

# **METATHINKING TOP-ECONOMY**

## **Booklet One**

# **An Introduction**



*the state of the people's heart is  
the condition of the heart of the state*

**Eugene Halliday and Fred Freeman**

## **The Emblem of Metathinking Top-economy**

The meaning of the emblem on the front cover is described on page 8.

### **Metathinking Top-economy**

*Metathinking* is thinking which is directed to the true holistic and individual development of all humanity; *top-economy* is the economy of specific areas and places in which socially-functioning-profit is distinguished from (but may include) bank-account-profit. The aim is whole-group good. Not until *metathinking top-economy* is accepted and made operative by the majority of the electorate will all the propositions contained in these booklets on the subject prove their viability, but a suitable start forthwith can be made.

This booklet was published on behalf of Ishval in 2003 by:  
The Melchisedec Press, PO Box 14, 8 Nelson Road, Liverpool L69 7AA.

**ISBN No: 1-872240-21-6**

Copyright has been waived

### ***Institute for the Study of Hierological Values***

registered charity No: 251136.

This charity, which is also known as *Ishval*, was formed in 1966 by the late Eugene Halliday with the following purpose:

***the promotion and propagation of the principles of Truth in all religions, in order to achieve unity in the interpretation of sacred writings between all denominations. And mutual understanding and practice of the principles of Truth in a true spirit of ecumenism.***

# *Contents*

Preface by Fred Freeman	3
Foreword by Eugene Halliday	4
The Post-Monostate-Metacentre	6
The Meaning of Top-economy	8
The Emblem of Metathinking Top-economy	8
the meaning	
a human heart-centred society	
public support	
Intelligent Support for the Metacentre	11
affirmation of unavoidable self-restraint	
the reality behind the human race	
Glossary	14
Booklets on Metathinking Top-economy	inside back cover

# **Metathinking Top-economy**

## ***Booklet One***

### **An Introduction to Metathinking Top-economy**

**the state of the peoples' heart is the condition of the heart of the state.**

**the state of the people's heart, reflecting the feelings, desires and volitions of the totality of the nation's separate but functionally interrelated private individuals, is the most vital factor presented to government for its consideration. It preconditions the evolutionary responses immediately possible within the separate localities within the nation, and within the nation as a whole.**

**Eugene Halliday and Fred Freeman**

## *Preface by Fred Freeman*

The booklets on metathinking top-economy, listed on the inside back cover, consist mainly of extracts from a book, *Top-economy - or whole-group good*<sup>1</sup>, which was written as a result of meetings with my enlightened friend the late Eugene Halliday. The meetings took place during the late 1960's but, in accordance with Eugene's wishes and because unsought publicity could have interrupted his other work, no action was taken during his lifetime to publish his wider teachings on metathinking top-economy.

With a few small exceptions, everything in these booklets either was spoken by Eugene (mainly in reply to questions) and the answers written down by me, or was written by me and edited by Eugene.

Although it has been my great privilege as co-author to ask questions and to arrange the sequence and context in which the answers (or discourses) appear, the wisdom herein is from Eugene Halliday. Normally one would say "the words were his", but Eugene would never allow that statement to be made. Truth uttered, he would say, does not belong to a "person". Truth is greater than any person. At best, a person may serve as an instrument of Universal Truth.

The original aim of my meetings with Eugene was to formulate a socio-governmental justification for the development of a national charity-bank movement, which could be of service to the whole of the United Kingdom's voluntary sector. This was envisaged in a book I was then writing on why and how to form a Society of United Voluntary Organisations within Community ("SU-VOC"). This was in due course published as *The SU-VOC Application*. The SU-VOC idea is but one viable application of metathinking top-economy.

One of the major justifications for Eugene's teaching on metathinking top-economy was the likelihood of an eventual third world war which could have a cataclysmic effect on human consciousness. In the wake of such a calamity, there would be a

---

<sup>1</sup> The book "*Top-economy - or whole-group good*" by Eugene Halliday and Fred Freeman, was published in 1994 by the Melchisedec Press. It (and/or *The SU-VOC Application*) is available either to borrow or purchase from the United Trusts office. Alternatively, it may be purchased, under 'related works', at [www.ishval.org.uk](http://www.ishval.org.uk). For further information see inside back cover.

demand for new institutions and new ways of looking at the socio-governmental order. Therefore, Eugene considered early preparation for such an eventuality would be prudent.

