

‘ETERNAL RECURRENCE’ (2)

TALK GIVEN BY EUGENE HALLIDAY IN LIVERPOOL UK AT THE HOME OF KEN RATCLIFFE SOMETIME DURING THE EARLY HALF OF THE 1960's ON THE SUBJECT OF 'ETERNAL RECURRENCE'.

Transcribed by Bob Hardy May 2023

NOTES

Eugene Halliday is clearly doing a great deal of writing and drawing during the course of these two talks - a practice that he invariably engaged in during the course of almost all his talks.

The exchanges between Eugene Halliday and various members of the group here towards the end of this tape are, at times, almost impossible to decipher. However, it should be obvious to the reader here where this is the case.

I have used labels at the beginning of certain paragraphs (such as 'Group Question') immediately followed by a colon, where it is clear that someone other than Eugene Halliday is speaking.

1. There's a question here I'd rather leave to another occasion... We have another subject that will be probably of wider interest at the moment. So if the owner of this piece of paper doesn't mind, we'll leave it for another occasion.

2. It's equivalent actually to a man who hits himself on the head with a hammer because it's so nice when it stops. If you work it out from that angle you will see what the negation of negation is - where every pain is a negation, every negation of negation is a pleasure. The methods to that are rather subtle.

3. But we have yet another subject tonight that has been biting lot of people this week. Its the doctrine of the eternal recurrence, and also something to do with Christmas, because it's somewhere near Christmas I think, although I've actually lost count myself.

4. You know, one of the old concepts of the passage of the sun around the Earth, the old geocentric model of the universe. This circle represents the Earth and the sun is supposed to be travelling around the Earth and when it was at the zenith, it had a special name Ra; when it went to sunset, it was called Tum; and then it went into the underworld, the dark world, and travelled to the dark world until it came to the east, where it was called 'Khepera'. So it had three different names, which corresponded with three different functions.

5. Now, in the same way, you can see that to the primitive man, when he saw in the winter the sun - using altitude mainly - as it's going round, it's dropping, and in the summer it's very high, and in the winter it gets very low. And it begins to suggest that it might disappear altogether.

6. And this suggestion that the sun might disappear altogether, causes a lot of consternation in the early human mind. Because he knows that the sun is the source of his energy, he feels that as a fact, and he knows also that it gives him the light whereby he can see his way above. So it is the light and the life of the human being.

7. Unless the sun's ascension is diminishing throughout the year, then the winter gets very, very low down, gets very little heat. It obviously suggests a term of this descent - the disappearance of the sun completely, and the disappearance of all light and heat.

8. Light is like consciousness and heat is like will.

9. If the sun then disappears completely, life on the earth will cease. And if we take it that on the 21st of December the sun has hit a low point, on the first occasion that a human being sees it go so low, he's very anxious because it might sink lower still and eventually disappear. So he keeps a very, very sharp eye on the sun and he says prayers to it to stop it sinking down.

10. The next day he looks, he can't see much different. The next day he looks, he can't see much difference. Gradually he begins to think that maybe it's lifting again. And on the 25th he quite clearly can see that it has begun to lift. And it was because the sun begins to lift - obviously on the 25th - that it was decided that this was the birthday of the light.

11. The light that has been falling and dying, apparently, is not going to sink completely. And this is most obvious on the 25th, let us say on that fifth day, that's the winter solstice. So we find that in early mythology, not only in Christian mythology, in Persian mythology too, that the 25th, the day corresponding to the 25th, is the day of the Messiah. We find it's the day calculated for the birth of Christ some considerable time after Christ was actually born.

12. Historically, his birthday is not known. but it was computed by a monkish astrologer, and it was decided that it must be on the 25th of December. That is also the birthday of Mithras, the Persian sun god.

13. We can see that as far as the Earth is concerned, it's a very simple proposition. Once we've seen the real fact that the Earth goes around the sun, we can account for this apparent falling and rising of the sun throughout the year. But to the very primitive mind, when man first appeared on the Earth, there was no guarantee that the sun would come up.

