

Concentration - a transcript of a talk by Eugene Halliday.

We've got an important question here tonight, from a gentleman on the back row. I've just been talking to him. He hasn't put it in the form of a question but in the form of the description of a symptom, arising from an exercise he's been doing in concentrating. Now it's a very important one, because if we get hold of the right idea we could avoid various unpleasant symptoms. And if we don't understand it, we will make efforts of a special kind, which will lead to the illustration of that psychological law - the law of reversed effort; where the thing you are actually trying to do, doesn't get done but the opposite gets done.

We're talking about concentration and what it is. And we are going to distinguish between concentration in its pure form, and concentration - plus - various other procedures that should not accompany it.

When we write concentration, we are writing CON and CENTRE. Concentration is that process of centring things together. If I draw a circle and another one, and another one. So they have a common centre. The gathering together - that's CON. . . of these three circles on a centre. Having this common centre they are brought into relation. Now concentration only means - with centre. It does not mean with muscular effort, with corrugation of the eyebrows, with sweating, groanings, heavy breathing and so on. And the tendency is to believe that concentration means the sense of effort you get when you contract a muscle.

Now let's look at these various levels. We take concentration and we take contraction - now contraction is really CONTRA - ACTION. It is action against itself. When a force presses onto a centre, that force is passing from a perimeter inwards, and as the perimeter becomes smaller and smaller, the forces converging on the centre eventually impede themselves. And this impedance creates the centre.

So that when one contracts, one concentrates energy, and we begin like St Paul said 'First a physical body and then a spiritual body'. If we talk about contraction we ordinarily think about

contracting a muscle, gripping your hand very, very tightly, and the sense of effort involved in the contraction is assumed to be the measure of will power in the contraction itself. And this willpower then, is identified with the feeling of effort.

Now let's have a look and see what happens when we actually contract a muscle. Supposing we have a muscle in the body, which is nice and long, entirely flat, let that be the biceps if you like. Biceps . . . When it contracts it goes fat, and short, and it's done that under some kind of bio-electrical impulsation and in so doing all the cells are pressing on each other very hard. Now those cells need oxygen, and they need to get rid of the bi-products of their own action. In other words when you contract a muscle you are contracting that muscle - you are acting that muscle upon itself - against itself. And in so doing, the blood that should flow freely through the cells and carry the oxygen they need and the nourishment etc., can't get through that muscle very well because of the contraction.

The result is that the muscle becomes surcharged with the bi-products of its own activity and it becomes oxygen starved. So it begins to fail in its function. And this failure, which is a product of this auto-intoxication and starvation, we call the process of tiring. Tiring in a muscle is simply the automatic result of the muscle being made opaque, to the nervous impulsations, through this starvation and auto-intoxication.

But the contraction of a muscle is the first way whereby a child learns the meaning of contraction. So it tends to retain this belief - that contraction means effort, and effort is what is hard, what is difficult to maintain and which tires one. So it has a concept inside its mind that 'if I contract, there will follow certain things. There will follow a process of tiring. There will be a sense of effort, it will continue, it will become more and more difficult to maintain it. And finally I'll be unable to maintain it, I will have tired and I'll have to relax and wait a bit before I can do it again'.

The whole process is one of impeding the flow of necessary energies, in the act of using them, so that in using them in this way they refute themselves by blocking their own pathways along the nerves and into the muscle. Now this sense of effort is then carried

over into the word concentration. Contraction . . . concentration. And we say there is no concentration of effort, without a contraction. And we tend to identify the contraction by the sense of effort in a muscle. So that ordinarily if we say to a child 'Here is a different arithmetical problem - take a tall number from a short one, take nine from seven or something, you'll have to borrow one. The child not used to this, will start to scowl and frown; bite its lip, chew its pencil. All these things are the automatic result of the overflow of energy caused by the sense of effort, and the belief that one gets the same sensation in thinking that one does in contracting a muscle.

The child is told, 'Concentrate'. And when the teacher says, 'Concentrate,' he frowns, so that the child can understand what concentration is. So the child frowns too, and that means concentrate. So he gets a totally erroneous idea that concentration is the same thing as the sense of effort and tiring in a muscle.

The result is that these ideas of effort and tiring, become suggestions in the mind, so that on hearing the word 'concentration' one tends to expect to make effort of an order similar to a muscular contraction, and then to tire. One imports into the mind expectancy of effort and tiring. And the same thing happens when you think about an idea, you tend to gather forces together, and you tend to use more force than needed to make a centre. And the force that you need more than the centre requires, overflows into the muscles and you scowl. You may actually contract cells in the brain in an act of concentration, by deliberately focussing energy and trying to squeeze it, like you squeeze a muscle.

Now if you think in this way you will very rapidly develop a head ache. Because what you are actually doing is contradicting yourself, contracting - contra-acting - and loading some portion of your brain with energy, under the erroneous belief that if you do this, you will be concentrating and will get a great benefit. Now the idea of centring is not quite the same idea as contra - action. We can centre without any effort at all. The point about the sense of effort in the muscle is this, it helps us to find where the centre is. So that, when we have centred with a muscular contraction, we have managed to

make by that contra - action in the muscle, an awareness of a particular zone of being.

