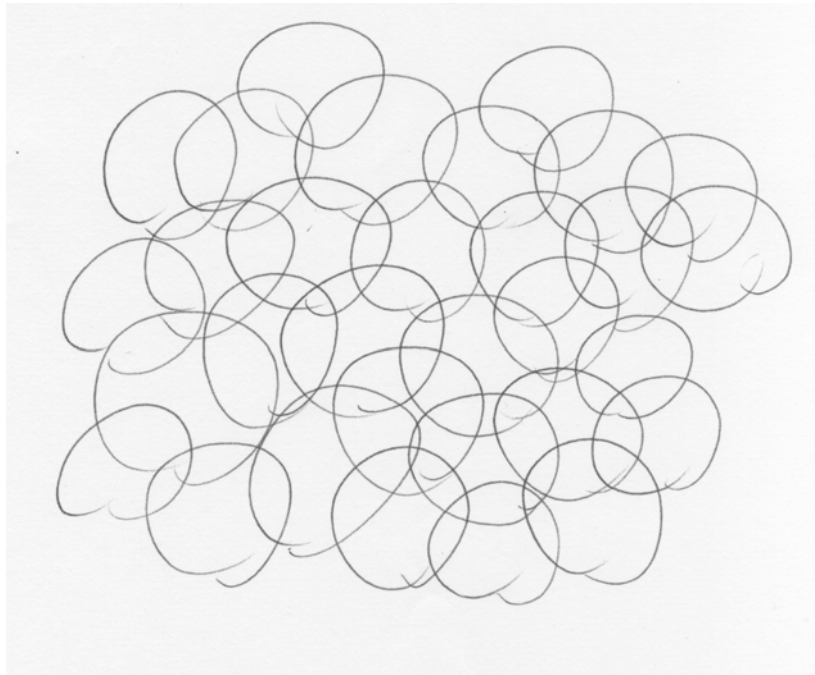
If we let the paper represent spirit and any circumscription represent an idea, we see that an idea is actually a zoning, a circumscribing, enclosing, covering, of a portion of infinite spirit. When we say portion, we have immediately invoked the Pi Ra¹ again¹. You see, we have made a door, here, because we have made a finite and we have made a PI R function, a circumscription process. Every finite is a door to infinity, both ways, that is you can start from infinity, posit a finite and then let the infinite spirit function through that finite or, you can identify yourself on the underside of a finite and then consider the finite as a doorway back to the infinite. Our physical bodies are such finites and therefore can be considered as ideas.

4 Static Forms as Illegitimate Abstractions

Remember we have to be on guard against mere intellectualism and we have to remember that an idea is spirit formulating. We say formulat-ing - not formulat-ed because the essential

¹ Eugene is saying pi or π the Greek letter that we use to refer to the constant ratio of the circumference of a circle to its diameter. Pi is always the same number, no matter which circle you use to compute it. Π is the Greek letter P and here it stands for perimeter, or circumference. Eugene is saying that the presence of 'p' and 'r' in the word 'portion' denotes a reference to, or is a sign that the word has connotations of circumscription and rationality to it.

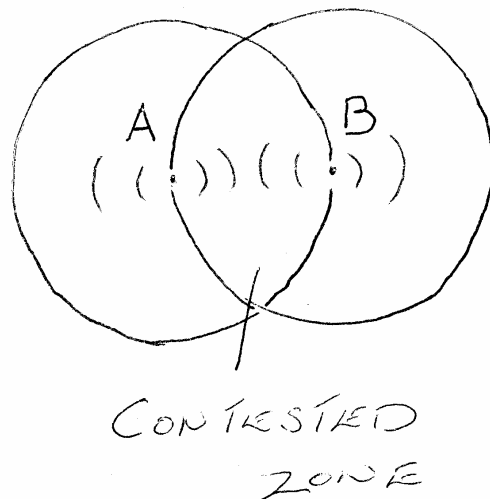
character of spirit is dynamic. Spirit can never become static and therefore every function of spirit is in the progressive form of the verb - it is a doing not a done. If we take a 'done' we are merely making an illegitimate abstraction and pretending there is a finited end process, completed and therefore made static. No such thing exists.



If we now look at the infinity of ideas, we cover the paper, as we have done before, with circles all over. Each circle represents the limit of a formulating force of spirit, but all the limits transcend each other, they go beyond each other, they mutually interpenetrate each other, which is a bit of *jiji muge*². This is the interpenetration of all beings and the reciprocal feeding of all beings. An impulse, a point of impact, the infinite spirit, starts the ripple process and it would go to infinity if it were not for the fact that other parts of the infinite are also positing impulses, and the impulses then stand as limiting factors to each other.

² *Jiji muge* (Japanese) usually translated as harmony or interpenetration within diversity. Literally *ji ji mu ge* means - between one thing, event or happening *ji*, or separate circle in Eugene's example and any other thing, event or happening *ji*, there is no *mu*, barrier or separation *ge*. It may be helpful for them to be imagined as ripples in water expanding outwards as from a drop landing at their centres. We can see the form and the zone of the ripples but the water has no real separations in it.

Lets take two circles - the centre of each circle is on the perimeter of the other, a primary impact, that's the initiation point, of a ripple system which spreads out and if there were no other points it would spread to infinity and then that point would never know itself and could never reflect upon its own nature.



5 *Points of Reflection in Infinity*

The fact that in infinity other points are posited means that the ripple started from a given point, A, passes through space and when it reaches the impulse point, B, it is reflected back to A. This means that A has a means whereby it can know what it has sent out because the point B returns the motion that A has emitted. The same thing goes on from the side of B, B sends out a ripple and that ripple goes to the point A and the impulse point A reflects it back to B.

Now we see here, that we have in this simple diagram, two impulse centres and two zones, one then dominated by the form A and one dominated by the form B, but a large portion of these two circles is free in this diagram. This is an abstract diagram so in the one case a lot of A is free from B and in the other case a lot of B is free from A, but in between the two, there is a zone where

A and B concur. They concur together because the ripples from A and B overlap there. This is then a contested zone. If a person identifies himself with centre A and by supreme concentration keeps himself only on the centre A, all he will feel is, that a motion initiated by him goes out and returns to him. The nature of the thing that returns if he will not know, if he is concentrated fully on the impulse point A because what he will know on the return is simply the assimilable of A - the motion he sent out. In other words his own motion will return and he will be aware of it.

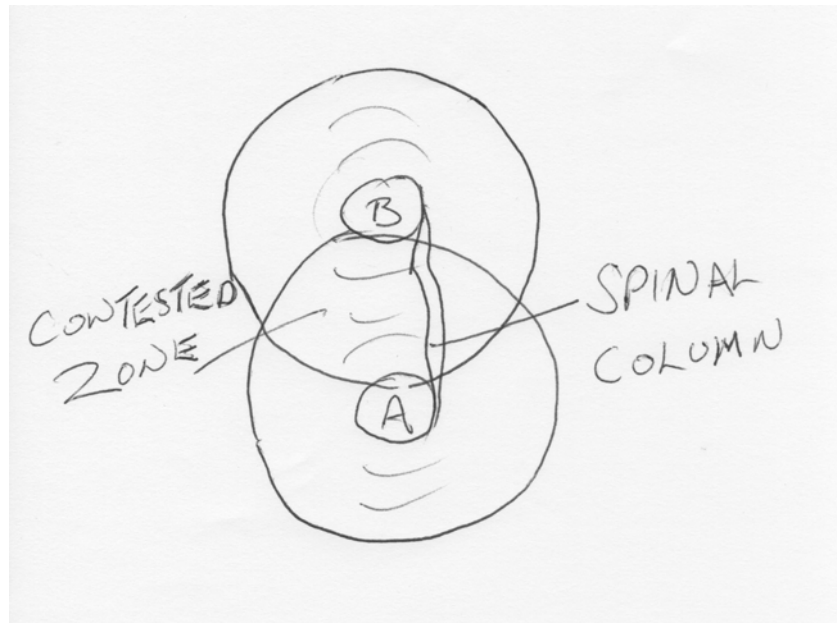
Remember we can only know the things with which we are attuned, so if we tune or concentrate or identify with A, the motion A going out and returning from point B will assimilate with A and its back flowing motion will cause what we call recognition. The nature of the reflecting surface B will not be known.

6 *Spine as Link between Two Contesting Zones*

If we then concentrate not on A but on B, the same thing will happen, only now the content of consciousness will be B sending out a message and recognising the nature of what has sent out. But if we identify with the space between these two centres, we will have simultaneously presented motions A and B and a resultant pattern, the significance will arise from A and B, a new emergent, something that is not only A and B but a resultant. It is in this zone that a *gestalt*³ arises, something more than the constituent parts, a unity, bigger than its mere constituents, considered as a totality. If we now turn this diagram for a moment and let the one centre and the other centre represent in the one case – idea - we will call it B and the other one- energy,

³ Gestalt a German word which generally means shape or as here a unified shape or configuration.

action- we will call it A. And we will let the spinal column be drawn between the two, so the top of it represents the head and the bottom of it the base of the spine.