14. And he knew something about himself. He knew that there was a light inside himself which was periodic. This light of his own consciousness seemed to switch off every day. And he became tired and sleepy. and then he went into the darkness.

15. During the darkness of sleep he had no real control over his own reactions and during that darkness he might be assailed by nightmares. And so he had an idea that when the light switches off horrible things can happen, nightmare forces can appear. So that when he saw the sun sinking in the same way, by simple association of ideas, it appeared to him that as the sun sank, so it might disappear, and it might pass into a state similar to that state of uncontrolled nightmarishness that he experiences in sleep.

16. So naturally he wanted some sort of ritual to lift the sun up if he could, like he needed a ritual to wake himself up when he was in fact in a nightmare. Any person who's had a nightmare knows it's very, very unpleasant to be in one because there's a peculiar something about it. You see forms. Forms can be recognized as threatening or pleasing and frequently polarized together - pleasure with a threatening aspect, but no control over them is usually present. And so the concept arises that there may be a universal equivalent state to the nightmare state of the man asleep.

17. And this could be the meaning of hell for the primitive mind. That after death you might enter into a nightmare state that could be eternal. This occupied the mind of primitive

men quite a lot. And by primitive men I do not mean unintelligent men. All the primitive men that we know of are quite intelligent, but they are not civilized in our sense of the word. But they do have the necessary equipment to civilize themselves.

18. So when we look at the cycle of the year and we see the sun right high up in the mid-summer, then it begins to sink in the autumn and goes down and appears to threaten its possible extinction and people get depressed. And when it became obvious after a number of cycles - after the human mutant had appeared on earth - that the sun always does this, then some men said, "We have discovered that the sun will sink and then it will rise again."

19. And so we'll make a big ritual here at the low point where we know it is taking the turn for the better and we will rejoice because the light has raised itself.

20. Now immediately some unscrupulous men also, we could call them wicked priests, as opposed to nice white priests with good intentions, said, "Let us make this ritual, and let us market all the ritual apparatus for the celebration of the rising of the sun, and let us pretend that we are raising it by incantations and so on."

21. We do find these two aspects in religion of the marketing of the paraphernalia of ritual, and the real symbolic significance of it.

22. Now, we can see that a man cannot be afraid of the sun going down unless he is dependent on the sun for something, for light and heat. And that the light, to him, because it stimulates his eyes and gives rise to formal knowledge, which enables him to control situations in quite a marked degree; that light seems to him to have a very close relation with his consciousness. And because when he's very, very cold, he tends to contract and to huddle himself together. And when he's quite supplied with heat, or when he's very, very active, he gets hot, then he equates the heat aspect of the sun with his will. So he sees in the sun a symbol of light or consciousness, and heat or will, desire. So when it lifts up, he's lifting up his will and consciousness simultaneously.

23. Then if we look at the three names of the sun, which we've taken out of the Egyptian system, we see that he's called Ra, which means 'differentiating activity', 'ruling power'. Because when his light shines on the Earth, we can differentiate clearly the forms of objects. So clarity, bright light and so on, providing it is not excessive, which always burns out the eye, "From the excess of light, darkness," as the Rosicrucian's might say. From the necessary amount of light,

we can get absolute power to differentiate the forms of the world. But as the sun is sinking and getting lower and lower, the result is less and less light on the earth, less and less heat, and therefore we find this tendency to miss-ss during the winter, which obscure form. So the descent of this light is also the departure of the power to differentiate clearly. And that is, in effect, similar to the condition of a dream, where the forms of miss-ss, fuse together.

24. If you've seen people walking about in a fog, you've seen the possibility of confusing people. The fog itself swells about and becomes thicker and thinner in particular places. People look almost like people you know, and then they don't.

25. So, in the winter, when this mist and fog is about, you find less power to differentiate and therefore a greater amount of fear.

26. When you're very, very clear, you're free from fear. If you're very, very clear, you do not need to reason seriously about the situation. But when the thing becomes obscured, then fear, the FR-PR function, causes the consciousness to work very hard to try to decide what are the forms presented. So during the winter we find actually a tendency for an increase of fear. The body contracts and as the obscuring forces come down, fear grows. Fear of possible death, fear of fantastical forms.