So we get the little exercise, the yogi's exercise, look at the tip of your nose and you find a strain sense comes, somewhere between the eyes. And this is obviously to do with the convergence of the eyes, and you are getting a sensation produced by muscle contraction. Now the purpose of this, is primarily to give you a centre to refer to. But as soon as you have this awareness of the centre between the eyes, then you should let go of the contraction and retain the awareness of the centre. The contraction is simply a means of locating the zone of where you must concentrate. If you keep the concentration and the contraction of the muscle, the contraction of the muscles and the inhibition of the free flow of energy through the cells, will cause a degeneration of function. You will actually get a headache out of it. And the headache has not added one inch to your spiritual stature. It has merely starved the cells for the time being.

Now the proper definition of concentration, say *dharana*, means simply - uninterrupted flow towards the same zone. 'Uninterrupted flow' - it does not mean, flow caused by the sense of contracted effort as in a muscle. It simply means- you locate a centre, and then you eliminate all the contractions of the muscles in the body tissues. And you simply hold that centre, and allow the natural flow of energies to that centre to organise themselves; which they will do because every centre has a function peculiar to itself. Thus if you concentrate on one of the sphincters of the body, just centre on it, not contract it with a muscular effort, centre on it and feel, you will feel tendencies there to pulsate.

Now these do not require your effort individually. Individual effort tends to impede them. If you focus in any part of your body, without deliberate muscular contractions, you will feel a pulsation of some kind there. If you allow yourself to feel it, and you make no effort to force it by individual application of energy - the thing develops to its optimal stage. What an ordinary individual, not used to the exercise discovers if he does it is, that the body appears to be full of inhibited impulses. One becomes aware that the body is

actually chained – that there are inhibiting forces on it. And as soon as you begin to relax and feel what that particular zone in the body is trying to do from itself, spontaneously, then you find that the body is very, very much more alive than the average civilised individual would believe. It's full of impulses.

Now if we remember the Nietzschean contrast of the Dionysian spirit with the Apollonian, we have the Apollo as god of order. Today we could call him the function of social inhibition. It's quite a simple equation, Apollo equals inhibition of oneself in the presence of other beings, so that those other beings won't complain about the kind of behaviour that would result, if we didn't inhibit it. That's Apollo.

Now the Dionysian opposition to this is the natural impulse, in the body, which would express itself, if the Apollo repressive influence were removed.

Now the orderly person within society has been conditioned for several thousand years, into believing that there are no such impulses as the Dionysian ones in the body. He doesn't believe they're there. Some of you might have seen a rather interesting film, made by Mai Zetterling about Sweden the other night. If you did, you'd have seen there a highly inhibited people, the Swedes, with a perfectly clean city, with police patrolling the streets, nobody about, everything nice and tidy. And at the slightest sign of any Dionysian revels, the police would take out a paper bag and make the offender breathe into it – check his alcohol content - and put him in for a month. By doing this, they make the city civilised, but then they can't account for the behaviour of the young, the hot rod boys, who break out in dreadful violence and gang warfare.

Why is it that in this civilised city, where all the grown ups have apparently got everything under control, that these forces of anti control break out? And the answer is of course, that Apollo simply means an inhibiting force. And there must be some force to inhibit, and the inhibitor can't inhibit forever, he must tire, by the law of contraction. And when he tires, that which he has been inhibiting, must bounce out.

Now we've seen the same thing in the diagram of the eagle and the snake. If we say here is the eagle . . . and he's flying through

space . . and he's got in his big claws . . a serpent. He's doing very nicely. This looks like a parrot with a piece of string. Now the symbol here says that in the intellect - the 'eagle' has to control the appetite - the serpent of the belly. And he's gripping it very tightly with his feet. Now when Nietzsche looked at this symbol on the German coinage he said, 'Those two really should be friends. The eagle should learn how to understand the serpent, so that he doesn't unnecessarily choke the serpent. And then the serpent will coil affectionately around the eagle's neck. Somehow, 'he said, 'Your basic drive - your Dionysian impulse and your intellectual inhibitor - your Apollonian self, must come to terms.' He said, 'They have not come to terms, in my day, but the eagle is choking the serpent. Therefore,' he said, 'Because of this fact, and because of the refusal of the 'eagles' to listen to this statement, the serpents must break out very soon and there will be a tremendous series of wars - caused by the repressed Dionysian forces.'

And so he quite confidently said there would be a very, very Great War, and a period of peace, then another war and a period of peace and another war, because this 'eagle' refuses to learn the lesson. It will choke the serpent.

Now why does it do it. Let's go right into the metaphysics of it - we start off with the paper which is the life field of the infinite. If that paper remains in a relaxed state - there is nothing on it. Nothing is drawn there. And being nothing on it there's nothing to say about it, so we stop talking and we all go to sleep. But we're not going to do that we're going to draw on it, and we're going to say 'Every line we draw represents a movement of the paper'. The paper can ripple, the paper can contract. Now let's see what happens, when in fact a ripple appears in the paper - and another one appears in the paper - and so on. These ripples flying through the paper intersect, and wherever they intersect they produce, by the opposition of the intersecting forces, a zone of rotation. Now observe this, it is very, very important, the centres have arisen spontaneously in this uni-field of life force.