Even if the world is fortunate enough to escape Armageddon, the intensity of evolutionary movements will demand vast changes in social ethics. The growing and at present unchecked threat to the world environment is a typical example of this threat.

Eugene used *metawords* because, in a society which is increasingly knowledge based and participative, the determinative elements of that society require more facts and, either more precise definition and general understanding of those emotive words and phrases in common usage, which often are passively accepted in terms of the ill-defined concepts of bygone ages, or the replacement of those emotive words and phrases with new terms which will help modern man in society to create new understanding around the realities of the present, not conditioned by the myths of the past.

I am most grateful to my friend, the late David Mahlowe, who was Eugene Halliday's literary executor, for his valuable and constructive suggestions.

## ***Foreword by Eugene Halliday*** ***to the book "Top-economy - or whole-group good"***

This work is offered as a stimulus towards *metathinking* - or to that thinking which is directed, not merely to the solution of selfish contemporary problems, but to the true holistic and individual development of all humanity. Not until metathinking is accepted and made operative by the majority of the electorate will all the propositions contained here prove their viability, but a suitable start forthwith can be made,

It is important It is important for us to remind ourselves that no one has imposed laws on human beings other than human beings, with the exception of the physical laws of nature herself, these originating in the original creative force of the universe, that force called by the religious "God". We must also remind ourselves that this same force is that which has evolved man's highest intelligent will. It is that intelligent will in man which enables him to co-operate

with that same force in the universe at large, aiding men to come to the proper understanding of the laws inherent in the essence of that force. In the highest intelligent will of man that universe of creative force comes to terms with itself. Here man becomes the true generator of his own destiny, subject to no law but that expressed in the words "The truth shall make you free"<sup>2</sup>.

Potentially all individuals are self-governing. This has not yet been fully, consciously and openly made public throughout the world, but it now becomes an imperative of necessary further human evolution. Those who fail to realise this must inevitably be left behind by those who recognise that the individual must be given the opportunity to be the determinant of his own further evolution, in conscious collaboration with other individuals. He is not to be misled into believing that the state is other than an abstract concept, nor is he to believe that any minority group, claiming to act for the state, can have enough intelligence or information to determine the evolutionary directions of the millions of individuals comprising humanity as a whole.

Natural evolution has carried the mass of men up to the level where the individual can become individually self-conscious. Evolution beyond this point can no longer be merely a mass determinant, but must be in each case the emergence of individual conscious effort to achieve personal integration, and to relate this integrated person to others.

From original life-protoplasm the whole movement of evolution has been towards this goal of conscious self-determination. The evolutionary force of the universe pressing through nature has in the past been careful of the species and apparently careless of the individual. In the self-conscious human being the same creative force has now reached the level where it can become conscious *in the individual* of the real goal of cosmic evolution.

Only in the conscious individual can intelligent will gain reflexive awareness of its own origin and purpose. Every major religion stands upon this presupposition of the value to cosmic intelligence of the reflexively conscious individual, and here humanism joins hands with the churches.

---

<sup>2</sup> *The Gospel of St John*. Ch.8. v.32

Just as no man can halt the movement of time, so no man can prevent body-political and socio-governmental changes from occurring as a direct consequence of technological advance. No profitless opinion is offered on which came first, the need or the invention. Here and now computerisation faces us with a new science of government, with great possibilities for good and for evil. The challenge cannot safely be ignored, man must "Adapt or Perish".

We are compelled to recognise that we are standing at the threshold of a new age. One of the purposes of this present work is to indicate that when men see for themselves the political implications of the effects of technology and computerisation, they will realise that, from the technical viewpoint of intercommunications, there is no longer any necessity for frontiers, boundaries or centres of government, except those centres and boundaries which are freely willed in the minds and hearts of men in socially co-operative interrelations.

Just as the Copernican system arose out of the wreck of the overstrained Ptolemaic system, bringing a new, simple and natural heliocentric description of the motions of the heavenly bodies, so, if we desire it, a new and improved system of socio-governmental relations will arise out of the wreck of the monocentral concept of the national state.

