Nuclear War

The text of a talk given by Eugene Halliday at Parklands, Ishval Audio 85.

It is to do with the coming nuclear war. You have all noticed that it is hotting up haven’t you? Do you think it is serious or is it just a 1984 Big Brother scare?

*It is serious*.

It is serious. Right we are going to talk about what it means to us because we have no control over the development of it. So luckily we have a red pencil today, not a black one, red being the colour of life itself. We know that when we think in symbols we save an awful lot of words and I am looking forward to the time when I can do a drawing and don’t need to speak. Now (that) is a letter V, it has been used for thousands of years to symbolise a process. It is a great word saver. In the Ancient World they did drawings to economise on words in two ways; first to economise in time, and second to conceal significances from the people that can’t read the symbol. I’ve put a V (there) which from the bottom would mean to develop by opening out, but coming down to this point (here) means to in-volve. Now I am going to put a square on the bottom (there) because you know squares represent bricks and a degree of stability, like all free masons are reliable. That represents a very good, honest, true, square person, fit for social living.

Now, there is a process whereby descending, spirit becomes progressively more and more dense. ‘Dense’ really means judging itself. The *den* in **den**se means judgement, and becoming dense means increasing the number of judgements we make inside ourselves. Beyond the V is the Infinite, I’ll put one of my favourite words (up there), if somebody can pronounce it for me, I will be very glad. Perhaps Hannuqah can do it.

*Apeiron.*

Now it means the ‘boundless’, but it also means the alpha there is a privative, it means the not *peiron* and *peiron* means not rationalisable, not definable. So beyond the V we have the *Apeiron*, the undefinable, illimitable power which by a process of internal operation, produces manifestation. Now its first manifestation (here), we represent with a circle to show definition has begun. We will call it the area of ideation. Like idea is Greek for form so ideation means a formative process, and form is determined by circumscription. So the *apeiron* has made itself a *peiron,* or rational process, by Pi ratio turning upon itself so defining a situation. The first thing produced is the eidetic field. It is an infinite field of formative processes. I am going to represent that one in a little more complicated way to show what happens. All points are represented by one point. The point in the circle stands for all conceivable points in all conceivable circles. (04.37)

If I were to take the symbol from Indian Philosophy of the *aether*, *Akasha*, I would have to dot it all over (like this).

Now, I don’t know whether you are very patient, but I am not allowed to stop dotting this until there is no more space left. Now it is very time consuming. Are you becoming impatient yet, or can you tolerate this kind of thing? And if I get Fred’s very fine one, and start dotting in between the dots (like this), I have now got black dots amongst the red dots. This is going to symbolise for us later, two different ways of living; a red way which is spontaneous, and a black way which is considered. No act is undertaken by a black dot without careful consideration of its possible outcome. And the black dot part is called left-hand pathway and belongs to very, very clever intellectuals who study, are you getting impatient yet? who study all the formal possibilities. Whilst the red dots represent, I think I’ll put a black dot in the middle of that red dot, the red dots symbolise spontaneous processes, unconsidered, immediate leaps of life-force into self-manifestation. But, in the Ancient teachings it says very clearly that the one dot in the middle of (this circle) is an economic expression of the many dots in (this one). This one represents the *aether*, the *akasha*, the absolutely uncased, represented in the case, because if we don’t enclose it we don’t know where to look. But when we do the circle, we are to rub out the circle in our mind and retain the location of it.

Throughout Infinite Space there are lots of little dots. And they are of two kinds, spontaneous, immediate impulses, and considered formulations. The spontaneous ones are called right-hand path and the considered ones are called left-hand path. Funnily enough the right-hand path tends to define the left-hand path as naughty and the naughty little dots, the black ones, tend to define the spontaneous red ones as not very knowledgeable, so there is no difference really in mutual condemnation. But the ones called ‘black’ have been called ‘evil’ and the ones called ‘red’ have been called ‘good’. We will see why a little later.