There has been no tremendous effort, and self opposition, it is simply the one ripple has crossed another one. And at the

intersection point there has arisen rotation and the creation of centre. At that point there is no super stressing to an excessive order. So we say that when the God created prior to the earth. When he makes all those primary motions, that are 'the spirit of God moving on the face of the waters, he makes the angelic hosts, he is making things that have none of the stress that we represent with the symbol *Gamma*. There is no super stress of the gross order, and yet all the forms that could possibly exist within the gross world, exist within this moving field. Now there is no blockage here because there is no *Gamma*-ing - there is no excessive contra-action at the intersection points.

Now at this point we are in 'Heaven', we are Para-dise, we are beyond duality, we are in the celestial 'Eden' - we don't judge and condemn - we just see an infinite number of forms all very beautiful. But then there comes a moment, in the engineering sense, a moment when an extra tension is introduced at some point. This extra tension is by forces which have begun to rotate, pressing very hard on their own centre. Now they are pressing inwards on their centre and in so doing they are inhibiting their own freedom but they are becoming more heightened in their awareness of themselves as finite objects.

Every centre that is generated presses very hard on itself in this process of the gamma function, and it is observed that when it does so, moving onto the centre is the same thing as stealing energy from the environment round about. So in a real sense the first centre to start this process of contraction, is trying to draw in energy from the environment, and that includes other centres. This means it has no regard for the self-determination of the other centres. It will, if it can, involve all the surrounding centres in itself. Now tradition has given the name of 'Lucifer' to this centre, and 'Satan' etc. . .and Beelzebub. Various titles, all to do with various functions of this same fact of contra-action, Gamma contraction dragging in other centres. And it drags in many centres against their will and reduces them to tiny little vibrating things, it's Beelzebub, 'The Lord of the Flies'. When it is crucifying itself, in order to do this it is

'Satan'. When it is taking all the light upon itself that is around about it, it is 'Lucifer' - the light bearer.

Whatever it is, it is doing this peculiar thing of contracting onto a centre, and trying to force into that centre all the power it can condense there - if you remember Einstein's definition of matter, he calls it 'zones of condensation' or 'high density field forces' - and press all the forces into the centre as hard as we can. At a certain critical point they reach the level we call 'Gamma' they are now blocked, they can't take any more. This is the generation of the mineral world at the, so called, solid level. Now in it there is: contraction, self contradiction, egotism, self crucifixion, all in the same fact. And in pressing upon the centre it has brought to be a sharply defined form. It is gripping that form, it is the intellect itself. It is the 'eagle' that is gripping on the centre with its own talons and in so doing is generating the intellect or clear formulation function. So that the Devil's title is to be understood in this way: he is the Prince of the powers of the air, he is the first - the 'prince' means first - he is the first one to formulate, the first intellectualist, he is the first condemner, he is the first judge, first accuser, first slanderer and so on. He is a whole pile of things that simply mean the extended definition of contraction on a point, and the generation of clear formed edges.

Now while he is doing so he is trying, with all the power he can get, to bring into that centre forces from round about. And in so doing, he is becoming what we call tumescent. He's a 'tummy' and he's also a 'tomb' a grave, of all the forces that get in there. And it is a grave, serious matter for them when they get there. He presses in and drags all these forces with him whether they like or not. And he piles them into his centre, Gammas it up and goes on trying to pile more and more and more. Now he doesn't know it, but while he is pressing in very, very hard, he's getting hotter and hotter and hotter, and he begins to feel that if he presses harder still something tremendously important will happen. And this thing he's moving towards. This tremendously important thing that will happen if he carries on with this process, makes him work very, very hard. He is working towards a cosmic orgasm. He's piling in the energy as hard

as he can. He knows something is going to happen, he doesn't know what - but he knows he can still press a bit. And so he presses harder and harder and harder, he blocks himself up, he becomes very dark, he can't see anything he can just feel the horrible rubbing, heat of the zone he has created. He is in 'hell', and he is held in.

Now at a certain critical point when he presses a little bit harder the whole thing suddenly incandesces. It has reached threshold value, the optimum absorption power of that zone. Suddenly it incandesces. The light radiates from it. Suddenly, he has refuted himself, instead of gathering in more power, he has reached incandescence. Now all the energy that was charging that particular zone must discharge. Exactly in the same way that lightning, piling up in the sky, must discharge at a critical point. So this light must discharge. Suddenly everything he thought he could get he has lost. And he has lost it by the pursuit of power, carrying itself to its term until - quite suddenly - light breaks out and radiates back to the source from which he stole it and he discovers himself hanging on to a very minute centre.

As the light escapes, there is precipitated in the centre here, tiny little particles and these are called - '*terra*' - the earth. And as you know Jacob Boehme calls this process '*terra-fication*' the process of earth making. And it is felt as terror because as he presses in on this final phase of the pressure, instead of getting a large, big sphere, the thing suddenly incandesces, the energy radiates away in the form of light, and so on, and it reduces itself to a few tiny particles. And that's all he's got to hang on to.