The base of the spine will represent the activist centres, particularly the sexual and appetite urges and the top centre will represent the intellectual process. Now between the two centres will arise a contested zone, in which idea and action tendency will be simultaneously presented. Now that roughly, schematically is what goes on inside a human being. Now an idea is spiritual force. It is not merely an 'idea' understood in the ordinary sense as a shadow only in the mind. It is a spiritual force and it has a definite form, a shape and consequently it can integrate with another one. Now it not only can do but it has inside itself a definite tendency to do so. From the point of view of sentiency it has a desire to do so.

7 Ideas Mechanically form Patterns of Association

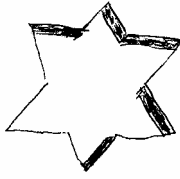
If we take a triangle, and another triangle, and another one and another. If we put six triangles in a box and shake them about a bit, they will tend to assume a definite relation with each other and they will establish themselves in a pattern.

This has to do with the shape of those things. If we take another box and we put a triangle in it and a circle made of wood and shake them about, the relationship will not have the same necessity as the one in which the triangles only occur. So mechanically we can say that there is a definite relationship between the triangles that does not exist between triangle and circle. Now in the same way there is a definite relationship between all our ideas, such that when the mind is being stimulated or rattled - the skull is the box. When the mind is being rattled within the skull, the ideas bearing are rattled and tend to form patterns.

Now when people think that they are thinking, they think erroneously that they are controlling the pattern that is being made by the ideas they are examining, but in fact that is a very, very rare capacity. To be able to make an idea go into a place by act of will, regardless of its form, argues a very high degree of volitional control. The tendency of all the ideas in the mind is to go quite mechanically into associated patterns and there to cohere and build up an integrated unity.

8 Ideas as Doorways that Shape the Entry of the Infinite

Now we have said that every idea could be considered as a doorway - both ways. From the point of view of infinity such a doorway is a conditioning factor. The infinite force coming into that doorway propagates through it and takes the shape of the form to which it comes. So if we make another shape of door.



This is a yiddishah shape of door⁴, when spirit goes through that door it will come out like some of the macaroni things that you get sometime. The finite form is a conditioning factor for infinite spirit.

This means that if we invoke spirit and we have in our mind a given idea, the idea will condition the manifestation in the spirit as it comes through.

So if we already have a finite pattern, of which we are very fond and we say our prayers and require the infinite spirit 'we claim the promise' as they say in the isle of man and the spirit comes through, then it can only come through in the peculiar form we have set with all the internal inconsistencies of an inadequately analysed idea. So that we cannot know what infinite spirit would have us do if in fact we are already identified with a finite form which has its own purpose, its own direction. You know when Christ made *The Lord's Prayer* he said you should pray in this manner and the whole of the prayer is completely devoid of individuated purposes^{II}. It's 'Thy kingdom come'. This infinite absolute and the individuated form of the praying person is ignored, cut out, get rid of it.

Now some people do both of these things at once. They say 'I would like a new spare tyre to replace the old one which has just burst, but if it be contrary to thy will, O Lord, let it not be so'. Now this is doing both at once. They are conditioning the incoming spirit and making a mental reservation for it in case it

⁴ I have used this Star of David symbol of two interlaced triangles here or its Jewish connotations, as referred to by Eugene, and also as it prefigures the following shape that he describes more distinctly.

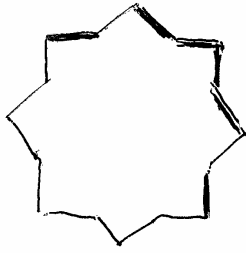
does not want to come through. This is a kind of parleying with one self more than complete exposure of ones own field to the infinite.

9 Finite Purposes in Praying

What we have to see, is, that as long as we have a finite idea, a finite purpose, in our finite organism and use that as a reference, when praying to the infinite, all we are doing, in fact, is putting a filter up, so that what ever does come through will be determined by our form and not by the will of the absolute. And unless our form is perfectly self consistent, which it very seldom is, it means that we are requiring a force to come in to a self contradictory system. It will come in – it will come in because you asked it to, but it will come in to a self- contradictory system and sow the seeds of the disintegration of the form that has set the purpose. This is why it is said, when you pray, be very, very careful because your prayers may be answered.

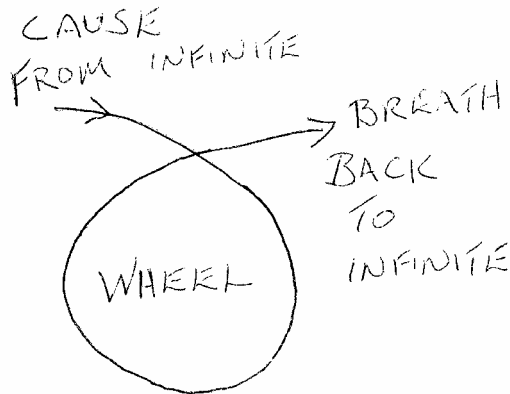
Now from the point of the door below, if we consider an idea in the mind and we look up to it, as we tend to with an idea, and we think of our selves somewhat below the idea and then we try to think of the infinite through the filter of the idea, then we are imposing on the infinite the form of the ideas through which we think about it.

Lets pretend for a moment. We will draw one of those funny kinds of stars that are made of two squares, very awkward to draw these. It's a . . . [unclear words, suggest Hammite star] - it's made of two squares interlaced.



Supposing we think that this is the symbol of God, so we say I am praying to this kind of door today, and therefore I am calling on a double foursquare God.

Now all that come through from the infinite to us is going to be conditioned by this, as in an act of prayer, but now we are going to impose on the infinite the form of the concept. So when we are relating ourselves to that god we are in fact conditioning our own organism to act as if there was such a god. The purpose of talking about non-duality is to get rid of all these forms and to allow the infinite to speak for itself. Christ says God is spirit and has to be worshipped in spirit in truth. Truth is form, we've had that before, and spirit is the cause of that form, and we have to worship in the cause and in the effect. We have to worship the cause, that's the absolute free initiative, and truth, means this wheel which brings to be, establishes, and then the final H on the end which in the hebrew torah, a HEH, breathes off the whole form back again into infinity.



So in truth we have the generation of the wheel, the entrance of spirit into that wheel and its back breathing into the infinite.

This completes the process it's the good old symbol of taurus again with the cross⁵ in it.

10 Ideas Striving with Each Other Inside Individuals

Every idea, as a form, conditions behaviour and if there were only one idea the being would continuously behave in the same manner. Because of stimulation from various sources, we say A, stimulation accidental and B, stimulation traditional religious. Because of the two sources of stimuli, into the being are inserted various forms and the forms inside wrestle with each other. They are spirits and each spirit conditioned by a form strives to establish itself inside the individual. Now the individual is passive to this conflict. We see this most manifestly in the case of the mentally disordered, where quite obviously they are not able to control the ideas. If we take a schizophrenic type, we will find

⁵ Am unsure of just what Eugene means by the cross in the 'good old symbol of Taurus', I feel that he is referring to the wheel diagram as very similar to the symbol of Taurus, which presumes that people present would be familiar with it. The cross perhaps is the one made where the two lines, incoming and outgoing, intersect.

ASTROLOGICAL
SYMBOL OF



TAURUS

that the mind of that person has ideas. There may be an idea of a triangle and a square and a circle and another symbol and so on. These ideas in the mind are factually vibrating with their own forms throughout the whole mind and there is a hole in the floor of it and down that hole goes the spinal cord to activate the body.

So the conflict that is going on there resolves itself in the victory of the strongest, and the strongest overcomes the others and sends a message down the spine into action. There is a very old saying says 'the whip passes momentarily from hand to hand'. If at one moment the lunar crescent has gained the victory and sent down a message 'praise the moon and all things fantastic', like crayfish and howling dogs ⁶. Then after having done so, it has expended its finite energy and tires and as soon as its energy falls below a certain level, another form, the next one in the hierarchy, dominates and suddenly there is triangulation behaviour broadcast.

And because of this continuous overthrow of one form by the other in the mind and the lack of a proper coordinating form, the behaviour of the person is unpredictable and therefore he is said to be suffering from a split mind. When you talk to such a person you can divert him off a given form, which you can see is starting to manifest, by deliberately taking in an associated form knowing that the association is sufficient to establish an energy link.