## ***The Post-Monostate-Metacentre***

Evolution on earth tends towards a form of pan-terrestrial government. In the past, this has been conceived as eventually operating through a type of super-mega-state. There is now growing recognition that new post-monostate-thinking systems of government are required and that the post-monostate-metacentre is the logical next step in history, but that this development will be gradual as it will be dependent upon the personal integrity and character of the human individuals concerned.

The term *meta* implies, within the dynamism of the universe, the necessary changes that must occur in the time process. *Metawords* are here used to describe the metacentre idea, and to distinguish it from the ideas current in earlier socio-political epochs.



The metacentre idea is a new emergent in political consciousness. As pebbles dropped onto the surface of a pool create ripples which move from the centre of impact outwards, so is it with radical ideas such as the metacentre. Initially the metacentre idea is locality-relevant, and like all new emergents it must occur, consciously, first in relatively few minds, which reflect the unconsciously changing attitudes of a large number of people.

The term *metacentre* is used to describe any centre of group activity which has passed through the phases of simple pre-state group isolation, and of monostate compelled group integration, into the phase of intelligent post-monostate-centre group activity, and in which there is consciousness of the necessity for the interrelation of multicentres for their whole good.

There are three types of metacentre: a concept held in the human mind; a substantial reality in the minds and actions of a group of men, but not yet functioning as a governmental system; a functional governmental system. Because they are the product of metathought, metacentre boundaries are not always identical with given geographical areas.

The metacentre is precisely that centre where a human group is aware of the danger of the large community's monocentral government dictating excessively, so that locality-relevant problems are not solved. In recognition of this danger a metacentre may decide that only that obedience shall be rendered to any would-be-monocentral government which the metacentre members consider correct.

The national state, after its evolution from a monostate, is termed a *metastate*. A metastate recognises the need to allow small metacentres to conduct their affairs without undue interference. It is conscious that the locality-relevant problems of metacentres can be most effectively solved by metacentre intelligences, and that the general health of a larger meta-group requires the health of its meta-sub-groups. The metastate will gradually extend itself to the multi-metastate and pan-terrestrial meta-government. It will be a fruit of intelligent computerisation, and it will not "wither away" as Karl Marx predicted of the "nation-state".

# *The Meaning of Top-economy*

The term *top-economy* is derived from the Greek words *topos*, a place, and *economia*, good household management (in the sense of bringing benefit to the individuals who live in the house). Top-economy therefore implies the economy of both place and people in that place. It is the economy of specific areas and places in which socially-functioning-profit is distinguished from (but may include) bank-account-profit.

The socially-functioning-profit or top-economy of a group is the joy and heightened morale which stems from the solution to a problem which has been achieved through co-operative group activity. It is the actual concrete increase in the health and viability of the human social group, or in its quality of life. The aim is whole-group good.

Unless its activities are vigilantly overlooked, monocentral government tends to consider itself to be the best equipped body to solve most of the serious problems of protection and life-subsistence within its boundaries. As a result of this policy, the healthy influence of participatory democracy is weakened throughout smaller centres of political interest.

The concept of *top-economy* requires recognition that local intelligences, supplied with the appropriate information, are better equipped to solve local problems than a central intelligence in a metropolis far away. In this sense the concept of top-economy is closely related to the concept of *subsidiarity*.

## *The Emblem of Metathinking Top-economy*

### *the meaning*

The meaning of the emblem of metathinking top-economy is as follows:

**the emblem:** illustrated on the front cover, is a radiant heart in a white hexagon with a triple border of gold mounted on a blue shield;

***the heart (blood red):*** the individual citizen, whose good stands as the *raison d'être* for the existence of the state and the community, is represented by a heart. This heart also symbolises the people's affections.

The state of the people's heart, reflecting the feelings, desires and volitions of the totality of the nation's separate but functionally interrelated private individuals, is the most vital factor presented to government for its consideration. It preconditions the evolutionary responses immediately possible within the separate localities within the nation, and within the nation as a whole.