27. Consequently we really do need some sort of festival round about the 25th. When we know the sun is going to rise because all the fear, the product of the tensions produced by the cold and the knowledge of the disappearance of the sun, all those fears need to be released. If they were to go on piling in as they do, without let up, people would simply die. And so when it becomes very tense, and the fear of fantasy forms and strange monsters is gathered into the center. At the moment that the sun starts to come up manifestly, the sun watchers or high priests say, "The sun is coming up again." And all the fears fly out in the form of a strange celebration. And this is 'Christmas spirit'.

28. This 'Christmas spirit' is simply the letting go of all the energies that were compacted through fear, and now fly out in the form of strange activities.

29. Now as all the life on earth, plant life on which man and man live, grows in the warm part of the year, then in the winter there will be none. And as you couldn't guarantee that the sun was going to come back again, you should hoard all the food you can do, during the summer and autumn, and collect it, and store it in case the sun is a long time coming up again. And

when you then discover that all your stored food is not going to be needed because the summer started to climb up again, then you think we might as well eat the lot. And this is the origin of Christmas gorging. That the sun is coming up, things will grow again. It will soon be spring, you know the old saying, "When winter comes, can spring be far behind." And you start eating all the canned beans that you saved up for a dark time.

30. Now the physical level, that's perfectly obvious. The ruling activity of the sun is the differentiating energy of the sun. As it declines, in the winter, it is like the decline towards night. So night corresponds with winter, and the correspondence in the four parts of the day and the four parts of the year.

31. And it is called 'Tum', where it crosses the line and goes into the darkness. Well this 'Tum' is the same as the tummy below your diaphragm, and it is the same as the tomb that you get buried in.

32. And it was assumed that this sun god 'Ra', went into 'Tum' and died, and the priests up here had to do various manipulations to make sure that he was resurrected. And this resurrection is going to move towards the resurrection of Christ. He has to go down into the tomb and then he will be resurrected.

33. The whole of this cycle is the corresponding cycle of all religious cycles. The year of the church and so on.

34. You'll observe that the 'Tum' read Hebraica is 'Mut' - Mother. And it is the name of this dark part. So this dark part corresponds with the Mother or substantial aspect; and the light part corresponds with the Father. Both together constitute Ra-Tum, the Father/Mother, and the living energy and the dying energy.

35. Now, Khepera actually means the lock-breaking fire. When the sun passes over the horizon of dawn, it is breaking a lock 'he(p). And it is fire - 'pera(h)', fire - which is climbing up and to be at dawn a special being, who breaks through, from 'Tum', and then climbs up to mature as the ruling entity, the great king. So this is like, again, the birth of Christ.

36. So that in the same way that we can divide the day into four parts, we can divide the year into four parts and put them in correspondence. And we will actually find that people, quite unconsciously, are largely determined by the moods of the year and of the cycle of the day. If you're aware of that fact, you can learn to conquer it by reversing the mood deliberately.

37. Thus one of the very old Chinese pre-Yogic exercises was in summer to think about things in winter. In winter to visualizing the summer. This very simple little exercise will convince you of the value of it. If when you go to bed in the winter and you find it is cold, you visualise the sun shining on you, as you have seen it in the summer, you will discover that this visualised sun can warm you, which is a very peculiar fact, but it does do so.

38. If you wanted to be grossly materialistic about it, you could say that the contemplation of it removes the fear of the cold, and therefore you don't contract, and therefore your circulation increases. And this contraction is the thing that keeps you cold. Whereas if you can keep relaxed and just accelerate the flow of the blood, you will find yourself warm. That's a nice mechanical explanation of it.

39. The fact is that if you do it, according to the power with which you imagine the sun, so you will find that you can feel it on your body. And to show how marvelous the control is, if you imagine that the sun is shining on you and you then cover up a part of the body with a canopy, so if only a part of the body is exposed to the imaginary sun, only that part will get warm. And you can move your canopy about and expose different parts of your body in this manner. And a very peculiar thing happens, if you do it for several days with a nice hot summer sun – imagine - you will start to get sun-burnt. Now this shouldn't be surprising because we know that getting sun-burnt is not the sun, it is our reaction to it. So the body is organized to produce pigmentation when it's shone upon. So if you impose upon the body the idea that it is being shone upon, it will prepare the pigmentation it needs to protect itself against it.