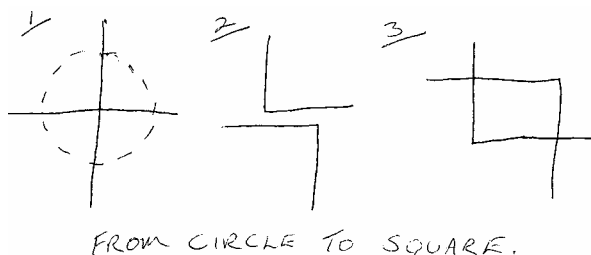
Thus if we take this crescent here and notice that the crescent is a part of the circle over here, we can talk about

⁶ This is a reference to the tarot card The Moon, eighteenth card in the Major Arcana which particularly in the pack conceived by A.E.Waite

the full moon to a man who is talking about the crescent moon^{III}. A man is talking about the new moon and what the new moon means - it means turn your money over - and you can say to him, 'The new moon is really a thin edge of the whole moon and the whole moon means count all of it, not just a bit of it'.

11 Linking Ideas to defeat Schizophrenia

So we pass from one idea to an associated idea and thus establish a link across. Already we have taken the first step to defeating this schizophrenic state. Now if we then say the circle here has a centre and through that centre we can draw a vertical and horizontal, we can then see some sort of necessary relation between the curved line and the straight, and we can then point out that this straight line is very like the straight line on the square and this horizontal straight line is like this other one on the square and if we turn them both over like that, we see the cross again but we move this one of the cross from above and put it down here below, it will make a square. Now we can link the square to the cross.



Again we have established a relation in this part of the mind. That is the general method of integrating a split mind by passing from a form to similar forms and never try to pass them a form to a totally unlinked, but always manufacturing a link and thus through the link form, tying together the unlinked, always through the similar element. This is again this contested zone, this contested zone can link together the prime drive, the energy,

and the idea. In the contested zone the idea and the prime drive result in a process of worry, emotional apprehension, but if you actually penetrate into a state of worry and emotion you will always find simultaneously presented a desire to do something and an idea of what ought to be done.

So whereas when you concentrate on an idea completely you will present your self with a form, the dynamic aspect of which will tend to lapse, and when you concentrate on an urge you will fail to see the form in it, yet if you concentrate on the emotional zone between, you will discover that the idea and the urge present themselves simultaneously together in that contested zone. And in that you can see the meaning of the idea in relation to the urge.

We have to stress this very carefully that the idea is not nothing, it is energy and in so far that idea is characterised, it is already conditioned in the mode of its operation, has definite preferences, and these preferences carry the being along into action. In other words the ideas are conditioning factors of human behaviour.

12 Communism and Moral Rearmament

You might have had a slim booklet under your doorway recently from the MRA the Buchman's moral rearmament⁷. You will notice if you bother to open it that a straight statement was made there that in world war three there is a simple opposition between communism on the one side which is Marxism and the slight

⁷ Moral Re-Armament (MRA) was an international religious movement that, in 1938, grew out of the Reverend F. N. D. Buchman's *Oxford Group*. The term Moral Rearmament was adopted from the book edited by H. W. Austin *Moral Rearmament (The Battle for Peace)*. The movement is considered to have grown out of unease with the re-militarisation of Germany during the 1930's. The contention of the Oxford Group and MRA was that the world needed not military re-armament, but moral re-armament. Buchman died in 1961 which seems to date this talk at perhaps prior to that event. The movement had shifted its focus by then and was very concerned - as Eugene makes reference to here - with the post Second World War spread of communism and the nuclear arms race with the Soviet Union.

twist of it on the other side, moral rearmament, and these two forces, which are really identical forces, are in opposition and one is pretending to be superior to the other.

Now the communists are trained to believe in a materialistic active process of differentiating the world. The other ones are believing that there is a materialistic reason for present action, 'You must now differentiate and activate yourself like the Marxists if you are to survive over against the Marxists'. It is really an identical concept disguised and because the Marxists have chosen to stress the material aspect and economic welfare they have taken over the Christian commune as a justification of themselves. All well indoctrinated Marxists will tell you that the early Christians were communists because they lived in communes.

So in the very same way the business men of the west, realising they are threatened in certain ways, want an ideological unity as a centre of integration for the armed forces of the west to balance those of the communistic east. Now the two are really identical forces, simply with the changes rung on the terms. You will notice that Buchman, said himself, when he was thinking about the state of the world, he was presented with an alternative and he put it down as communism, or moral and spiritual rearmament. But then he chose moral rearmament not spiritual rearmament. Now you know that moral is form, that the form is a mode of behaviour for some definite material end. As you know by the M R function in morality, it's a mode of differentiating substance. It has to do with economy at the material level.

Now spirit has to do with something quite other than that. 'His worship is perfect freedom' is the statement in the bible. If Buchman had said 'We will oppose communism by stigmatising it as bondage and we will have spiritual freedom in opposition to

materialistic bondage' it would have been a lot better, more effective in fact. But because of the financial backing behind it at its source, they want to keep up this moral concept because out of it they are quite sure they will be better off with the workers.

13 Unreliability of the Spiritually Conscious

If they can make the workers conscious, morally, that is their social duty, which means their social duty to the commune as an economic production unit. Then they are more likely to get something out of them in there sense than if they teach them that there is transcendent spirit above these two things, and this transcendent spirit is absolutely unpredictable. Christ says 'It blows where it lists'⁸ - you can hear it going by but you don't where it came from or is going to - and he says "so is everyone born of the spirit". So you cannot guarantee, this is very sad this, you cannot guarantee that a spiritually conscious man will actually arrive to blow that c-sharp on the trumpet at 7.30 precisely, because he might be moved by the spirit not to go.

Now all those people who like other people to be reliable prefer the concept of morality, whereas those - and they are not people - those 'persons' who believe that to become free is the real significance of the evolution through matter of spirit, are necessarily unpredictable. There is nothing wrong in being unpredictable, because the unpredictable person, the really unpredictable person, is never inimical to anything or anyone. It is the predictable person that is really evil because if you can condition a person into a moral behaviour pattern, that is you've circumscribed him with a form and then you strike on that form with the appropriate stimulus you can produce a reaction of violence out of him purely mechanically.

⁸ John 3 v 8

With the person of spirit who is free you cannot do that. When you give him a stimulus it is not your marvellous Pavlovian^{IV} education that has given you supremacy over him but he looks at the stimulus as it comes in and says 'That this is a stimulus, an x1 over 295,' and that's all you hear out of it. You can't do anything about it. So the man of spirit is completely indeterminate, cannot be constrained and therefore cannot do as an organised body of resistance, to this leftist, Marxist, wicked, communist group.

In order to defeat any structure whatever by the law of equal and opposite action, reaction, you must have an entity at the same level. It is quite useless opposing the Marxist communists with a non- materialistic ideology, because that would not be on the level of Marxism. In consequence you could not guarantee that the people that accepted this freedom would be there on the battlefield on the day to fight for the cause. They might be busy composing a sonnet in the cellar or something.

14 Spirit Not Analysable Before the fact

Now it's this total unpredictability of spirit that is detested and hated by the powers of the materialistic world. When Christ says 'You cannot serve simultaneously, your mother (I think its your mother, count the way your mother counts and your father of course(a capital SP for spirit) you can't serve those two together'.⁹ One of them means to count the materialistic situation and to work from that idea. The other means to be free, not to count at

⁹ Eugene is I think playfully punning on mother and on Matthew 6 v24 – 'No man can serve two masters: for either he will hate the one and love the other, or else he will hold to one and despise the other. Ye cannot serve God and mammon'.

Mammon meaning the personification of wealth and riches as in Milton's *Paradise Lost* seemingly incorporates the Latin root word *mamma* - mother or a breast, and the similar sounding French *maman* – 'mum' or 'mama'. See also Luke 16 v13.

all, because spirit is continuous, is not discrete and therefore not analysable before the fact. It is immediate, it acts without mediation. In the bible it says 'When god gives his spirit, he always gives it fully without measure' he does not put it in pecks and firkins and things, you see, it just comes through fully, whereas the opposite of it is to count the little discrete benefits of matter and then to compute out of all these things which one you would rather fight for. The two methods are in complete opposition. The lower one only really strictly is a method and the top one is really a 'hethod' and is very, very rare. We hear a lot about method and very, very little about 'he-thod'.

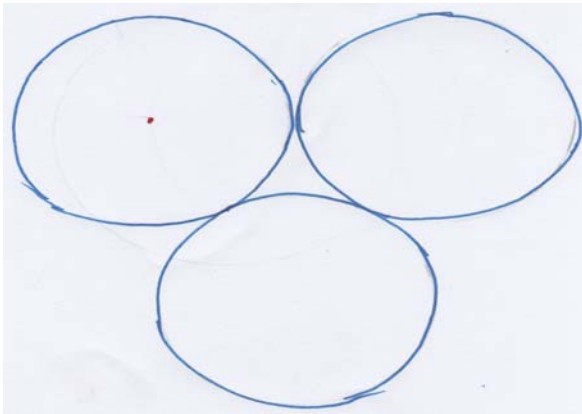
15 *Tom, Dick and Harry*

Remember now that the spirit is itself an eternally a formulating force but in spirit the forces are all mutually penetrating and propagating to infinity, each one of them, so that at infinity, all those different motions interpenetrate each other absolutely.