Now the circle we have done at the top (there) is an ideational one and there is a word, the Hebrew word, ‘Torah’ which means Law, and there is also a Sanskrit equivalent…- That one is drying up, we will try this one,…which is the same word, disguised with a D for a T and an H and an M inserted, *Dharma.* Now that is a disguised form of the word *torah*, cosmic law. The ideational world is full of form and all the forms are reciprocally interpenetrating, (like this). I won’t try your patience by drawing them all over the page. You mentally extend this to cover the whole page, and that represents the way all forms, at ideational level, are mutually interpenetrating. (08.48)

Now you know this is true of the ideas in your own mind. Man is a microcosm of the big universe, the Macrocosm. The ideas in your mind continuously interfere with the other ideas in your mind, so you can’t truly represent an idea process in your mind by saying one idea is totally distinct from another idea, because if you try to define a single idea you have to use words belonging to other ideas to define the one you are trying to define. So in fact, even at the level of the human being, the ideational process is one of mutual interpenetration of all ideas. The Japanese term you all know, and some people think it is rather a funny word, *ji- ji- muge,* Individual, affirmed individual affirmed, substantialised powers, consolidated life; that means the mutual interpenetration of all ideational forces. Now ideas are not nothing. You know what people just call ideas that do nothing, all ideas are formative powers, operative and busy in the Universe and busy in the mind of Man, and busy in the minds of insects and plants, everywhere ideational forces are busy energies. So there you have the law, and the law is the form as laid down by the absolute boundless.

Now when the form is felt instead of just seen as form, we go into another phase. In this phase you have a possibility of enjoyment. I’ll put the Hindu term for the enjoyment (there), that is *bahoga,*that rhymes with yoga, so if you say *yoga bahoga*, you mean enjoying your yoga. If you just had yoga without *bahoga* you would be wasting your time. Now the reason for the second thing is that when the first one appears, an infinite ideational field, of itself if you did not either like or dislike it, it would remain absolutely equable in its vibration; it would be like a continuous equable buzz, there would be no differentiation in it, and therefore there could be no value judgement in it. The moment you talk about value judgement, you have entered into the field of liking and disliking in some degree. So the second circle represents liking, disliking. I’ll put a little plus on one side and a minus on the other for liking and disliking. Ideation, the energies of the ideas, are now looked upon by the *apeiron* itself, by the Absolute, as sources of possible enjoyment. Now, Spinoza had the expression: “Intellectual love of God.” Intellectual is the ideational, love of God is the enjoyment aspect of contemplating the ideation.

Now when you like something you tend to do something about it. If you dislike it you tend to do something about it, like push it away, or run away from it. So we then need a third circle and (this one) represents activation, the will to act on the basis of the like and the dislike. Now this is a process of involution. (12.53)

We are going to go down.

Now the fourth stage, and I am going to put a 4 (there) deliberately, because this four is tremendously important. “He went forth from the Absolute,” means he stepped down from an Infinite Ideational Process, through an enjoyment of the content of that ideation, liking and disliking, through a will to action, so I will put a W in (there) for will, and to embody, to put that in the stabilised brick, for to embody the ideation, which has been liked or disliked in an act of will; if liked to construct, if disliked to destroy. So in the fourth level you are incarnate, you are embodied. Now every person, every conscious being, every individual human consciousness, is nothing but the *Apeiron,* self-encapsulated, ideated, liked or disliked in some degree, and then willed into action and so brought down to the fourth level of material embodiment.

Now the step down is essential for the separation out of the ideational field. Remember in this *jijimuge* level, this mutual, reciprocal interpenetration of all beings, there is a Greek word for that which you can have: can you read that? *Theo* for God and the *cas* is (here) withan S, (THEOCRA**S**Y), means the mutual interpenetration of all the gods. Now when they are in total mutual interpenetration (there), they are called gods, that is goods of ideation. But remember they are intelligent powers, they are not just senseless energies vibrating, they are powers determined to ideate, that is, to formulate themselves. When they come down from that level to human beings in a spontaneous expression of communication, they are called ‘angels’, that is, messengers from above. But at their own level, they are ideational, intelligent forces deliberately willing to be what they are. A square is willing to be square, a triangle is willing to be triangular. (15.40)

Now when we come down into the realm of the material world, we have a peculiar thing to do, a turn-about. When we come down into it, we could begin to rise again and repeat this ascent in the reverse order. When we have incarnated in the body, to complete our evolution, we have involved in (this side), we are now going to evolve on (that side), in the physical body, to climb back to the ideational world, where all truth is and then to become vibrant and responsive to the boundless *Apeiron.* To become resonant with the Absolute, we have to climb out in the reverse order. That means we have to substitute for physical, mechanical re-activity, an act of will. And in that act of will, which is the ascending side of the V, we have to will to feel like and dislike, and that is called ‘compassion’. Compassion means ‘together suffering’. We have to identify with other beings, feel their joys, their miseries, by an act of will. Ordinarily, people at the physical level don’t do that; we think other people’s miseries are their business and other people’s joys are for envying but are not our business. But in order to climb back again to the Absolute, we have to will, to feel, to ideate again. I’m going to put a double triangle (up there) for ideation because it always implies a duality of the Infinite Absolute and the finite creatures simultaneously co-presented.