40. So despite the..

41. Group Comment: You'll put the sunray lamps out of business.

42. Mmm-mm

43. Group Comment: You'll put the sunray lamps out of business.

44. There's not much danger of that because it needs a little bit of concentration and time and interest. It's much easier to press the button for most people.

45. Now, from this diagram we can see that the sound can be assumed to go around and round and round and round eternally. And then we come to a doctrine that fascinated the ancients, and fascinated many of the moderns and still does.

46. Nietzsche in the 19th century was completely fascinated with the concept of 'the eternal recurrence'. And it's a very funny concept that is treated as if it were almost impossible to handle, because it's so tremendously obscure about what it means. But it is fundamentally so very simple, a baby could understand.

47. For some reason, when I came here tonight, Ken, who must have been tuning in on some other level, started talking about 'the eternal recurrence', and in fact, he mentioned he had, all week, this subject of 'the eternal recurrence' presented by a lot of people who are tremendously frightened about it because of a lecture and discussion given on it.

48. The statement was made by Nietzsche that everyone must live exactly the same life over and over again. So that we have the spirit coming in, going round, and going out. And that would be for a free person. But any other person would come in, that's point of birth, 'B-B' go around the circle and go out at the same point – called 'point of death'.

49. So that if you were not free, if you were not aware of the absolute spirit, at the point of death you would go round again. The point of death and the point of birth would be identical. Now this may sound a bit strange until you realize this fact. When the earth is going down the sun, it isn't in the same position on Monday as it was on the Sunday before it. The Sunday and the Monday are different places in the solar system. And they are places which are vibrating in a certain manner. The Sun itself is travelling, so that the Sun is never twice in the same place, and the Earth is never twice in the same place, but the total vibrational content of every place is surcharged with form so that you can conceive that you can go back to the same place where the Earth was yesterday and find that the Earth is still there.

50. If you remember that the continuum of the Absolute is vibrating throughout itself and that every center of vibration is eternally where it is, and that infinity cannot go anywhere because it's already there. Therefore you can see that motion absolutely is impossible. And therefore what we call motion is an appearance serialized in the same way that the wave on the ocean is really an appearance and the ocean hasn't moved anywhere at all. It's still within the balance of the land where it exists, but the waves appear to go.

51. So the infinite power of the absolute doesn't really go anywhere, but there is an appearance through successive vibrations of motion. And in every point of space, every 'yud point' of God, there is a definite vibrational pattern. And if you identify with any one of those

points, you will find yourself in the environment in that point, and you will then experience everything that is in that point.

52. Now time is a serialization of these points, but all the points are eternal. So if a man serialized and played through four points, and then through some delightful experience he had in point one, he switched back into it - which is only a matter of identification - and carried on traveling, he would then play through the same number of points again.

53. In the same way, a man who has got trapped in the concept of a life, goes round, point of birth, point of death, and though sheer inertia re-involves himself in the same place. And thus he lives exactly the same life over and over again. In every detail, and every tiniest conversation, including this one. This means to say that everything that is happening is internally happening, and you re-involve yourself into the situation exactly as before.

54. Now this is rather an unpleasant thought to a lot of people, but it actually can occur and does occur. Nietzsche then made a funny paradoxical statement. He said, "Because the eternal recurrence is a fact," - and he was a very clear man, so he knew it was a fact - he said, "Therefore, if we must repeat our life eternally, we might as well make it a good one."

55. Immediately, we've got a paradoxical situation, where something is stated to be absolutely fixed and eternal, and then he recommends you making it a good one. Now, how can you do it? It looks paradoxical and it looks impossible until we draw what the eternal recurrence really is. I won't bother to use the compasses today. Remember we cover the whole of the paper with impulse points and strike circles from them that they intersect throughout. As a result, we can draw any number of curves on them. If I very quickly draw three circles interlacing in this manner, and then I go round like this, I can go round the circle or round into the inner triangle and round another one, you see? Round another one. Without halting my direction of run, I can run all over the three triangles. If I can do that, I can run all over all the triangles that are in infinity, providing I break inertia.