***the hexagon (white):*** represents the six-sided governmental complex, inherent within the very nature of the body politic. Here *the state* is viewed as that triad of functions which formulates, administers and interprets *the letter of the law*, and *the community* is viewed as that triad of functions which ratifies, services and upholds *the spirit of the law*. Together these two triads function as a six-sided governmental complex.

The hexagon is white to symbolise purity of intention and the equilibrated state of mind generally desirable in those responsible for government. The healthy effective functioning of the government complex is dependent upon the capacity of each of its six sides to make its own essential contribution to policy formation and implementation. Failure in the free and healthy response of any one policy complex is automatically detrimental to national health.

A system of government is essential to the locality-relevant health of every human social group. An enlightened government is capable of maintaining a healthy dynamic relation between the state and community aspects of its being.

***the triple border (gold):*** the three-fold human aspects of feeling, thinking, and willing are represented by the triple border of the hexagon. This border is in gold, as a symbol of the incorruptibility of the human essence, representing both the common man's instinctive feeling recognition for what is good, and the natural limits of any governmental system which cannot function in a useful or healthy manner beyond the inner personal pure intention of those in authority.

***the shield (deep celestial blue):*** the surrounding blue on the shield represents the presence of environing forces, temporal and spiritual, beyond the natural limits of any temporal government's authority. A deep celestial blue is used in recognition of our conscious and intuitive awareness that some of those forces are of spiritual origin.

***the radiance (gold):*** the radiance of the heart is a universally recognised symbol of expressed love and charity, for it symbolises the response from the inner feeling centre of man's essential vitality, the vehicle of which is the blood, that most mysterious delicately balanced fluid which responds in its metabolism to every impulse of our thoughts, feelings, desires and volitions. This radiance also represents generosity and goodwill to all men.

True charity, as the co-operative reciprocal interactions of the inseparable pure love and pure reason, is symbolised respectively by the undulating and rectilinear gold lines radiating to and from the heart. These lines also represent the determinant and interrelating processes of society and the formulative influences operating on and within the total human situation of the body politic which gives rise to a six-sided expression of government.

Rectilinear lines signify the right or true view which is always found in the man of clear intellect; undulating lines signify the gentle compassion which tempers the tendency of the intellect towards a too rigid definition of the whole situation.

#### ***a human heart-centred society***

Society as understood by human beings is a "human society" in the universally accepted sense of a *human heart-centred society*. It is not the cold society of a highly specialised articulated ant colony. It is a society the *raison d'être* of which, if ultimately it is to survive, can only be love in its highest spiritual and ethical sense.

Just as the human heart has its own pace-maker which determines the nature of its response to any environmental stimulus, so within the affections of the people the body politic functions as the conscious field of political thought influencing the nation. It is analogous to a conceptual pace-maker of the people's heart and a determinant of the people's responses to any demands made upon it.

“Out of the heart the mouth speaks,” “out of the mouth are the issues of life”. Just as the human heart requires freedom in order to maintain its essential life rhythms, so the consciously expressed feelings of the people must be allowed their essential natural freedom if national health is to be maintained. Just as no circle can be struck by the compasses without a centre, so no viable society can be brought into existence without regard to the individual whose personal good stands as a *raison d’être* of its existence.

### ***public support***

Public support can be given to metathinking top-economy because it aims to create a place in which the people’s heart can beat, and more consciously maintain that essential rhythm which determines the whole health of the nation and of its constituent groups and individuals.

Every wise government recognises that the state of the people’s heart is the condition of the heart of the state.

Truth is the form of Ultimate Reality, Beauty is the felt experience of that Reality, Goodness is its Generative Will. These three essentially inseparable functions of Ultimate Reality are embodied in the symbology of this emblem, and cannot but receive full acquiescence from every illuminated intelligence, individual, collective or corporate.

## ***Intelligent Support for the Metacentre***

### ***affirmation of unavoidable self-restraint***

All men who study the nature of power are aware of the dialectical truth that any real situation, by definition, contains a pair of opposites. It therefore follows that, although in human situations might is not right, no governing power could control and differentiate a real human situation, and then stabilise it in a desirably balanced new situation, without having regard to the necessity for the simultaneous operation of discrimination and indiscrimination, right and might, good and evil.