Now number four is the danger place, because as we come down from the ideational world, where all our ideas are totally and mutually interpenetrating, and we start enjoying it, the enjoyment separates out the ideation. If you like one thing and don’t like another, then instead of that reciprocal interpenetration you separate off each zone of like or disliking and you may have a zone of like and a zone of dislike and they are not co-ordinated.

That is of course the ideal face of the clown. One red nose, one like and one dislike. The word ‘clown’ actually means to ‘close on one’s own’. ‘Close-own’ is the word clown. If you stop your reciprocal, mutual interpenetration and close, then you become a clown. You are the fool in the situation because in the closure you have deprived yourself of the information of the other beings with whom you were in reciprocal interpenetration. At the level of reciprocal interpenetration, *dharmic* ideation, you are actually a participant in omniscience, but as soon as you say: “this is my own,” or when you say: “I am I, not you,” the moment you exclude, you reduce your omniscience to a finite knowledge, and therefore deprive yourself of the efficiency that could be yours if you had this extra knowledge. (19.37)

Now there is a very grave danger. At point four you have come down and embodied, and when you are embodied, the stimuli come from outside and condition your thought process. If you tap yourselves a message comes from outside your skull, you can be extroverted and you can come to believe, as millions of people today do believe, in materialism. You can believe that only that which taps you from outside, touches you from outside, only that which taps upon you from outside, is real, and that the thing that cannot touch you from outside is not real, and that is called materialism. Now if you become materialistic and forget that you are a will, with a like-dislike from an ideational field of infinity you reduce yourself by your own act of belief in your materiality to, functionally, a material being. That is to say you become totally mechanical. All your responses will then be typically reactive to stimuli received from outside. Now when that happens a process of reaction on your part starts (like this), (that) is going downwards below the level of matter. By that I mean goes below the level of your organised physical body. As you begin to believe in externality and you begin to believe that only the external stimulus is real, then you in that weird reality that you have built in your imagination, the external reality, you start breaking in bits because you make a judgement that is separate in every case of everything you encounter. So you actually analyse your whole being into lots of little bits, and it was that kind of activity that gave rise to the theory of atomism, of Luccipus and Democritus, which survived into the nineteenth century up to the splitting of the atom by science.

Now you see that what we have done, we’ve done a letter Y. Pythagoras used that Y as a symbol of the necessity for choice, the necessity for choice. When you come down (this arm) to point four you either turn, (on that point) and go upwards, and to do that you must slow down. You must stop and consider your position, truthfully, internally, and say: “Am I really merely a material being, or am I a being of will, of sentience and ideational power of the Absolute?”(22.52

And you have to say that. Now if you say that, there is a reorientation at that point, a turn so that you can go up (that arm). You go down and up. Now if you go up, you integrate yourself with your will, your compassion, and your pure, universal ideation, and you find yourself to be not different from the *Apeiron*. That is you and the Absolute are not two separate beings but you, as an individual, are a modality of that boundless, Infinite Source of all being. And on the other hand, if you do not make that turn, that is called the ‘metanoia’, the change of mind. If you do not make that turn and define yourself as a spiritual being who came down, involved, in order to get the experience of the whole process: “Thus it becomes to fulfil all righteousness,” to come down and then go up again, because it is possible to identify with matter, and I have known men that have done this. Funnily enough I have never known a woman that has done it but I have known men that have done it, who have become so clearly, intellectually articulate that they have cut their minds into bits, so their minds were full of accurate, formal expressions, but these expressions were all disparate, they were all separated out from each other, and there was no feeling relationship between all the ideas. Consequently (this way down) is the way to annihilation. Omar calls it ‘annihilation’s waste’ because the further you go down (there) the more your materialised intellect cuts its mental data into little bits (like this,) until you become lost in what is called the ‘Abyss’. (24.58)

Now the Abyss is all the points that were in the ideational field before you started your process but those same points are now disjoined from each other. You are not in the reciprocal inter-penetration mode so you actually have no understanding whatever. You are full of elements of knowledge, bits of separated ideas but there is no liaison between the ideas.