He then immediately starts trying to gather these little terrified particles together to start the process again. In so doing he repeats the contraction process. Now all the time he's gathering in and formulating he is acting like the 'eagle' squeezing the serpent. But if he goes on contracting in this way, at a critical point, suddenly the serpent will escape. That serpent is the undulation of the primal light itself, and suddenly at the point of super-contraction, the serpent breaks loose.

Now when a writer, a few years ago, was being very serious about this and made an open statement, in America - the land of the

free. They didn't like what he said and they brought a charge against him, and he refused to obey the court command about it. So they charged him with contempt and put him in jail, where he died. They then ordered a burning of his books - this is 1957 - and the destruction of his experimental apparatus. This in the land of the free.

He had said that these forces inside man will break out if you go on stupidly pressing them, the way they are being pressed by the governments of the world. Only he said it too clearly, too loudly and without any let up. He was born in the sign of the 'Ram' and I suppose he couldn't stop very well, from saying it. But he did say it and that was the result. Nietzsche seeing the same thing said quite simply 'If you go on pressing these formative forces together, and trying to weld the body of humanity into a social structure defined by just a few. A handful of men will define it. And they will say what it ought to be, and then they will drive everybody into that form. And they will force them by the means of the Army and the Navy and the Airforce - and the 'Z cars' to conform to the pattern.

Now simply because of the mechanics of the situation, it must break out. You are piling more into the zone than the zone can absorb. The concept of society is finite in the minds of finite men, and it's so finite that it can't stand much energy for a long period, and therefore at a certain critical point it breaks and we have a revolution on our hands. The revolution might be a big one like the French revolution; a little one like the Brazilian one - it might last three weeks, or the Russian revolution. It may be a fast revolution or it may be a slow one.

Now the establishment in each country doesn't like this fact that revolution breaks out, and it squeezes whenever it can, but here and there, some governments think 'the less we squeeze the less likely we are to be overthrown by revolutionary Dionysian forces. So they learn an oblique method, a canting method of diverting people from this revolutionary tendency. We find that Wesley is working very very hard to persuade the Dionysian forces into the church to avoid them getting into the Tom Paine rationalist revolution. And for a time he succeeds.

All sorts of filter machines are made to stop these forces. Trade unions are built so that the Dionysian forces can have a voice; and in so doing expend their energy in intellectual activity that might be expended in revolt.

Whatever the ultimate result in a given society the basic principal is always the same -repressive formulating forces acting upon the life field itself.

Now the life field is infinite, and therefore it can not be compressed into a finite zone. And therefore when finite power seekers, of any order of being whatever, try to condense infinity into their hands, they are merely making their hands very hot. And a certain point arises when the forces condense, gripped by them in their power pursuit, quite suddenly set fire to the hand. The thing incandesces and everything departs away again.

Now how are we to avoid that kind of thing in our own economy. If we press very hard on our own organism, the microcosm, the same thing is going to happen that happens in the macrocosm. If we don't want an earthquake in our physical body we mustn't go through the processes of contra action that the earth goes through to produce an earth quake.

We have seen that the lines of force in infinity, produce centres spontaneously , without Gamma-ing. And those centres are centres of individuation, non-Gamma-ed. The Gamma is the symbol of the gross world. There is another world, the subtle world. This subtle world is the world of form that we have in the life field. And the causal world is the life field itself, as initiator of its own motions. This life field does not Gamma itself up at the top level at all. The Gamma-ing up only occurs at certain centres where excessive energy input is determined.

If we realise this fact we can concentrate and get the full benefits, of the formal information of concentration: without contra - action, without contraction of cells in the body, without impendance of blood flow, of energy flow; and therefore without a lot of disruptive activities and the production of undesirable symptoms. Now what is it, inside an individual that makes him, in the first place want to concentrate very, very hard ?

We see the first thing is that the baby, who does things spontaneously, he doesn't make special efforts originally to fill a nappy. Later on when he's got very annoyed with Momma, he might have become constipated, through inhibiting certain impulses to hit out. And these have acted directly on his food tube, and he's holding it very tightly. And he's saying to Momma, because Momma says 'Do it.'

He says, 'I won't'.

And so he holds very, very tightly, now he is no longer the spontaneous living being he was, he has already taken the first step towards self negation. What is doing it? Well doing it is this. Some other being on the outside has acted upon him wrongly, and because he hasn't got reflexive self-consciousness, at that point, he is reacting wrongly. So the un-intelligent application of forces by the parents, trigger the child into a re-active contraction and opposition.

So he now equates the sense of muscular effort in tension - holding in - with a sense of personal victory over an external being. He is now a little egotist. He has discovered nuisance value, he can defeat mother in the battle of the bowels. And he now discovers that this nuisance value can be increased, by studying the form of the situation. He watches mother very carefully to see what pleases and what annoys. And while she is forgetting how canny she was as a little baby at doing this, because she has gone in the groove for the last forty years, he is spontaneously detecting the weaknesses in her armour, and modifying his behaviour accordingly. And consequently he is becoming more and more and more determined to get individual power to overthrow the external dictator.