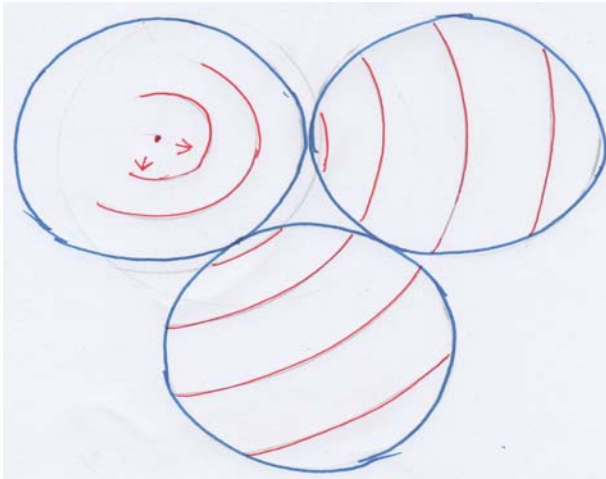


So at infinity, if that is Tom down there and that's Dick and that is Harry, those three centres, at infinity all is Tom, Dick, Harry simultaneously. In the finite world these three centres are separated out. You can decide which is Tom and which is Dick and which is Harry in the three- part man at your leisure. I will give a hint and say that Harry is in the Heart. The other two are difficult to work out.

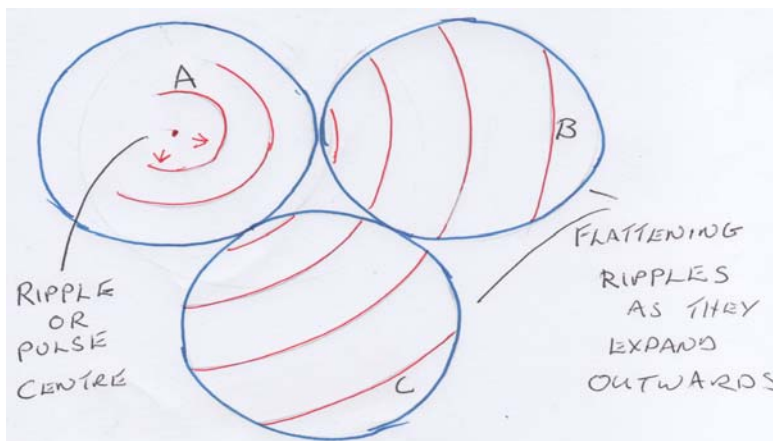
Notice, that in this diagram, that when we get the compasses. I am going to prove now that I am not cheating. (I actually shall use the compasses, I think, and show that I personally am not falsifying the evidence) that when we put the circles with the compasses in this manner in order to make three - we have not had our point sharpened I'm afraid - in order to make three we have to have three centres and the result is three separate circles, that are manifestly not coincident.



Now imagine that the ripple from any one of those centres passes out at right angles, a radius, and hits on the perimeter of another one. It will start reflecting, it has already reflected from the centre, it will now reflect from the perimeter of every other one and its very important to know what's happens in this diagram, because its not really a figure of speech, its an actual diagram of the ripple function of the macrocosmic unity. You notice that each one of these circles touches two of the others, and again if we go through to the term of another ripple, another reflection point, we will see immediately that the whole structure is tending to lose its discrete circular behaviour and become more of a unity.



You notice now that the distance between these circles is diminishing. I will open it out to another ripple now. Now you can see that the whole structure is losing its discrete form and is beginning to approximate here more and more and more towards a circle.



You see the great depth here on the three inner circles [A], the great depth here, has become flatter here, flatter still here, and becoming there flatter still [B and C], and you can see that at infinity all these ripples coincide exactly, which means that it is only at this precipitated, or saturnine compressed, earthly level that separation exists at all. But at the other end of the infinite end - that's rather a Rabbinical joke -the infinite end - at the other end all the circles are not plural. They vibrate exactly on each other, and it is only as they come internally that they differentiate themselves out into these three obviously separated circles.



Now if we say Tom for the primary urge and Dick for Richard, which is the intellectual boy who knows what he is doing, and Harry for the hierarchial boy and a half. Here, is our three-part being, in the gross material world, with the three parts separated out and because of identification with this gross world, the three are necessarily separated. But if we go out to infinity these three concur and are absolutely simultaneous and therefore we say of spirit, of god, that with him, action, thinking, and feeling are absolutely simultaneous.

16 *Differences are Identical at Infinity*

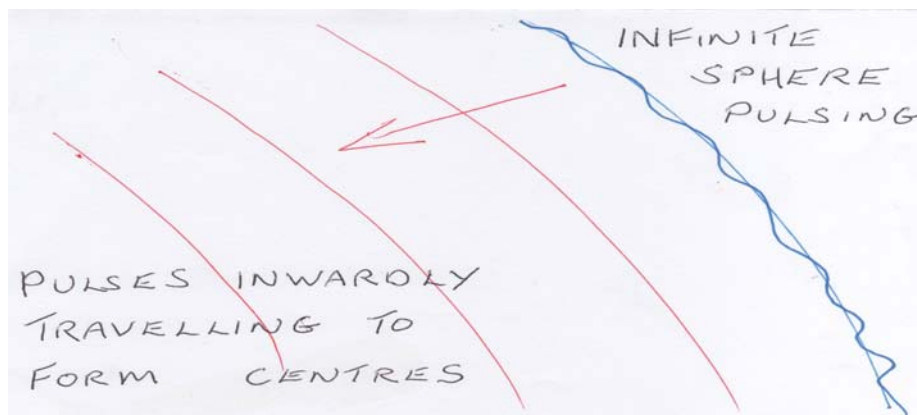
Now we can only get this by non- identification with the gross material body. As soon as you identify with the physical body you will find in it finite points of stress/strain. You will find that some parts of the body are more tense than others, and they will focus the attention on them, and as soon as that happens, if you are not careful a certain form, a modal¹⁰ operation of energy will occur, and then you will be either just urging without thinking or feeling, or you will be feeling emotionally without thinking or urging, or you will be thinking without either having any feeling compassion or any drive power.

And these things necessarily occur in a state of separation from the gross material body. So we see a strange fact by this geometrical demonstration, that, things that are identical at

¹⁰ Modal is a complexly used word that derives from the Latin *modus*- a measure, and means often 'in a contained and measured way' as Eugene means it here I think. Partridge (*Origins*, E.Partridge. London 1959, p411-2) gives two columns of interpretation linking the word to, amongst others - mode, style, fashion, modern, model, modesty and commodity.

infinity precipitate differences at their centres from the very nature of geometrical operation. In other words if we make one big circle and let it vibrate, as the vibrations are coming in the ripples are coming in from this -imagine this static primary impulse the largest circle that we can conceive -imagine it to stand for a moment, because there is nothing outside it and nothing to measure possible motion against.

So we will consider it for the moment as if it was standing, but in fact it is not static in the gross material sense but merely has no external body with which to measure its motion against.



Now imagine that big sphere simply to pulse. That pulsation is not a rotation, it is simply that the whole structure pulses and in the act of pulsing through the substance of that sphere there travel ripple structures and as they are travelling they separate out and the nearer they come to the centre the more separate they become. So by the mutual interference of successive impulsations that are identical from the outside, by ripple interference going inwards they precipitate separate centres on the inside, and so the whole field of an individual man which is not two, not three, not plural, precipitates within itself by interference with its own impulses, patterns of behaviour that appear internally separately. So the only way we can transcend this separation of these three functions is by breaking

identification with the physical body and travelling outwards into the field.

17 *Breaking Through Tiredness*

You can see in this diagram if you take these three centres from which we started, as the three gross material parts of the organism, and we allow any one of them to bisect the angle between the other two, you see, as the urge to go between the feeling and the thinking, not to become either feeling or thinking, it will start travelling to infinity and when it has gone out so far it will find a band.



This band is an inhibiting factor because we start with finite energy and we become tired and there is a ripple structure here being met by an incoming ripple from the infinite, and at that point we become tired and we think there is a very strong resistance there. So we tend to retire back to our tum centre.

If we understand what is really happened and when we are feeling tired we make a special effort, like we do when we have a pain when we are running; and we run through the pain we go onto second wind. When we have got onto second wind we come to another barrier. If we run through that one, we will come to another one. Now by very special efforts at the point at which we are tired, we can break these limiting factors and move towards

this absolute coincidence of feeling, action, thinking. But we can't do it unless we are tired and force our way through it. We can't do it when we are feeling on top of our form and running away with the thing, because really feeling on top of form at the gross material level is another statement about mechanical inertias. It means that there is a certain amount of energy from the din-din got into the musculature and is running about and its felt as a vital direction.