Now, what does it feel like? All the mystics describe this condition into which they have fallen in their process of self-investigation; they call it ‘drive’, they call it gritty, they call it granular. There is one scientist that goes on T.V. and he is delighted, and he jumps up and down behind his table; “The granularity,” and he looks very, very fiendish. The granularity. That means **he** thinks that **he** can control it by an analysis of the ultimate dissociated atoms of reality. But actually there are no dissociated elements except in his imagination. His imagination creates conditions as if there were a true granularity Universe for which the one-turnness has no explanation. If ultimate reality is entirely granular, dry atomic dust, without a liaison force running through it, then there is no possibility whatever of gathering it together. So that a consciousness has gone down (that line), in that way, has brought itself progressively, and the more so, the more efficient its intellect, progressively through total dissociation of all the elements of its being.

So it disintegrates, it falls into the abyss of ‘annihilations waste’. All the elements that could have been gathered together if he had gone up the other arm, which could have restated the reciprocal interpenetration of being, which would have recognised the will, the compassion, the ideation of the Universe (there) as truly a function of one Absolute power. (27.27)

*How far did the prodigal go down?*

How far do you go down to? Presumably you meant **you** by the Prodigal, is that right? Yes, You meant you. How far can **you** go down before you start disintegrating? That depends how far you identify with your success as a materialistic thinker. Now if you have got only one element in you that doesn’t believe in materialism, you will be saved. Only one is enough to save you, but if you became an absolute materialist believing in discrete atom particles, granularity, dust, then you will not be able to turn back, because you have identified.

Now will you hold that in your mind a moment, because we can always re-draw a symbol in another way. Now I am going to write it, *atma,* that means ‘spirit’, and *buddhi* that means intellect, and I am going to put the Greek equivalent there, Logos, that is ‘cosmic reason’, *manas,* that is your ordinary time mind, k*ama,* that is your desire nature or locked-on appetite, and then we are going to put your physical body (here) *sthula.*

(This) is your physical body. Now we have two (here) and we will call (those two) the top pair and we have two (here) called the lower pair, and they are all inside the body. Place those on your hands, *atma, buddhi, manas, kama,* physical body *sthula* yes? Now the *atma* is Eternal Spirit and the *buddhi-logos* is that level of individuation where all is reciprocally inter-related, so those are eternally there, so those cannot be lost. It is impossible to lose *atma* and *buddhi,* they are un-losable, because the *logos* is the *atma* in self-modulation as form. The spirit is the power that crucifies itself to make the *logos* and the *logos* is that power of the Infinite gathered together to make a reciprocal formal Universe possible, and they are not two, they are two aspects of one fact of ultimate power and they cannot be destroyed. But, if I were to say, the individual being (like this) is encased in an ovoid aura of power, (like that), and your identification is over the whole of that ovoid form, that golden egg *hirania gadha*, that golden egg of being, then within that, you have a smaller one, and within that you have a smaller one (like that). Now, it is possible, by the process we call ‘identification’, to fascinate, that is bind, consciousness to any object upon which you care to focus. To bind your consciousness on any object on which you care to focus. Now if any of you have ever seen what is called a catatonic schizophrenic, you will know what this means in an extreme form. I have seen a man, catatonic, looking at the tip, like that, of a pen, and standing like that for hours. The record I know is seventeen hours, standing in one position, looking at his finger like this. It is called mono-ideation, one form of thought, one idea. It is possible to get stuck on that and every psychiatrist knows the phenomenon. This is the catatonic schizophrenia, where all the other ideas that you might have thought about, you can’t think about because your consciousness is fascinated with that one point. And it is funny, dialectically, that the one pointed-ness of the catatonic schizophrenic and the one-pointed-ness of an attained yogi, are identical in every respect except one, that the catatonic schizophrenic is looking at a finite like that, but the attained yogi is looking at the whole as one and that is the only difference. It is the same power of mono-ideation.