Now he has been provoked to seek this individual power because of the unintelligent application of force from the outside. So we cannot say that originally, this child who is innocent is responsible for his first reaction to bad handling. The bad handling from outside is the occasion whereby he, to be non-reflexively aware in his innocence, reacts by contracting. And yet if he gains the victory at any point by contracting, then, in his mind there has been associated, the sense of muscular effort, contraction, egotism, victory. Now later on, because of the repetition of this cycle, he

believes that in order to win he must get contraction, like he did on his bowel. He must go red in the face when necessary - to annoy mother. He must say 'I will hold my breath until I die' to annoy mother; sometimes even annoy father. And consequently later on, when he comes in the pursuit of power to other levels, this earliest analysis of what is needed, conditions everything he does. So that when he is pursuing power, victory, transcendence over the dark forces on the outside, he contracts very hard - like he did with his muscles. And when he passes into the phase of thinking about things: to try to get clarity; to try to get know how; to try to get power. He falls mechanically into believing that he has to contract and get the same kind of sensation in his head - in the brain cells - that he got in his bowels and muscles, in the first moments of revolt.

He now has an erroneous idea that concentration means - grip very, very hard in your head, block the situation up, like you did below, and gain the victory in this way. He is now acting egotistically. He is *Gamma-ed* up, he has an erroneous idea that he is a finite being fighting by individual power and that it depends upon his personal muscular contraction - self opposition for him to see the light. Now, of course what he really ought to do, if he had the power - and ought implies power - is to break out of the band of the imposed erroneous behaviour patterns upon him. This would require him to let go. Now supposing I get hold of a piece of the paper and pick it up a bit and twist it. I'll do it, this is it, on the corners here. Now supposing I twist that bit of paper, so I've made a little twisted toad [toe?] sticking up, on the paper.

We see that the paper itself represents this field of life force and that it can move itself in any way it wants, in any part of itself. Where it twists in that way in order to gamma itself - to individuate itself, to gain power, to stop the dictatorship of external centres - there it has twisted itself and the peculiar mode of its twists we call its character.

Now whenever it examines itself to see what it ought to do, all it can see in itself is simply the peculiar mode that it is twisted in. It has nothing other than the form of its own substance to look at. So its finite twisting pattern, its character, determines how it will see the

world. We then see that a Hitler or a Mussolini or a Napoleon or a Ghengis Khan or Alexander the Great, or a Macmillan or Khrushchev or any other twister. In their self twisting and the development of their characters they are finiting the means whereby they see the world. And automatically, in so doing, they are falsifying the realities of the situation. They are looking at the world through a very peculiarly twisted prism. And this is the thing they are going to say represents reality.

Now according to what they see inside their peculiarly twisted psyches, they decide that the shape of the world should be 'so and so'. They now take this mysterious X, the pattern of society as seen through their twisted psyches, and they proceed to try to captivate other people in the same way, and intend to impose this peculiar view of social justice, upon all the beings they can possibly manage to impose upon. Now it's quite obvious that the mere fact that the man is finite, means that the peculiar twist of his prism is not going to give him a full view of infinity. And therefore he cannot possibly make allowances for all the conceivable types of beings there are. And therefore when he designs his social structure and his social economy, he is bound to make errors. He is bound to make statements that can't possibly fit that order of beings about which his peculiar twist knows nothing.

But because he started defending himself against mother and father long ago, he will defend himself against the universe as a whole. And therefore he will strive to impose his pattern. And he will try to gather into his centre - like Lucifer did - as many as he can, to foist his peculiar bent view upon the world.

And all the time he will be using this idea of individual effort, the sensation, effort is - ex fort - out of strength. And the F - R tells you in fort that it is P - r , that is to say intellectual process. And fort means - a strongpoint , and ex-fort or effort means out of this strength, out of this defensive mechanism, out of this force which has gone into a place and rotated; - ort is German for place and simply the rota word turned round again.

By this effort, that is, by this individual self-contradictory process of self-twisting and world giving, this individual imposes. He imposes

by effort. He may be an outward bound boy. He may think that if he goes up the mountain tops very strongly, and develops a sense of effort in his muscles, a sense of achievement, a sense of conquering, he will be able to impose, what he calls a 'sane view' upon the world.

Now unless you have got infinite awareness, all his mountain climbing and sense of effort, will result in a sense of effort in his head. And this sense of effort in the head is simply an excessive degree of contraction in the brain cells, and the functions inside the head are impeded by this very effort. Now you know that the teaching of Zen, the teaching of the highest psychology, the highest mysticism, the highest religion, all talks about the same thing. Effortlessness - in the Tao Te King, immediacy; now in the Christian sense; the immediacy of the existentialists like Kirkegaard; the now 'take no thought for the morrow' of Christianity; the Zen spontaneity of Japanese Buddhism, they are all referring to the same fact - don't contract your muscles when you are trying to produce a spiritual change.

Remember that the field of the life force, acts always spontaneously and not ex-fort; not out of the strongpoint, of the fort, of the guard; not out of the intellectual; not out of the self protected; not out of the *Gamma-ed* up egoic awareness. So that if we can let go of all these processes: of self defence, of individual activity, contractive concentration, the abuse of terms and so on; if we can let go of them, if we can avoid all these things - let go of them - then we will become aware of this life field of forces which resolves all the problems in a perfectly relaxed state.