But when you are tired and the body doesn't want to move at all, then if you call upon your will, which is something quite other than that energy that wanders about within your muscles from a large piece of cabbage. Then you transcend the physical limitations of the zone with which you are identified and by act of will you discover there's another level of energy, but you can't find it unless first you tire yourself.

The tendency when you are tired of course is to go to sleep, and if that happens, you just miss it. Going to sleep is considered to be the biggest obstacle to yoga there is. But making yourself so tired that you are nearly going to sleep, and then fighting it, so you don't, is your best friend. There are certain zones in the mind, and when you think about a subject, the brain cells recording that particular system of ideas, like the muscles when you use them, become intoxicated with the by-products of the thinking process. They then become opaque to further nervous impulses of the same order. You are then tired and you cannot think about the subject, but they are only tired relative to nervous impulses as a discrete.

If you make a very, very special effort, instead of getting energy of nervous impulses discrete, you suddenly discover a field above those there's a little flick and you suddenly become very, very awake again about the same subject and you suddenly see it

illuminated from above and all the things that were presented serially are now seen to simply be one idea, which split itself in coming through that band. We've now got a master concept from which they've derived and it is in the field of that gross impulse series.

So first, we take the part of the brain. We start to think. That means we put energy into it and the energy runs round, and as it's running round the cells it's saying tinkle, tinkle, tinkle, and each little tinkle is a thought. When it has gone round so much it has intoxicated itself at the serial level. It's got poisons, the by-products of its own thinking process, until it is completely blocked. Until you've had rest and the blood has carried away those poisons you cannot think further at this serial impulse level. If you make a very special effort you suddenly flick onto the next level, non-serial, non-impulsive.

18 *'Love is Blind' and Ancestral and 'Archetypal' Energies*

Now if our ideas were in the head only, and stayed there and when we were thinking we merely said I am thinking, that would be alright, it would be truthful and if when we felt we were merely aware we were feeling, that would be alright, and if when we urged we merely urged, that would be alright, but in fact what happens in an ordinary untrained human being is that when a feeling arises immediately a thought process is stimulated caused by the feeling tone of ideas of similar intensity of pleasure/pain value.

Remember we have only two feelings, liking and disliking, pleasure and pain, and when you feel pleased, all pleasant things in the mind begin to resonate, so the feeling triggers off a lot of ideas. Now this feeling may have arisen from a stimulus of a certain kind, but many of the ideas, in fact most of the ideas,

have nothing to do with the extant stimulus situation. And so we say of the ideas that are roused in the mind, that really have nothing to do with the material fact that caused this stimulus of pleasure or pain, all those ideas we call fantasy, they are simply the spreading out, like a fan, stimulated from one point. When we get an urge, a simple, the most simple, we have a simple urge to eat, or a simple urge to reproduce, if that urge was seen merely for what it is, an urge to reproduce, there would be no harm in it at all, because the moment that happened, you would say, well I am too busy at the moment to be reproducing or already I have reproduced 42 times and so on.

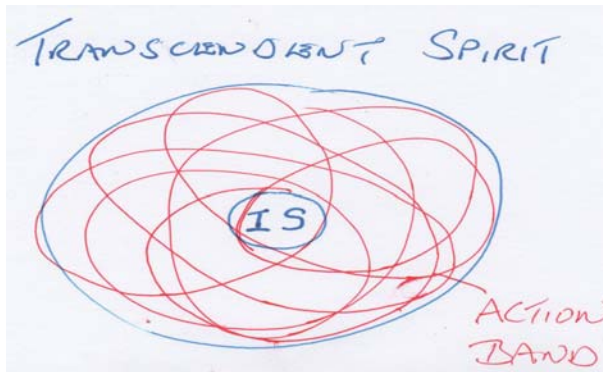
When these things occurred in your mind, you would stop it. But in fact when the urge to reproduce comes, the chemistry arising from the reproductive organs spreads through the body, and rouses in the mind memories in the individual of - if its a man- of all previous pleasant girls ever seen; not only his, but all ancestral female successful relations. All those crowd up in the mind and then are projected out through the eye onto the object. Now the object is not seen at all. This is why it is said 'Love is blind'. A reproductive urge, which is periodic, and depends on the consumption of certain foods and certain cosmic radiations, rises, produces these chemical changes in the body. This rouses all the individual previous experiences with members of the opposite sex, of the individual, and of all his ancestors, produces a highly complex image, and then projects that out onto the present, short legged, twine toed, straight haired whatever it is.

In other words all this is superimposition of ancestral imagery, what Jung would have called 'Archetypal Energies', and obscures the external fact completely. And for the time being that person identified with the thought processes, has no critical faculty whatever, and is then driven into a reproductive relation, and yet

what he gets out of the reproductive relation, has practically nothing in common with the thing into which that relation was entered for. – [*aside*] - That's a funny sentence.

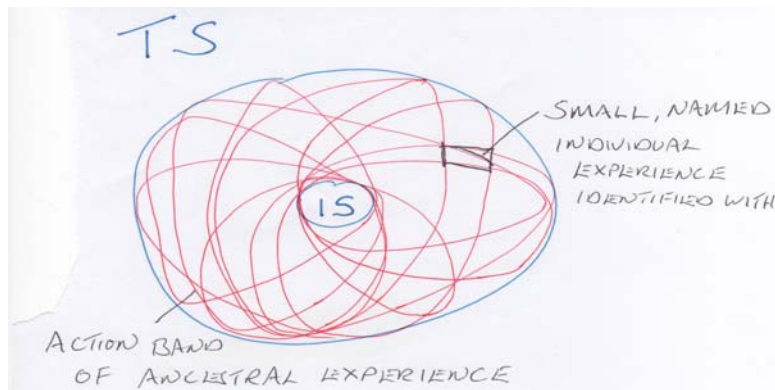
19 *Ancestral Experiences Contained in the Body*

So when we understand this elementary principle. In the centre of a being is imminent spirit [*IS*], beyond it is transcendent spirit [*TS*], and the spirit is running underneath the action band. But in the action band are all the memories of all the experiences that that protoplasm has ever had.



And when we say that protoplasm, we mean something transcending the individual, because your protoplasm remember, is part of the original protoplasm of your parents, and contains in itself the memories of your parents' experiences. So that protoplasm, which has specialised in you, as the somatic part, the body part and the other part that has remained for sexual cell generation, is derived from the first human ancestors and carries with it all these memories. Now, therefore in the action band of any individual, there is much more than an individual experience complex there's a total ancestral complex experience. Now when an external stimulus comes to it, it strikes upon it and whatever can resonate harmonically with the stimulus in here, in the action band is set up and starts to be moving in relation to the stimulus. And the individual, because he is identified with only a tiny little bit of that, the bit he knows about since he was born

and went to school and learnt to recognise himself by name, which is a very tiny amount.



Because it's only a tiny amount he tries to interpret this stimulus from that little bit. Now it cannot work. An individual identified with the formal pattern inside him, derived only from the period of his life since he was extruded from his mother, is literally deficient in data for interpreting correctly that stimulus. And in fact he is imposed upon by colossal fields of energies from the totality of all his ancestors.

Now each little form of action in the action band is an idea. Each idea is a modal operation of spirit. As form, it is orientated to other forms, which is the same thing as saying it resonates with forms of certain harmonic relations. And consequently when a stimulus comes, a stimulus already being formally characterised, necessarily induces formal changes of idea within the being and yet very, very, little of that formal change is known by the waking individual, because he is only identified with a few chief memories derived since he was born. So he cannot handle the colossal amount of idea reaction.

20 *The Unconscious and Ancestral Forms*

Now when we remember there is no idea that has not got a feeling tone, then every idea is either pleasant or unpleasant in relation

to another idea. If the two ideas can assimilate together, they posit together. Then it feels pleasant, the fact they fit together. If they won't assimilate they feel unpleasant. But because, when a man is identified with the small portion of his individual experience since his own birth, he has put a super-stress on certain forms. When the stimulus comes, that part of the stimulus which is similar to the part with which he is identified causes him to like that part of the stimulus. He, from that little part of his own being, now tries to move towards the stimulus and tries to carry with him the unconscious -the totality of all the forms of his ancestors-and a few million of those don't like what he is doing.

21 *New Year's Resolutions*

Now this the chief cause of the failure of people when they make New Year's Resolutions. A little tiny bit of that person has been stimulated painfully and a little decision is made that we shall never subject ourselves to that thing because it was horrid, but a colossal weight of ancestral experience and imagery is still orientated towards that very thing about which the new years resolution has been made. So in effect the New Year Resolution is famed for being broken. It is made by a very, very tiny part of the being and funnily enough generally when the stomach has been surcharged with plum pudding and so on. So that the blood which belongs generally in the head, must come down into the belly and is very busy trying to digest a very excessive amount of food and so the person is in no mental condition to make a decision about anything. But he feels, what is called, 'Full of well being', or Christmas pud, and in this feeling of indolence and sensuality and so on, he feels all right with the world, because his belly is distended.