*Track 7*

Now, let us look at this, the *atma* is spirit eternal, and we will call that which contains all of that, we will call it the *Brahman* and that word is from a word meaning ‘to extend.’ It means the Infinite, and beyond that we have *para* beyond, *para Brahman,* *para atman.* It is known as beyond, it is called beyond even the *brahman* because the Brahman is considered as not focussed upon the *atman, buddhi* etcetera. But the para goes right through all of it and it is aware of the physical body as it is of the desire, the temporal mentation, the Cosmic Logos and the spirit of the individual and the universal extension. (33.55)

Now, by identification, and this only means focus. I know lots of fellows that have focussed on an idea and been trapped, even in the middle of a yogic exercise, especially where they have been pursuing individual power. They have a concept. Would you believe that one man told me just a couple of months ago that he was going to go and have the course on levitation. This is not a joke, he was going to pay, I think, four thousand dollars, in order to levitate. And when he was levitating he was going to go down the M56, in the rush hour, over the cars, going like this, to motorists. No, he was serious, can you believe it? He had actually got the image in his mind, for four thousand dollars I can do this, to delay motorists. Do you believe it is possible, do you? Or do you think it is a joke? Now it is possible, it happens. It happened with Hitler, happened with Mussolini, happened with Hirohito, happened with Winston Churchill, who was an orator, not really a statesman. It can happen to anybody that they become mono-ideistic, and when they do, they are trapped; not by a power other than themselves, but their own desire, *kama,* locking on their appetite. Their own desire locks in on the idea “I will be superior, I will be powerful,” “I will be this god or that goddess or whatever, and I will rule the world from my position.” Hitler said: “A thousand year Reich.” At the time I thought, well, that is not very ambitious. A thousand years, who worries about a thousand years? It says in the Bible a thousand years is as one day in the eye of God. So why worry about a day’s lunacy. Now he is no more, or is disguised as a man running a sweets and tobacco and newspaper business in South America. I don’t believe that bit, but I have been told it.

Now this identification is the key to bondage or freedom. If we identify with a finite, no matter what it is, for finite gain, instead of going round, you remember our diagram, instead of going (like that) (1) you go (like that) (2). As soon as we think of a finite characteristic as worthy of identification in the place of an absolute identification with all, with the *Apeiron*, with the Absolute, as soon as we think of the finite identification, we are on the downward path towards the abyss. But we are saved absolutely if we think that is a very stupid thing to do because it is fundamentally untrue. There could not be a Universe of little bits unless there were a liaison force, but the liaison force is (up here), in the Absolute. The bitty universe, the granular, the atomic, (down there), is a construct of an egoic mind trying to attain control over reality by manipulation of externals. (37.43)

Now let’s take *atma* and *buddhi,* and describe a little more carefully. Atma, that is two words, the *at* part means absolutely crucified, that is to say that you know perfectly well, there is no escape whatever from truth, and the *ma* part means an appetival activity. So already in the *atma* is that duality that we represent in the word W, two wills; one a will to form, one a will to appetival possession. And these are both there as potentials, latencies, in the *atma.* Now which way we go when we come (down here) will depend on whether we remember that TM split. The T means crucifixion, the M means substance. If we remember that we are eternally crucified on what **we are**, even God cannot get rid of God. That is the one impossible for God is eliminating God, because He is Infinite and Eternal. So He has to accept that He is God, that is to say that he is a power, Infinite, Eternal, which ideates, produces this terrific field of in-formation, and nevertheless he is substantial to Himself. He is both T and M. So the whole of the TM transcendental meditation, really should be based on that, although that which is offered publicly for sale as T.M. is not, based on a self-hypnosis by means of a repeated mantrum.

The crucifixion of oneself on one’s own individuation, ideation and on one’s own appetite seizing on ideation in oneself. This is time, thisis *tim*, this is timidity, this is fear, but what is called in the Bible ‘the fear of the Lord’, means that terrible trembling in the spirit because of the possibility of this error. I could think I am not crucified on the truth, the truth can’t get me, I am too smart, I will outwit it. I will have three hundred thousand accountants in different countries. I will behave like the NGA, I will remove my typewriters. I will put my money in another bank in another country and escape. That’s not possible to do. You can get away with a thing for a short time, a medium time, or a long time, but not for ever. Consequently the TM together make this diagram, where the T, the cross is inside, is inserted into the appetite. (40.51)