Every healthy man wills to be free, and as he begins to understand the nature of power naturally he wills power to release himself from domination by external powers. When however that

same man has gained more insight into the nature of power he begins to realise the value of intelligent co-operation, because in mature human relations nothing else will work. Logically therefore that man must also will to transcend the will in himself to the domination of others.

All phenomena are modalities of power. Every modality comes into existence as a self-precipitation of power. Pre-modally that power is free, modally it is self-bound. In its pre-modal phase the power lacks objectivity and central reference for itself. As it becomes modalised it suffers from its self-imposed restraint, and, in the very moment of coming into clear definition, resents its precipitation into bondage and the self-imposed impedances to its free expression. Thus every existential being is permeated by self-contradictory function. It seeks self-objectification, and finds bondage and slavery. It seeks a return to its free phase, and finds self-annihilation. The problem of being is the problem of the resolution of this contradiction, where the acceptance of its unavoidability is the free affirmation of self-bondage.

In relation to the metacentre, the affirmation of unavoidable self-restraint means that the individual human beings who are prepared to interrelate their activities and thus to modify them - apparently to finitise them, to negate them - are the only human beings who can create and bring to objective existence the metacentre concept. Thus, amongst the leading members of any metacentre, there is a reciprocal interplay of energies, and acceptance of necessary restraint upon merely private purposes, in order that the metacentre shall be made viable. Intelligent good-humoured mutual watchfulness is here the key to the creation and development of the metacentre. This would convert the rat-race into a human race, in which the sole intent of all participants is not the victory of one private individual over another, but the revelation of the truly winning concept to which all members of the race spontaneously will give their assents.

### *the reality behind the human race*

In the rat-race there is an erroneous idea that the purpose of the race is the attainment by private individuals of the first, second and third places, with nothing for the also-ran's. The reality behind the human race is not the elevation of private individuals into the categories of winners, but the embodiment of the true function of real humanity disclosed in the effort called forth in the race.

*Real humanity* is that humanity which, while pursuing its highest ideal and most splendid individual expression, never forgets that these expressions have been and are paid for by the whole mass of human protoplasm expressing itself in the myriads of human individualities spreading through time and space.

The only source of inhumanity - of cruelties, oppression and misdirections - is fear. Fear of man in man, once for survival purposes useful, now more and more obviously becomes a disgrace to man.

Fear is caused by the rationalisation of possible harm; harm which intimidates and breeds destructive reactivity. Once, these fearful reactions were justly directed against the cave bear and the sabre-toothed tiger, and against the uncontrolled bestiality of the as yet unhumanised man. Destructive reactivity is justifiable only where uncontrolled forces of destruction threaten to operate, but no longer is it justified wherever humanity shows itself to be what it is in essence - a sensitive substance aware of the necessity of the reciprocal interrelations of all functions making for its viability.

Man today is too near the human ideal to justify the application to his problems of might without right. Governments who fail to comprehend the emerging intelligence of human beings demonstrate their incapacity to govern.

What is required is that intelligence shall call for a response from the intelligence that is there ready to give it, and not that unintelligence shall assume itself to be uniformly distributed throughout human substance. The age when unintelligent violence could hope to retain dominance has gone for ever. The retention of governmental authority today and in the future requires the recognition and acceptance by governments that they are no longer governing hoi polloi.

# ***Glossary***

*of terms used in the booklets on metathinking top-economy,*

**body politic:** the conscious field of political thought influencing the individual members of any human social group.

**effective government (meaning effective reciprocal control):** consists in the dynamic interrelation between the two aspects of its being, *the state* and *the community*.

**evolution:** development to higher levels of being and thus of conscious awareness.

**holistic equilibration:** the principle of action-reaction challenge-response, otherwise termed *universal dialectics*.

**holistic metathought:** recognition that every whole in turn is part of an even larger whole within Ultimate Reality.

**meta:** used as a prefix to other words, implies an attitude determined by the necessary evolutionary changes that must occur in the time process.

**metacentre:** the logical centre of self-government for any mature human social group to develop, and in which there is consciousness of the necessity for the interrelation of multicentres for their whole-good.

**metaconsciousness:** that order of consciousness which recognises the need for metathought.

**meta-individual:** a mature metathinking person who views the monostate system of government as out-moded and anachronistic, and who aims to develop individual inner authority and responsibility.