So the man who lives down here says I feel very kindly disposed, I will make me a resolution and I shall be kind to all beings as from Jan 1st. But very, very, shortly after this, he does not get the same amount of food,- tum contracts again-and then the internal tissues begin to rub on each other a little bit. There is a little bit of irritation there.

Now as soon as the energy begins to withdraw from there and climb up into the head, then the complete stupidity of that good resolution becomes manifest, because we promised to be kind to Aunt Matilda, who is known intellectually to be a drip of the highest order and therefore the resolution should never have been made. This is the kind of mechanical process that goes on until we learn to see that, where the energies are in the physical body in their separateness, triggers off the ancestral parts of the action band related to that given part of the organism, we cannot begin to control it. If you put your mind on your navel - a good yoga parlance- you will learn certain things about yourself. If you put it between your eyebrows you will learn something else. Because in each part of the body there are cells dedicated to certain functions.

22 *When You Identify with those Cells . . .*

When you identify with those cells, those functions begin to colour the content of consciousness, and you then feel and think you can do certain things, but if in the middle of a meditation your ear is suddenly stimulated by a backfire from a car, we feel a little jolt down the nerves, and suddenly you have left that centre and gone into another centre. Now each centre in the body is the home of an idea, just like we say the reproductive centre has the idea of reproducing, and the idea is not nothing, it is spirit there and dedicated to a certain function. In the reproductive organs, spirit utters a continual commandment, 'Be fruitful and fill the

Earth'. That, is going on all the time there, and in the head another spirit is saying, 'And subdue it'.

Each part of the body has a commandment given to it by spirit. The commandment is not given a long time ago when a fellow not called Moses was writing a book¹¹, but this command is given into the organism, continuously and eternally, and eternity is always making such organisms, and formulating - that is ideating - in those centres according to its purpose.

Now, this continuous influx of energy into the being is really the meaning of the commandment given by God. It isn't the question of a commandment coming through Moses, an individual, to some other individuals. It is the commandment from infinity through all organisms at one centre to reproduce, at another centre to love its neighbours, at another centre to subdue and order the Earth.

So that whenever we have a formal function of an organ in the body, separated by a membrane from another function, we have actually a temple of a given spirit. Now this is the cause of the plurality of Gods in ancient religions. If we take, say, Buddhism, you know that Buddha was supposed to have gone to Nirvana^v, gained his release and that was the end of that, and it was every body else's problem to do the same for themselves.

23 *Bodhisattvas, Saints and Gods as Personified Aspects*

But a lot of people didn't manage to do it, and so they said, 'surely this Buddha must have had compassion for us, so he didn't stay in Nirvana, but he has come out of it'. And they began

¹¹ Eugene is making a playful reference to the fact that the first five books of the Bible known as the Torah in Hebrew, or to Christians as the Pentateuch (from the Greek) were traditionally considered to have been written by Moses. That opinion has largely changed and scholars now believe, from the diction and the use and changes of terms involved in the texts that there was probably upwards of 4 authors. The first chapter of Genesis for example refers to God as *Elohim*, while the second chapter uses mostly Jehovah or Yahweh.

to define qualities of this Gautama^{VI}, who had disappeared, and they defined, say one quality, *manjushri*, knowledge¹². And they personified that knowledge, and because they had been taught that Buddha had gone to Nirvana, then they said ‘now there is another one’, and they fabricated the doctrine of the bodhisattva, which is the doctrine that all beings can be divided into two categories – ordinary folk who can’t do very well on their own, and others who could gain Nirvana for themselves, and are therefore called bodhisattvas¹³. They are *bodhi* or wisdom essences, but they deliberately reject a Nirvana for themselves in order to teach other people.

Now, historically, it is said that these bodhisattvas are simply the abstracted psychological parts of the definition of an attained man, separated out into separate personalities. So that, *Manjushri*, wisdom, *Avalokiteshvara*^{VII}, compassion, and so on, for each quality in the mind, abstracted from the perfect man concept, a bodhisattva was set up.

Now, it then appeared to scholars with a western mind, this meant to say these bodhisattvas didn’t exist. They were just figures of speech, personified qualities of a developed man. Now this is not true. The infinite is positing in a given centre, compassion for all beings, and it is positing in another centre truth about all beings, and in another centre it is postulating active relationship between all beings. And each centre is an idea and a formal function witnessing itself, coming from the non-plural, non-dual, but separating itself out in the centre, and thus is a person, precipitated in the centre of infinity, and separated

¹² *Manjushri* (Sanskrit) is the bodhisattva of wisdom and is considered the personification and perfection of that quality and he is often depicted with a sword in his right hand symbolising discrimination cutting to the essence of things. He figures a great deal in Japanese iconography where he is *Monju* and in Tibetan where he is called *Jamyang*.

¹³ *bodhisattva* (Sanskrit) *bodhi* meaning knowledge or wisdom, and *sattva* meaning essence, so literally one whose essence is knowledge or wisdom.

out, in the manner we described before, in the act of penetrating to the centre. So that then all those bodhisattvas are really embodied in the whole man, only because they actually exist infinitely, and make for themselves centres, and each person, developing inside himself, is drawing, when he becomes compassionate, he is drawing on infinite compassion which, entering him is personalising in him. It isn't a mere figure of speech. Another fellow will concentrate on doing good, rushing about changing the situation; taking the dirty water out of the well, and putting clean in, and so on, and another man will spend a lot of time constructing philosophies.

Now, each one of these is a specialised function at the centre of the gross world, appearing as an activist, a militarist, a great conqueror, or a great religious, compassionate leader, or a great philosophical thinker, and so on, and yet at infinity, these three are exactly coincident, and mutually interpenetrating.

[I think here Eugene is indicating on his diagram the thinking feeling and action levels]



This means, that if we read, as we generally do in western books on philosophy about philosophy and religious philosophy, that personified parts of an attained man, or super man, or yogi, or the Messiah, personified parts are merely figures of speech. This is not true. In the Roman church, there are a great host of so

called 'saints', to whom people pray. In the Buddhist church, there are as many bodhisattvas as there are saints in the Roman Pantheon. There are as many as there are in the Greek Pantheon, the great Greek Gods. Simply because infinity has infinite possibilities, and the infinite possibilities which are simultaneous, at the top level, separate out in manifesting, and the manifestation mode that they adopt, depends upon the need of the material situation in which they are precipitated.

24 *A Question About the Greek Pantheon of Gods*

Question -

This is why so many of them of course can have so many faults in the Greek pantheon and in the Indian. They personify one act.

E. H. -

Yes . . . Well, the essential thing about them in the Greek pantheon or for that manner in any other pantheon we find, that the human beings through which those forces manifest may have some physical, or other disability and he has something to say from infinity because he is a specialised, or personalised, element from infinity. And yet, quite independently of that he is still his mother's son, and his father's son, in the material sense. Christ in Gethsemane is meaningless if we merely think of him as the infinite incarnate. And if we remember, he was born from a woman, with a material body, with material ancestors, we can see that inside his ancestral pattern there must have been millions of forms desiring in him not to be crucified.

25 *Unifying the Whole Being*

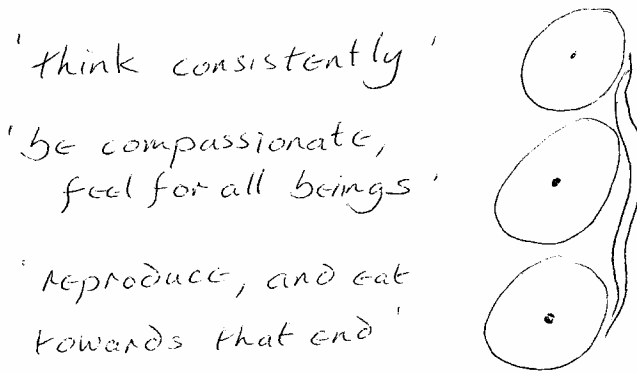
Now, it isn't a matter of importance to become free of all these evils, at all, the important thing is to find out that contribution that has to remain specially in the given being, and to put all

one's energy into that thing, and the others will die. The others die for lack of attention. If we put all the eggs in the one basket, well then, it will grow, and we will have a basket of chicks that will dominate the whole situation. But if, in the attempt to be a whole man, a finite being, with only seventy years before him, were to start studying all the various knowledges of the human race, all he would become, would be deficient in all of them. To perfect oneself and retain one's uniqueness is the same thing as building a pyramid within, a top concept, to which one works, and to steal all the energy off all the other things, for that thing.