Now that is exactly the relation between male and female. That is female and that is male. I did a little painting over the fireplace of a friend of mine and it went (like that). It was a fish holding up a letter T to remind him. The *maw* principle is feminine. It means: “I accept,” “I take in.” The form principle, called the *logos spermaticos* is the word that is inserted into the appetite and traps the appetite in form. Everybody knows, certainly women know most clearly, that when the appetite takes on something, it has conditioned the appetite with the thing it takes on. So if it is tight trousers this season, and loose trousers next season, you have to take on the fashion, if you are of the fashion-worshipping nature. So this TM is a great symbol of the relation male-female and it gives you also the word ‘moot’ which also means ‘to change’. And you reverse it, cos the Greeks read both ways, into tum, it is that power in the belly which changes, because the appetite likes to fulfil itself and when it is filled it wants to stop until it is empty again. So it is very, very mutable.

Now when we come down from the level of the *atma* duality, the hidden duality in Spirit itself, we come to *Buddhi.* Now that *Budh* root means ‘wake up’. Imagine you are asleep with the letter B. Pronounce the letter B without exploding it, is an M mmm. If you compress the M very hard and suddenly release it like this mmmmbh, M becomes B, as in Mboya, there is a lot of African names prefixed with M or N, isn’t there, Nkoma, Mboya? And the fundamental idea, if you take that root, (there), that B is a closure and it explodes on the U, says mmmbbu, boo to the goose, and then, in the explosion it has ex-pressed, pressed outwards, its power and divided itself from its original unity and in the process established a hierarchy of powers because when, when it explodes like that, it sets up a hierarchy because there is fire within the origin and now power without, thrown out. (44.08) (Break in recording…..but first half of next paragraph is repeated later.)

There is a process of inner –outer relationship, that is *bhud,* that *bhud* means “Wake up!” It means realise that when you express yourself in any whatever by physical gestures, by words, by emotions, by thoughts, whatever, whatever way you express, you have committed yourself to counter attack from the… (ends here)… rest of the Universe. There is no way that you can stop other beings attacking you if you speak. All the thoughts in your mind of your ancestors and everybody else’s, when you utter a word. Supposing I say, the whole secret is in that dot. If I say that, you immediately think: “How?” Criticise the dot, what is hidden in the dot? Well my secret is hidden in the dot, in my mind, so it is a D and an O and a T, and that means ‘it divided a zone and crucified it’. The moment I have put down that dot I have created a difference between so-called void space, which is really full, and form, namely the dot in the space. I have created a duality with one dot and I know that, so a student of philosophy will immediately enter into a discourse about the validity of positing the dot in the first place. And according to the degree of intellectual cleverness of the person, the argument will be lengthened and lengthened, because the intellect defends itself, like every other power. So the *atma* is ‘crucifixion of form and appetite together’, it is of latent duality. And the *Budh* is likewise a duality because the formation of the B and the D up to (there) bursts out into the DHI to posit a hierarchy of individuality within and of the spirit *at ma.* Now if that is realised at that level to be a non-duality and realised to be eternal, it is that, and that alone, that incarnates in successive lives. But that one never gets lost, because it is reflexive. The one that knows this is crucifixion on form is his own appetival will to self-formation and is awake to that fact, cannot fall. But the moment identification occurs with anything less than that, that is we take the reciprocal field and we take one form out and identify with it, we fall from the *buddhi* into the *manas*. (48.37)

Now the *manas* means ‘the appetite is negating an issuance’. That means to say your whole appetite is now cutting itself into bits and the bits are coming out separatively, that is that terminal S, an issuance, and you have fallen to pieces in the act of making a serial account of the temporal world, you are on *manas*. Now that *manas* is the level of a pretty good clever business man doing time business without thinking about philosophy. Without thinking about religion, he is running an efficient business by keeping count of everything. Accountancy is the key to that manasic process.