The other day I picked up a book of science that was given to me to read by a friend. And the first statement in this book somewhat astonished me because it said 'All great inventions are the direct results of tremendous efforts of mind of great scientists. There are no accidents in science.' Now, as a matter of fact, we know that in the history of science many many scientists worked for an awful long time, concentrating like mad, and they get nowhere - and then suddenly a happy accident.

We know that the accident occurs only to the men who are looking for it, but we also know that the man has not found the

solution by individual effort. The individual effort is an excessive application of energy and when the reward comes it comes by grace. There is a happy accident that occurs when the acid falls on the cheese sandwich, and a certain type of plastic comes to be. It is true that he was looking for it, it is equally true that he hadn't seen it.

The history of science shows the history of happy accidents happening to people who were looking, but had failed to find, by their individual efforts, and suddenly being rewarded by grace. That means to say by relaxation, following the pointing in the direction by effort. Now obviously if we don't choose a direction, we will not get the result. But if we do choose the direction, and we pursue it egotistically, as we are pursuing it egotistically, we are postponing the appearance of the solution. The more we are determined to bang the drum when we have found it, the longer it will take to find it.

So that in fact we find that only when men have become really humble in the presence of the difficulties of the problem, and they have, sort of given it up, and gone to bed for a rest, only then does it come into their mind 'what you are looking for is this'. So that the very, very great scientists are very humble men. They know just how hard it was for them to observe that all their efforts resulted in nothing. And then quite suddenly lack of effort produced something.

When we look at the word 'relaxation', and we look at the lax part, which is the same significance as 'luce', we see the ax part in it, and we know that that's another function of the aitch. It means, relax means - go back to spirit.

In a certain sense, if we say that the opposite of expansion is contraction, the opposite of contraction is expansion, we can get an erroneous idea, because there seems to be as much effort in expansion as there is in contraction. So let's beware of saying expand because it implies that you are pushing outwards, but pushing outward means contraction of the muscles that enable you to push outwards. So expansion is still egotistic, still contractive, still contra-active and self-contradictory. Whereas if we take the opposite is tension and relaxation, we have a better opposition and a truer one. We tense, or hold in, and then we let go. We don't push

out, we just let go. The opposite of holding in is not pushing out, it is letting go. So that you train yourself to let go. First you hold in, to make a point, say the point between your eyebrows, or a point anywhere in your body that you want to discover the function of. Once you have become aware of the point you say 'let go the sense of effort but retain the sensation of location'.

Now as soon as you relax with your centre in any part of the body you will become aware that that part of the body is not static. Don't be afraid of it, doesn't matter what it does. You remember the funny exercise, a few years ago I mentioned, of allowing your tongue in your mouth just to feel what it wants to do. And see what it wants to do. Don't be afraid of it, it won't uproot itself and come out all together. What you will find is, that if you just open your mouth slightly, and feel the tongue on the floor of the mouth, and feel what it wants to do, and don't inhibit it, it will start to move. And you will discover that, it seems to be a being in its own right. It will start to pulse, to twist, possibly to push out. It might come out and touch your chin. It might go down a very long way, if you've got a short neck, or hold your head down it might touch your chest. It will go out and have look at your nose. It will examine your cheeks. And after a time, it will suddenly say 'There's nothing out there I want' and it will suddenly go back.

And when it's done that it is extremely difficult, to regain the feeling that it wants to come out. It has always wanted to come out since it was a little boy's tongue, but it got told off very early - 'Don't put your tongue out *dear*', and it went back immediately. And it's been waiting to come out - this might be an euphemism - for a long time.

Now you cannot understand your own organism unless you remove the inhibiting factors from it. You can only understand it functionally, as it is a living being. It is not living when you choke it. And if you choke it chronically, over a long period of time you simply destroy its health. We can say this, that perhaps all the diseases in the world - apart from being hit by buses, which we could say are external contractive forces - are caused by internal contractive forces. And whenever you concentrate, with effort, in any part of

your body, you are - at the same time that you are contracting and becoming aware of the physical tensions - starting a process of self contradiction. And if the process becomes persistent over a long period - constant stimulation equals no stimulation - you are unaware that you are in a state of hypertension. But all the time you are in this state of hypertension, you are intoxicating the organism, it cannot eliminate the bi-products of its own activity, and you are in process of slow degeneration.

So that if people were to relax, fully without fear, everything in their body they would discover all sorts of previously inhibited tendencies manifesting. And these would want to wiggle and do all sorts of funny things. And if you allow them to do it, suddenly they'll say, 'Oh what's the use. There's nothing to it.' And they give it up. You are then released, your body is now in its proper tonic state, but there's no hypertension there and it is functioning considerably better than was before.

(break in tape recording for just a few seconds)

If you manage to attain the optimal state of relaxation in the body, the living body has a very special kind of tension, the 'Aleph' tension - which is called the tonic state for a healthy body. It is the unity principle in the body - the 'tonic' or *one - ic* state; the unity state. It is a certain kind of very, very fine dynamic process, that makes you aware that you exist. But you cannot feel it as, what you call 'individual effort'. You simply feel it as 'being awareness', you are aware that you are being, but you are not aware of any specific contractive zone with any effort in it of an individual order.

And yet in this peculiar 'being awareness' you know all about yourself. You know all about your motives, all about your conative drive, all about your affective processes, all about ideation, all about association of ideas and mechanics of it, all about your nervous processes and so on.