When it is gained, it then radiates through the whole being, and unifies the being, and then, identified at infinity, all the things that were lost, are gained. So that one then knows all about the subjects that one ignored, and one has specialised in one subject, which one did not ignore. And really in that sense it makes the same significance that one should know something about everything and everything about something - which is possible at infinity; but, only by superior concentration at the material end, on one of those things.

26 *'So to Reduce it very Simply . . .'*

So to reduce it very simply, we take our three part man, we make ourselves aware of this fact, that we have an urge working through us but we know that that urge doesn't belong to the individual as such, because it is a command from infinity to reproduce, and to eat towards that end. From another centre comes a command 'be compassionate, feel for all beings'. From another one, comes 'think consistently' which is the same thing as truth really and that those three main centres in the being, there separated out, are really three persons of the trinity of God, manifested.



If, we then move backwards from them, whilst watching them very carefully, and try to make them all into one. Not by confusion of them, but by simultaneous presentation of them. Then we gain the unity we want.

We haven't got to make the idea like an urge. We have to make the idea so clear, and so untouched by urge or feeling, that it is an adequate guide for the urge and the feeling. We haven't got to put an idea in the urge - that would weaken it. We have to get the urge so much under control, that its full force can be held by act of will, and then the pattern of the idea be used to guide that full force of the will. We haven't got to get a feeling of absolute compassion, obscured by an idea and an urge, but we have to get the feeling of absolute compassion - in its purity - and then see what is the form of the situation, and then take our will, and apply in that situation such formal patterns of behaviour that are fitting for what compassion dictates in that situation.

27 *Faithful in Little, Faithful in Much*

Now there is one thing here about faithful in little, faithful in much.

In order to consolidate things that we know, we have to force them into a gross material world. If we make a promise to ourselves- remember the promise is made by a very, very tiny

little bit of us at first. And the tendency of that little thing is to make a very, very big promise, because a very big promise makes it very, very significant. It would rather promise a very big world shaking event, than a little one. So, in order to be faithful in much, we must first be faithful in little. We take one little thing, we make a promise. It could be as small as you like and as insignificant as you like. Promise yourself that you will hold your little finger bent all day. This is the meaning of the Indian ascetic practices. If you can remember to do it, that is the thing. You set a given form only in order to practise remembering. It doesn't matter what it is. Promise yourself that you'll touch your button-hole once every hour, surreptitiously, so that people don't think you're a nut. But you do it. If you can make yourself do just such a simple little act like that, you have laid the foundation of a big one.

But if you think that is too small for you, you will never do a big one. So define for yourself some very, very tiny little victories. So very, very small that you wouldn't dare boast about them, 'I promise to touch myself there, every Friday at 3:15', I won't go and tell anybody. If I said to somebody, 'I touched myself there at 3:15' - they'd say, 'So what? You see? The whole importance of it is actually to be able to say 'I will do it'.

28 *The Biological Time Exercise*

There is a funny kind of clock inside us that keeps biological time. Everybody knows they've got one because when it's holiday time, in the morning you don't need an alarm clock, or when young men have a girlfriend to meet early in the morning before going to work, they wake up, and this evidences biological time. See if you can rediscover it. Biological time is present when you are going on holidays, and when you've got a girlfriend. But it's present all the time, but doesn't function. See if you can promise

yourself by saying 'I will use my biological time', and without looking at an ordinary clock, at 11 O'clock I will touch my right ear.

Actually try to do that. At first you will find that you keep wondering whether it is nearly 11 o'clock or not, and that wondering is nothing to do with biological time, it has to do with this thinker, which is not the biological time keeper. You can get in contact with that biological time, simply by a positive statement that it exists. And you are saying to it 'give me a ring at 5 to 3'. And concentrate then on the work you are doing, and forget about it. And quite suddenly at 5 to 3 something will go like that. Now that is biological time, and you can get in contact with this.

Now, this biological time is very, very important because it happens to be a harmonic of a time related to cosmic time, which helps you to transcend the individual in very special ways. First of all, try the ordinary method, just telling yourself that you will touch a simple thing like a button in one hour from now. Look at the clock and see what time it is, and then don't look at the clock again, and don't think about it. Get on with your work. This is an essential part of it. You must assume, assumption is the key to it. You must assume that in one hour it will suddenly come into your mind, and then you say 'it's time to do that', then look at the clock. Now, you'll be surprised how near you can come to that. When you can do very tiny things like that, then you will begin to believe. Now the purpose of succeeding in the tiny thing is only to convince you that certain things exist. If you try to do something too big, you'll be convinced that things don't exist.

But if you do a very tiny little thing and think about it, you will say 'the mere fact I did not look at the clock, and yet I went like

that and looked and it was dead on the hour. That means biological time exists, I'll do it again.'

When you become convinced of this you will become aware that there is a certain kind of rhythm. Just in the same way that a hibernating animal would say, 'I will go to sleep now and when the spring comes, the temperature will rise to a certain level and I will wake up' and it does so.

29 *Assumption and Belief*

It all rests in this fundamental fact of assumption. Assumption is another aspect of Magic. You have to be absolutely sure, that what you are going to do is going to be done. And then, because of your surety, you don't make any attempt to keep it in your mind and think about it, because the mind, the thinking department is the organ of fear, and if you do think about it, you will discover you thought about it for a quarter of an hour and then made an extra effort and thought for half an hour and then you forgot about it for four hours. That's the usual rule. As soon as you think about it, you are using the organ of fear, which is not the organ of assumption at all. That's another organ. And when you use the organ of assumption, the thing will occur, and when you interfere with it, it won't.

Question -

How would you get on as regards the difference between assumption, belief and faith? What is the . .

E. H. -

Well remember, belief - belief is what you love - is from the word to love, so all belief is saying is that you like it to be that way. Faith is the energy that you used to lay a path in a given direction.

Q. –

And you are not doing with in assumption?

E. H. –

With assumption you actually take up this infinite force. You do not lay a path at all. In faith you are actually treading expecting a result at the end. In assumption you have picked the thing up, like you do with a post hypnotic suggestion. In order to hypnotise a person, then say, under hypnosis at 3-15 in a fortnights time on Tuesday you will kick the lady next to you in the bus. And he does it. Now who has been keeping time? Not his thinker.

But the thing is assumed there, because it is said positively. No path is laid but a resonance is set up and infinity itself watches the whole constellation of forces and when the thing concurs, as defined, it goes ping and that's it.

So in assumption, you just pick the thing up out of infinity and you don't worry about it. You don't carry on assuming every few minutes. It's just one. It's Immediacy.

Question –

Is it the liver that keeps biological time?

E. H. –

Well biological time existed before the human being existed with a liver. You see. There are specific organs in the body that are very closely related to it. Sexuality is very closely related to it.

Question -

Can you fluctuate between assumption and the organ of fear? Can you go from assumption into fearful thoughts?

E. H. –

That's a question of identification again. You can simultaneously assume, and think, and wonder whether assumption is really right, because they are separate departments. You can believe, that means to say you would love the thing to happen. You can assume that it will happen and simultaneously wonder whether the whole thing is bunk; because your thinking department can think anything that's ever been put into it by the whole of your ancestors and you. It's to stop this interference of these different things that the analytical process is so important, to see that they do interfere. This is the real use of intellect. Not to gain transcendence, but to separate that which should be separated.

30 Adulteration

The commandment 'Thou shalt not commit adultery'¹⁴ does not refer to not going with the lady next door, who does not belong to you. It refers to this fact, that, your idea must not be allowed to interfere with anything that is not idea. Thinking must not be allowed to stop assumption. It must not be allowed to stop feeling. It must not be allowed to stop urge.

All functions must be themselves peculiarly purely, that is non-adulteration. If I was selling water to you, pure water, and you found it cloudy, and you said this is cloudy water and I said, 'It's got milk in it', you see. You say 'You have adulterated my water'. But if I was selling you milk and you found water in it, you would say, 'You have adulterated my milk'. Now it depends on what you want. To adulterate is to add something to it so that you spoil its ultimate nature. Thinking must be thinking. Feeling must be feeling. Urging must be urging. These three must be kept

¹⁴ Exodus 20 v14

completely separate and coordinated at infinity by non-identification.

Question –

Can this come by concentration in the now?

E. H. –

Yes . . .

[unclear phrase by questioner] . . .

E. H. –

Well you can't concentrate other than in the now, can you. Concentration next week does not work.

Question -

I am thinking about the person constantly drifting from concentration really, who starts to think about something else and come back to what he was doing and then drifts off again

E. H. –

Well of course the best thing to do, to avoid that, is to set up a visible control. Write on a post card what it is you are supposed to be thinking about. Put it there and ask yourself if you are thinking about it. You will find in half an hour you forgot you put the postcard there.

A business friend of mine who is determined to do yoga in business hours puts postcards all over his place of business to remind him of what he is doing. And he went three weeks without noticing he'd got a postcard up. And it is only because a customer said, 'What are all these postcards doing up here?' that he remembered he'd put postcards up to help him to remember.