And that manasic process is male, but the *ka ma* process is feminine. And every human being has the same duality that was in the *atma-buddhi* in the *manas-kama* relationship, and so he counts but he has also an appetite, he doesn’t only do business, he also eats, and prefers this food to that food. And this preference is *ka-ma,* locking on the appetite. Now that lower pair represents the highest level of the average successful multi-millionaire materialist. (50.15)

That’s his highest level, so that he is always thinking downwards towards the body, towards commodity production, towards the world of matter and time, and he is not thinking of anything beyond the acquisition of his material possessions, and he very carefully usually avoids thinking about the inevitability of ultimate death, and what is going to happen to his 35p at his death, he doesn’t think about it. If he does, he loses power in the world of counting. As soon as he starts thinking beyond the counting, he starts becoming compassionate, reduces his prices and goes out of business. So generally he tries to avoid that. Now, by identification, the successful business man identifies with this manasic process of accurate book-keeping. But by identification, the wife of the same man identifies with her appetival tendency to enjoy the products of his successful business. It is called ‘natural’. She puts on the furs and he gets the money to put the furs in existence. If she is identified with that, and he is identified with the counting, the relation is a non-relation, because he is thinking about the business and the form, and the book-keeping, and the inland revenue, and everything that goes with it, and VAT, and his mind is continuously occupied. Now I am taking an extreme case, because most people are not sufficiently mono-ideistic to do this, but the big millionaires can do it, the great film producers could it, Metro-Goldwyn-Mayer could do it, and for that you need mono-ideism, you must only think about that which you can keep account of. Most people can’t do it. And as for the simply desiring to manifest, the possession of wealth, that also is difficult to do, because factually every woman likes to be related intelligently, sensitively, to somebody. So being purely manasic, purely kamasic is not easy. It requires tremendous diabolical dedication to do it, and most people haven’t done it, but a few people have. When Henry Ford got out the militia and shot workers that struck, he was doing that very thing. And there are other cases in the history which you all know about. (53.13)

Now you can also sink into the physical body, that is, identify yourself not with the mental process, not with the desire process, but with the physicality as such. Now the only cases I know of this are those unfortunate congenital idiots, which you sometimes see. I’ve seen them in homes, and you may have been lucky enough to see one or two. They are usually, sort of, little square creatures, and they are very, very solidly compact, and they don’t live very long, usually about eighteen or twentyish, and they die. But they are solid body-ness, and if you push them, the body reacts to maintain equilibrium. When you push them, they don’t fall over. You can try it on the person next to you if you like. If you just give a gentle push to the person next to you will find that the body of that person reacts on its own. It hasn’t had to ideate, it hasn’t had to desire, the body likes equilibrium, the face doesn’t like falling flat on. If you try to do it, it’s a very good exercise. I knew a girl once that did this exercise, she fell flat on her face and made her nose bleed. Now that’s very, very unusual. I doubt if many people here could do that. You put your arms by your side and keep your face well-forward and fall flat on your face. I doubt if many of you could do it. I know that when I think about doing it my nose tends to buzz a bit there, that’s from when I did it. Nevertheless, the body has a peculiar kind of intelligence of its own. It is not your manasic intelligence, that is beating your heart or digesting, or failing to digest, your food, it is not your manasic intelligence that is circulating your blood, balancing your electrolytes, arranging the distribution of neurons in your brain, it is the body itself. That made Nietzsche think the body is very, very wise. The body can defend itself, even in the congenital idiot. Anybody who has worked teaching congenital deficients knows this, they have a marvellous in-built body defence. The body, not the intelligent analytical power, not the like-dislike, certainly not the Buddhic intelligence, the body itself can defend itself. (56.06)

Now when you get down to identification with the body, if you carry your conscience into identification with it, you can go into a sort of funny glumph in which you feel solidly obstinate. The pig is the heraldic sign of this kind of obstinacy.

Have any of you ever felt so obstinate with your, usually with the beloved, you are not going to give in. Come hail, rain or shine, you are not going to give in, and you know perfectly well you are wrong but you also know you are not going to give in, and you set solid on this, and you don’t care if you have to go to Hell, you are not giving away this point. That’s true hoggishness, that’s piggery, that’s *schweinerei*. When you get down to that level you begin to treat everything like that as something against which you knock as you go by. If I identify with piggishness in me and I wanted to walk over there to have a word with Ghreta and this thing is in the way, do you know what I do with it? I don’t walk round it, No, no hit it out of the way. Have you had that mood? Do you know what it is like?

*Yes, very well.*

Well it is true piggery, *schweinerei.* And it is only by identification that we get fixated in it, and we always retain the amazing power of changing our minds. Actually saying: “Well it’s a bit silly this really, I mean, here am I being piggish and the person I am trying to annoy has gone to the theatre. I think I will make a cup of tea and not be piggish till he or she gets back.” You know the kind of decision that is made, like people that have a row and rush out demonstrating absolute finish of this relation, and they run out and do you know what has happened, it is raining! And they have run out without a coat. And they sneak back through the back door, put the coat on, and then go out. Sometimes they run out and forget the car keys and they have to go back for those, and then go out.