All these things come spontaneously into consciousness when you are not superstressed or *gamma-ed* up in zones of the body, by individual effort to excel. So that if ever you examine yourself, and

you are supposed to be concentrating. If you find yourself making special efforts to understand the concentration process, and the effort is felt as individual, know immediately that you are reacting against your mother telling you to 'Put that thing away.' You are determined to be yourself.

And if you examine your mind then you will discover, probably, almost certainly, that you are thinking of some specific person, that you are going to tell, that you succeeded in concentrating - and producing 'x' results. If when you are concentrating, there appears in your mind: name, visual image, the strange vague thought of any person whatever that you know and that you intend to tell about - you intend to tell about your exercise to this person- at that moment you are overworking. You are excessively tense and you have refuted yourself, something will go wrong.

When anything goes wrong the first thing to do is, look back and see what you were doing that was egotistic. It doesn't matter what it is. If something goes wrong switch your mind back and say, 'Who was I trying to impress? What kind of particular power build up was I trying to establish this time, in my individual economy?'

If you can catch yourself and make yourself say this, you will discover the motive, and you'll feel a quiet smile flit over your face, and you'll become more sensitive. So much sensitive in fact that you can see somebody else about to do this before they know about it. And you can say, if you wish, to that person, in the spirit of Christian charity 'You are about to fall flat on your face, don't.' Now they can either egotistically react and say 'I am not!' - Bang. Or they can say, 'Thank you very much for reminding me.' and centre themselves effortlessly again.

Question - I know somebody who tried what they called a concentration exercise, from reading some Yoga and really it was more like, er, the **stop** exercise, stopping the stream of consciousness.

E. H. - Yes.

Questioner continues - And they said that after trying this they felt very frightened, it produced fear. Well of course we haven't discussed that. They tried the exercise for so long now and made fear.

E.H. - Well the reason for this fear is perfectly obvious. People are so used to having a reference point of a formal order standing as their security that if they do an exercise that removes any formal reference, so that in fact they simply re-become a feeling being, they have become infinite - because the field is infinite. And at this moment of infinity, it appears to them that their very individual existence is imperilled. What is being imperilled is the *gamma* stress. It appears to them that they are in danger of complete annihilation in the void and so they quickly jump back onto their favourite identification concept. And therefore jump back into the same trouble they had before they started.

If when that exercise of stopping the serial stream of thought is done, if it is known beforehand the logical implications of stopping it, then you hold the mind free from serial thought and you feel your being awareness. You are a field being. You know that any form you put in it is there before you put it. 'Put in' - simply means power crucified. You are putting excessive stress. It is already in the field, you put a super stress on it. If you can realise that the super-stress does not make you any more secure than you were without it, then when you feel this tendency to put back the super-stress, you don't. You say 'I will relax and look at that which I would have super-stressed if the panic had got hold of me'.

You actually dare, in a perfectly relaxed state to look at the thing that you were about to super-stress; only you don't super-stress it. You then discover it is there, and round it are thousands of other ideas all associated with it, that you would never have seen if you had super-stressed it. Now by doing this exercise in this way, you gradually become aware that you cannot cease to exist - there's nothing you can do about your existence. You - the consciousness - are eternal. You can't get rid of it, there is nowhere to put it, it is infinite and it is you. And the loss of this infinite awareness is simply

by the concentration of super-stressing on a finite form. This finite form pre-exists the super-stress, is in the infinite field as an eternal fact and can never cease to exist. So that, in fact, if you don't super-stress you lose nothing and you gain everything.

You gain all the relations of the super-stressed thing, without the super-stress, the relations that you would lose if you allowed the super-stress to occur. And therefore Christ says 'If you try to preserve your life you will lose it' - but if you are prepared to let go of your individual life, you will gain it and make a profit.

He says he arrives here - 'that people might have life and have it more abundantly'. Not just the same life made secure. More of it than they can possibly know about. Life has infinite potentialities. We know by super-stress very, very few of them. If we can let go of the super-stresses, then we can do more than we can do by holding on to them.

You might have seen a man being interviewed last night about E.S.P. . Did anybody see the little interview about Extra Sensory Perception? The fellow who was doing the work on it was asked -

'Are you suggesting that telepathy is a possibility?'

'Well we cannot rule that out - we don't know how it works.'

'Well does it take a long time?'

'Well no, it is possible and it is necessary that if there is to be communication between inhabitants of stellar bodies, at thousands of light years away, it will have to be instantaneous, and we know of no reason whatsoever why it shouldn't be.'

It needn't even be confined to the speed of light. Light takes itself eight minutes to get from the Sun to the Earth, this other force is of a different order. Now the kind of thing that is being said here about E.S.P. is that there is another mode of transmission of information from Being to Being, than the ordinary one of stimulating their external five sense organs - which are known to be very, very crude.

But the essential thing about the five sense organs is that they are super-stressed and insulated. That is to say they are five modes of creating ignorance about the things they don't deal with. So if you can get away from the five sense organs and their special super-

stresses, and relax and let go of them and open yourself to a universal awareness, instead of a five fold specifically insulated awareness, you become, not unaware but more aware of things that you could not otherwise know about. But as you happen then to be identified with the infinite field itself, and infinity has two ends. That is to say, the infinitely large and the infinitely small. It follows that, if you have this infinite field awareness, whatever is known in that infinity, in what people call from the physical end - a 'place', is known simultaneously in every other place.