31 *The Individual as a Victim of Principles*

You see there are certain forces here in the action band, that are completely against man ever freeing himself. This has to be realised. That great spirit that says reproduce, is not the slight bit interested in any individual getting freedom. It is only interested in reproduction. Another spirit is interested in ordering the world. It will keep you digging and sorting bricks out and making blocks of flats and things, if you don't stop it. Each spirit manifests a certain process. The individual man is simply a constellation of such principles and a victim of such principles up to the time he becomes aware of them, and realises that he has a valid function as coordinator, because then the spirit of coordination at infinity comes into him and rescues him from the other three. But he will never function without something from infinity coming into him.

32 *Pulling Ideas Down to the Immediate Material Situation*

Question -

But you say unless he stops it. He cannot stop it. I listen to you saying something now. I think that's a marvellous idea. I make a resolution and I go home and tomorrow morning I wake up and I think that's a lot of nonsense and I get on making some money. Its all over, its all finished.

E. H. -

Now you see, when you said it was a marvellous idea, you saw something big. When you see something big, pull it down to the immediate material situation and will something small that you can actually accomplish and then you will not think it a load of nonsense because as soon as you have gained the one thing, you have opened a doorway to gaining something bigger. You could assume if you wanted. There are certain things you defined

which would be better than dragging horsehair over pussy's insides and so on¹⁵. You could assume that the thing is there for you and then you could start arranging your life accordingly.

The tendency is to make sure that the thing assumed will be there by using your head, which defeats the purpose. This act of assumption has to be done immediately. That is without mediation. You can't think it is possible until you have first assumed a little thing.

Question -

Another problem arises which interested me very much was the question of these barriers you drew, the resistance levels to an end and generally this means when one gets to one of these points that one perverts oneself from ones aim, surely. When one is tired, it doesn't, it doesn't necessarily mean that we have finished with the goal we are aiming towards. What it means is we probably find an excuse. I have noticed this behaviour with myself when I have been doing something. I start off full of enthusiasm and then at a certain moment a difficulty occurs and I think well how can I get round that and at the end I find I have been stuck with something quite different to what I started with.

33 *The Infinity of Excuses*

E. H. -

Again, that is losing reference. If you set up, somewhere, even if you have to write it down and force yourself to say that is what I have set out to do, and I am not going to be put off, because it is not that I find excuses for myself, it is that excuses are presented and I identify with them. The whole organism is nothing else but a system of excuses and the excuses

¹⁵ This is a playful reference to the questioner who was an orchestral string player at the Liverpool Philharmonic.

are provided by infinite spirit which is the excuse that you cannot do this because you have got to reproduce, you cannot do this because you have to feed the results of reproduction instinct, you cannot do this because you have social commitments, you can't do this because, there's always a because there. And these 'because's' are causes and they come from infinity and when you are tired in pursuit of your aim, they will explain to you that aim is not really the correct aim, because you have duties to do.

34 *Ramakrishna and his Wife*

It is precisely at those points you have got to override it.

Remember Ramakrishna's position when his wife said to him about the husband who had been saying he was going to run away to her friend and he said, 'Do not worry if he had been threatening so long, he wont go'. And the wife said, 'If he were going, what would he do?' and Ramakrishna said, 'Do you really want to know?' and she said, 'Yes'. He said, 'Give me my cloak', she gave it to him and he walked out. She sat down waiting for him to come back and finish the rest of the story and he never returned.

Now that was a point of decision for him. If you tried to work out logically what must have happened in his mind in relation to his wife, because quite obviously she did not think he would really go, unless she would not have said it. Something had happened in him that made him say, 'Now I go'. It's true that she found out where he was later and went to another city and found where he had gone to live. The fact was he did go. That was a moment of decision and it could not occur in him, until after many, many years of effort, he had come to see what was his real duty and to whom.

35 *Duty to Someone Else*

You see, this 'moral rearmament' concept. Everyone is imposed upon, by telling them they have a duty to someone else. Consider the illogicality of it. All the people in the world are morally bound to all the people in the world. The universe is trying to evolve towards reflexive self-conscious individuals, but the moral concepts of the universe require everyone to stay at the same level, so they can belong in the same social set-up. So there is a fundamental opposition between the command of spirit and the requirements of an integrated social community. As Christ said, 'If you don't leave your mother and father, you cannot get into the kingdom'¹⁶. It's a hard saying.

ENDNOTES

^I Pi - the ratio of the circumference to the radius of a circle - has not been finally calculated but its use is very ancient. The Egyptians and the Babylonians knew about the existence of its consistent ratio and it is often approximated to 3 and 1/8 or 3.125. Calculated to 20 decimal places pi means the circumference is 3.14159265358979323846 times the size of the radius.

^{II} The Lord's Prayer

Our Father which art in heaven, Hallowed be thy name.

Thy kingdom come.

Thy will be done in earth, as it is in heaven.

Give us this day our daily bread.

And forgive us our trespasses, as we forgive our debtors.

And lead us not into temptation, but deliver us from evil:

For thine is the kingdom, the power, and the glory, for ever and ever. Amen

^{III} A sketch of the A.E. Waite conceived Tarot Pack drawn by Pamela Colman-Smith which seems to be referred to in this passage although not mentioned. It contains: dogs, both full and crescent moons, and a crayfish emerging from the water just above the M in Moon.

¹⁶ Luke 14 v26. I'll quote this in full as it is a difficult passage and rarely presented. -

'If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren and sisters, and his own life also, he cannot be my disciple.'



^{IV} 'Pavlovian' refers to Ivan Pavlov, a Russian physiologist who noticed while researching the causes of dog salivation found he could accurately measure a dog's salivation reflex. This was the automatic measurable response to a stimulus, food in mouth was the stimulus – salivation was the measurable response. He noticed that the dogs sometimes salivated merely on sight of the food, which was a visual stimulus that contaminated his assessment of the reflex but which raised the question of other kinds of stimulus that could give such a response.

The now very famous experiment led from the dog responding, with salivation, to the 'unconditioned response' of the food in the mouth, and then learning to associate the ringing of a bell with the presentation of food. This is done by repeating the ringing bell, for which the dog had no initial reaction, whenever food was produced. Eventually the bell alone would cause salivation. The bell at first a 'neutral stimulus' - nothing to do with food, becomes then a 'conditioned stimulus' strongly associated enough with food to make the dog's mouth water. This technique is called Pavlovian or classical conditioning, later researchers found that in the associating the food and the bell the timing was crucial for the learning to take place. The conditioning remained for about twenty trials without food being presented ('reinforcement') before it faded ('extinction').

^V This is a word familiar to the western culture but its meaning needs perhaps to be emphasised in this Buddhist context not simply as 'happiness' or 'bliss' but as a cessation of strife or desire. The word is made up of ni[r]- (ni, nis, nih) which is usually translated as "away from, without", and the root vā[na] (P. vāti) which can be translated as 'blowing' as in 'blowing of the wind' and is often described as the blowing out of a candle as if in the snuffing out of the root of striving in the self. that comes with enlightenment

^{VI} Gautama is the anglicised version of the Buddha's name from Sanskrit, anglicised from Pali it is written Gotama.. The Buddha is considered to have been born around 563 B.C. in what is now Lumbini, Nepal and died around 483 B.C.. It is difficult to be exact on the details as it is with many great teachers as life blends with myth. Buddha's lifestory was first written down in the Pali Canon some five centuries after his death. He is referred to in several ways. His personal name is 'Gautama' or Prince Gautama as he was of noble birth.

'Siddhatha' is one of his titles that means the achieved one or one who has achieved his aim. This was the name given by his father that signified that he was destined for great things. This title is used before he renounces his family to become an ascetic.

He is called the 'Buddha' which means enlightened or awakened one because he is considered to have realised his full and complete potential as a human being and is at one with the universe. It can also simply mean awake, implying that the rest of us are asleep, deluded, less than we should be. Thus setting the bar of human attainment very high indeed.

He is also called 'Shakyamuni' which means sage of the Shakya clan.

The other title which is commonly ascribed to him is 'Tathagata' - meaning 'thus come' so that he is himself, the one 'thus come' or – 'fulfilled in his own being' as Joseph Campbell puts it which is to

emphasise the attainment of something which – although rarely achieved - is the essence of human potential. (*The Masks of God; Oriental Mythology*. New York 1962, p318).

VII Avalokiteshvara An interesting aspect of this bodhisattva of Compassion and directly concerning the principle that Eugene is referring to, is that to many of his followers the present day Dalai Lama is considered to be an embodiment or incarnation of Avalokiteshvara as the Bodhisattva of Compassion, returned to guide the people of Tibet through a devastating period of their history. Tibetan Buddhism teaches that we are reborn again and again, until we are perfect. Some perfected beings then choose to return to earthly life to help others attain enlightenment.