56. Now, inside every circle there are other circles. And you know that each circle breaks up into six. If I now draw one big circle to represent macro-cosmos and then smaller series within it to represent star systems; and then solar systems with each of these; and then with each of these planetary systems, and so on, down to individual organic structures. You can see

that this is all an eternal simultaneously vibrating pattern. The whole thing is the eternal recurrence.

57. Now if a man identifies with a given thing there, he can have point of birth, point of death on that cycle. So that at the moment of his death he re-enters into the same life exactly that he had before, and not another one like it, that very one. Because it's an eternally present vibrating life of the Absolute. If he doesn't like doing that and he hears of the possibility of it, he can step out of that one into the next one; and then into that one, then into the next; then into that one, and then into the next cosmos. And if he has a lot of power, he can transcend that and go out. That is entirely a matter of identification.

58. Now when we talk about inferior and superior, we're talking about the thing born inside, in-bearing; and the thing born super-bearing, superior. Inferior means you're getting down to smaller and smaller concepts contained within bigger concepts. Superior means you're dealing progressively with a bigger concept. So every time you let go of a particularization - which is a concept of yourself as a finite being - and try to think of yourself as of a higher order, you actually break one of the identifications of an eternally recurring small circle and enter onto a larger eternally recurring circle. The largest of all is the macrocosmic logos.

59. Now, in the Bible it says if you behave yourself properly and make the grade, you will go no more out. But 'out' there means 'in', like most things in the Bible. Which means to say that people call it 'in' when they go to manifestation, and they call it out going this way.

60. But from the point of view of cosmic consciousness, you're going 'out' from cosmic consciousness if you go 'in' to a particular. So when he said, "If you reach this macrocosmic consciousness of the Logos, you will go no more out." It means you will no more finite yourself.

61. Now there is an out beyond there, but the out beyond there is the 'Uta-out', 'the Uttara', uttermost, 'out' of absolutely free spirit. And there, really 'out' doesn't mean quite what it means on the inside. It has a special contextual significance where this is the 'O' and where it breaks from the 'O' it is 'Ooh'. And the 'T' is just the intersection line of those two forces. If you imagine a radial force from the centre, there is 'T', there is the 'O' itself. And the 'Ooh' is the extra bit of energy you need to flip yourself out on the cycle.

62. So, the eternal recurrence is really a terrifying idea if it's not understood properly. If it is understood properly, well then it's the most comforting idea there is in the whole universe.

Because it means that all the forms that could possibly be, are absolute and eternal. They are of the Absolute: the Absolute itself is the sentient power that, via its modal operations, keeps them in being. So the being of every individual is kept in being by the non-individual absolute.

63. So there's no necessity for an individual as such to fight to maintain himself. He will be maintained by the Absolute, providing he doesn't fight. Christ says this in the form, "Consider the lilies," he says, "they sow not, neither do they spin." You see, you don't actually need to fight. There is a certain principle in there, arising from contingent relations, that says you must fight to keep your end up. And in the seesaw image of keeping your end up, if you lift your end up, you push the other end down. And the man on the other end doesn't like it. So he puts his up, and yours goes down. This produces that perpetual vibrating in the universe. This rocking from one side to the other produces all the vibration there is in the universe. And it's an attempt on the part of every individuated point to lift itself because of a continued stimulus apparently threatening it.

64. But if you understand that, as individuals, the moment you can stop trying to defend yourself, stop trying to protect yourself against all forces outside, that you are then no longer reactive and you become progressively more and more non-existent as individuals. They begin to discount you in the battle of individuals. When they do so, then you are not reacting and you're not feeding them with stimuli that will keep them aggressively against you.

65. So the mechanics of Christ's doctrine there are quite simple. If you can stop striving to maintain yourself as an individual, the subsequent force that comes in in any case, that is maintaining you, will maintain you at your proper level - the level proper to you as a being.