Now all these things happen by only one process, the **dynamic of identification**. Now isn’t that a terrible thing. We could be always reciprocally related to everyone in perfect harmony, omniscient, sensitive, co-operative, getting on fine, not blowing ourselves to hell in a nuclear war, we could be. But there is more of the piggy-ness at this stage of evolution than is healthy for us. (59.27)

Now we, a handful of people, are not going to affect world governments who are pursuing control of world raw materials through having a shoot-out over the possession of those materials, we can’t stop them. If we go and sit in a square in any town in the rain in the middle of winter with notices saying ‘down with nuclear bombs’, they are not going to stop, so we have a problem. What are we going to do about our own process? If we believe in materiality we are going to worry about our body being blown to pieces or fried, a re-play of the Hiroshima thing. But if we know that only identification with that nails us on it, and we climb up (this arm), remember our will to be compassionate and universally logological, pure universal truth, and we know that (that part), the *atma-buddhi,* interpenetration spirit-logos is eternal, we can climb (up there) at the very moment that bomb explodes, the very moment that missile goes pphh and at that moment we can focus (on that) and go whoosh and we are (up there), instead of going down (this line), weeping and wailing and gnashing teeth. Because a lot of people, half of them in the biblical version, two men in one field, one will be taken and another left, two in one bed one will be taken and another left, the population of the Earth is going to be halved, and the moment it starts there is not much thinking time. You might have ten minutes warning, and you have got to gather yourself together and go up (that arm) and you have got to say: “if my physicality is blown to pieces, I, the *atma-buddhi*, am not.” And by this process of internalisation, because going up is the same thing as going inwards, by this process of internalisation, you transcend all that might happen to your physical body. And if you don’t do that, you will go (down here), disintegrate, rush about in the street and get shot by specially armed nuclear police, territorials, all kinds of armed forces, will shoot the people that run about in panic. But the ones that understand that diagram will go straight into their centre, at the very moment of the impact, they will focus, and they will suddenly see something totally different from the world, from the external world. They will see light equals intelligence eternal inside themselves. And they won’t care two hoots nor will they experience the physicality of the damage, or the damages suffered in the physicality, they will be suffused with understanding of the whole process. (1.02.56)

Now that is a very high level to reach but it is reachable, and we have sufficient time between now and that missile to do so, but it has to become imperative for us to do so. And it begins with the will to compassion and co-ideation with everybody we know. It means mutual helpfulness, even in the small group like this, because when we really come to this possibility, and this actualisation of the possibility in ourselves, we have nothing whatever to fear, and we could all fry, in this room, compassionately, sympathetically, and enlightened in the moment of the flash.

How do we you like to think about that? It is going to happen.

*You can’t know at the moment you are going to be blown to bits.*

You can know by your identification. If you don’t know it means you are not committed now. If you commit yourself now, and I mean **now**, this instant, to a reciprocal, intelligent inter-relation with all the beings you know, in mutual helpfulness and compassion now, then you are ready for that bomb. If you say you can’t know you have sown a seed of doubt, equals doubleness, in you, and then you don’t know, but you have sown the seed of the doubt. Can you feel your mind oscillate? Shall I believe it, shall I not believe it? and that’s the two arms again of Pythagoras. You are going along, shall I go that way or that way? Always, every instant there is a choice. Do I believe I am a spiritual intelligence or not? Am I a material body made of bits, or not? It is either /or.

*Eugene, how did Christ feel when he said,”Why ask that statement?”Did he come down to granulation?*

He went through the whole process. Going down into the abyss, going down into Hell is simply a metaphorical expression for exposing yourself to the idea of the possibility of total disintegration and then gathering yourself together again by remembering that you are spirit.

*Are you talking about that in our minds then when you say that no knowledge is form?*

You need fear not. You do not need to fear anything except your own tendency to identify with finitude. That is the only fear you need have, and that’s called the ‘Fear of the Lord’. Because if you identify with yourself as separate, then **you** have sowed the possibility of your separation, you are falling into granularity, into bits. If you make a decision for mutual cooperation, you have gone up (this arm.) (1.06.23)