So there is no question here of transmission in the ordinary sense, as used at the Earth level. No thing is pushed, by effort, from place to place through a resistance. The infinite field, the *Aleph* itself has no resistance. And consequently all motions propagate simultaneously, instantaneously, immediately through infinity. The whole of infinity responds simultaneously to any given thought in any part of it.

So that any part of it contains the information of all parts simultaneously. This is the '*ji ji muge*' concept of the Japanese., the 'reciprocal feeding' concept, instantaneous vibration of all parts of infinity. So that, if we can become infinite, that is let go of the finite, stop this individual effort as such, simply relax and centre, where ever we centre - without the effort - we will become aware of significance.

Question - If you said every being has its own particular twist, does this mean they'll all - it does mean - they'll all perceive the world out of there own particular twist. How great are the differences they perceive, because you do apparently get beings which see the world in the same fashion?

E.H. -Well, what we know about this twist is that, there are factors that make the twist very similar in people of the same nation, same tribe, same family because there is a mutually conditioning process. So we find a peculiar tendency in the individual twist to repeat the pattern of other members of that fraternity. And therefore we see why it is said, by Christ, 'You cannot predict Spirit', and that this Spirit - the infinite field - is infinitely various and therefore anti-social. The social structure - society itself - is a device for saving, the soc in it

means saviour, a device for saving those beings that are not yet reflexively self-conscious and therefore cannot save themselves.

But in this process of belonging to the body politic, there is conditioning so that there is a large degree of similarity in the mode of the twist.

So if you go in one pub, and another pub, and another pub where there is the same fraternity you will hear more or less the same conversations, fed by the TV and the radio and so on. So that the topic for tonight is already determined from central broadcasting station, so the twists get more and more similar. And it is because they are getting more similar that they are anti-life, because life is infinitely various and absolutely unpredictable. Whereas the social characterisations, the individual twistings within society are conditioned largely by central office and what it says. So that even their mode of reaction to central office, is conditioned by the message that goes out from central office. So they can't even see that to be free means to be non-reactive. Their concept of freedom is to disagree with what the government has said by saying the opposite. So they don't say something irrelevant, absolutely, some creative statement. They say something related to the thing that's come from the centre. So they're still being conditioned.

What we know about an un-twisted being, a free being, is that he is utterly unpredictable because he has an infinite resource behind him upon which he can draw. He is not confined to one society. He is not confined to one country, to one time. You find a man that has enough awareness of the historical process to be able to say, 'Don't do that, that was refuted in 430 BC. A man did it then and proved that it was silly. You are doing it now because you don't know that he's proved it rubbish. You see? Now he is roving over the time process, and he has a wide awareness. Even an ordinary historical philosopher has got more awareness of the errors that can be committed than the average man in the street.

But if we go back to geometrical principles, to the primary fact of pulsation, of Saturnine - Jupiterian opposition. If we go back to those, we can see that we can make an infinity of forms, an infinity of social

structures. And we can read history and say , 'They've not finished yet, we can write more histories they've not touched upon'. You see. 'What are underneath the clouds on Venus ?' says Gagarin, 'I'd like to look. I'd like to see if the canals are canals on Mars',,' says he. He's got an open mind, they might be there. We have other fellows that say 'They are not canals', they haven't been, but they have interpreted it but they are not. And they have said, 'You can't go to Venus because the atmosphere is so choking you couldn't possibly breathe'. This they know, of course by looking through a telescope. Whether some beings may have adapted to those peculiar conditions they don't know. 'But they can't possibly exist because we are the cream of the Universe, the centre of being and we are the highest. And therefore there can't be any other beings like us. Large spores, bacteria, possibly worms, and so on, but nothing like us.'

And this profound individual reactive egotism is coming out of men, and you can see them, when you see them being interviewed, in close up with a zoom lens. You can see that they are reacting to the fact that mummy said, 'Put that thing away'. And they're going to bring it out and show it to you again - whatever it is.

We have to learn to let go of this determination to establish ourselves at the gross material level. We are screaming out in the material world, 'Please notice me.' And the more we do it the more the other fellow says, 'Look at him, he wants to be noticed.'

Every centre says, 'That centre wants to be noticed. I am selfless - so look at me.'

And letting go of the process is terribly hard, and yet it's the only way of gaining all the other centres.

So the most important thing out of all this is that the proper opposition between Saturn and Jupiter is that Saturn means - contraction, tension, holding in and Jupiter means relaxation - return to the state prior to the contraction. And in that return all the forms that you could ever possibly want to know about, all conceivable, all past history, all future history and all present actuality, are all within this infinite field. And they are yours if you can let go of the individual stress. And don't be afraid of anything at all about it. When you do your non-serial exercise, if you feel fear, say 'This fear is simply fear of

the loss of this finite reference centre. That this finite reference centre, as to its formal content, is an eternal fact of the field, and if I dare to let go of it I will see it, plus the relations round it.'

End of tape recording.