**metasociety:** that society which becomes metaconscious of the necessity, not merely of creating the pre-conditions of its own well-being and survival, but also of not destroying the pre-conditions of the survival and further development of future generations.

**metastate:** the self-stabilising large group which is thoroughly conscious that locality-relevant problems of sub-groups within it most effectively can be solved by the intelligences resident within those sub-groups.

**metathought:** thinking directed to the true holistic and individual development of all humanity, and other viable forms of being.

**metawords:** terms to describe the metacentre idea.

**monostate government:** implies unwieldy oligarchal control based on force-imposed-unity.

**multi-metacentralisation:** implies *co-ordinative unity*, i.e., a coming to consciousness of the necessity for individual and small group responsibilities *within* the large group.

**multinationalism:** implies multi-monostates, each with absolute authority over its constituent members.

**need-relevant:** refers to the whole relevant situation and includes what is *need-determined* and what is *need-relative*. A *need-determined* act is one the end or goal of which is wholly conditioned by its initiating need. *Need-relative* is that which is related to the need-determined, but is not in itself an *essential* need property in that particular situation. For example, a man may have a need-determination to wear shoes, but the process which produces those shoes is to that man need-relative.

**post-monostate phase:** awareness that the monostate has no authority, other than that vested in it by its constituent members.

**response-ability:** the meaning of the word *response-ability* should be distinguished from the word *responsibility*. In fact, they are opposites. *Responsibility* means liable to be called to account for one's actions (and punished where these merit punishment). *Response-ability* refers to an adequately self-accounting being, able to make a proper response in *every* situation. By definition response-ability is self-determined, because one cannot confer upon a being from outside and without its co-operation, a capacity not proper to it.

**socio-governmental parity:** the principle of socio-governmental parity is: "*from each according to appropriate need-relevant response-ability to each according to adequate need-relevant utilisation-capacity*".

**top-economy:** is the economy of specific areas and places in which *bank-account-profit* is distinguished from *socially-functioning-profit*. The socially-functioning-profit of a human social group (which may include bank-account-profit) is the joy and heightened morale which stems from the solution to a problem which has been achieved through co-operative group activity.

**two-way multi-metacentral government:** the post-monostate phase of government which acknowledges the validity of metacentres within the metastate.

**universal dialectics:** every biological organism exhibits the dynamics of reality by continuous adjustments to environmental changes which it must make in order to survive and develop, otherwise termed *[dynamic] holistic equilibration*.

**welfare metasociety:** that organisation of human relationship which has as its *raison d'être* the welfare of its members, and in which there is a conscious awareness that no static concepts can fulfil the essential needs of evolving humanity in its ever more complicating interrelational developmental activities.

## **Booklets on Metathinking Top-economy**

- Booklet One: An Introduction to Metathinking Top-economy
- Booklet Two: The Human Needs of the Community and Charity
- Booklet Three: The SU-VOC Idea  
*(Society of United Voluntary Organisation within Community)*
- Booklet Four: Multi-metacentralisation, Socio-Governmental Parity  
and Citizenship
- Booklet Five: Evolution of Intelligent Government, Governing Concepts  
and Tempi of Developmental Change
- Booklet Six: Two-Way Multi-Metacentral Government and Britain's  
Metathinking Leading Role
- Booklet Seven: Information within Metacentres and Personal Values

Further information about the works and related works of Eugene Halliday (including the booklets) is available from the Ishval website, <[www.ishval.org.uk](http://www.ishval.org.uk)>.

## The Authors

Fred Freeman, a Liverpool businessman, deeply concerned with the social problems in the Liverpool City Area, consulted his enlightened friend Eugene Halliday. This work is an outcome of their meetings.

Throughout his life, Eugene Halliday artist and philosopher worked without cease. The body of his work, written, spoken, drawn, painted and sculpted, is imprinted not merely on paper and clay, but in the hearts of all those he helped in the spirit of Logos-love. He defined Love as "The willingness to develop the potential of Being wherever it appears". His life was utterly devoted to it. He died in 1987, in his 76th year. To those who knew him, Eugene Halliday was and is one of the most significant spirits of our time.



**The Melchisedec Press**