66. On the other hand, if you try to maintain it by special efforts - special efforts mean the contractions of the individual order and the reduction of your capacity to assimilate forces from above - all special efforts of the individual close doors.

67. You'll notice that Gurdjieff talking about necessity for special efforts is rather paradoxical because he says you have to make special efforts and special efforts are no good. If you make special efforts of the individual order, and you don't understand what you're doing, every effort you make will defeat you.

68. It doesn't matter what you do, if you decide, like one fellow told me just recently, that he was about to identify himself with the Absolute. And he then sat down and identified himself

with the Absolute. Two hours later, he had a very bad headache and couldn't account for it. And he thought the Absolute had avenged itself against him by giving him a headache. And in actual fact he himself had given himself a headache by trying to identify himself with the Absolute from the individual level.

69. What he'd really tried to do was drag the Absolute down to his level and cram it into his brain. If he had realized that his brain is just a small circle of total brain tissue of the human race and he let go of that individual brain tissue and then identified with the human race, he would have relaxed. If he then identified with all sentient life, he would have relaxed even further. If he then identified with the macro-cosmic logos, the mind of Christ, he would relax even further.

70. Every time it relaxes, doors open and more energy comes in because it's relaxed. So relaxed means 'to get back to the loose state of 'H'. The 'ax' in the relax is the original ax that can cut through everything else and nothing can cut through it.

71. Group Question: Would you say that again. The relaxed state of 'H', and so on?

72. You see, we'll just translate that roughly into English. It means 're-loose', doesn't it? To make yourself loose again. It means 'to differentiate the field': to ligature it on the energy of the paradoxical dialectical forces in the Absolute. This axe is the original axe of spirit. The word axe itself, the one that you chop wood with and so on, is derived from the same thing, from the same word, that is called, in some languages like this, and some write it like this. Now you can see that the 'H' in ache is a wonderfully English concept. Because spirit is a terrible head-ache to the English mentality.

73. The English mentality thinks in terms of billiard ball analysis. All the great English philosophers think in terms of billiard balls. And spirit is an ache to them. It's the thing they cannot formulate. It is that which therefore they say, "We won't bother with it because we can't do anything with it, so we'll just ignore it."

74. Now the Germans are not quite so clear about it, so they keep on trying to do things with it. The reason they do so is because they have another word for it. Their word is 'geist', which is the English word 'ghost', slightly distorted. And you can see that it's made up of 'G' for gamma; 'I', that 'I' - the egg in German; and 'S', the serpent crucified; ist - part of the verb 'to be' in German: 'ge-ist'; 'the earth is'. This 'geist' is essentially for the German, something that has

embodied itself as a material being. Therefore they think they can do something with it. The fact that Hegel used this word 'geist' forced him to think that the Absolute had objectified itself as a material body on earth at the Prussian state.

75. You there see the tyranny of a word. A man who analyses the 'H-ache' will come to a philosopher that says, "All existence begins with an absolute ache, and this ache will compel objectification to avoid the ache." 3707 We find in certain philosophies that the basic characteristic of the Absolute is concern, anxiety, fear, and so on. This depends on the term you start with. And when we pronounce 'h' and we write it with A I T C H, we can see the 'itch' in it, the irritant value again. Remember that word for 'will' in Sanskrit is 'itch-ha', 'itch'. It's the same 'itch' that we have in English 'itch'ing us. We feel in ourselves that we must do something, and this feeling that we must do something is a little itch.

76. Well, it's simply a contracted 'H'. If then we take 'H' as the glyph, our spiritual power, and we contract it onto its point here, we there see the glyph of Diabolos - a little game of dialogue There is the 'yud' point here, and here is the 'H'. And if you read from the 'yud', to the H, it is the itch. The thing is expanding. If you read from the H to the 'yud', it is 'he'. And 'he', funnily enough, means 'she'. If you look in Hebrew, you'll find that 'he' - the sound 'he' - means 'she'. Whereas the sound 'who' means 'he'. So if you say 'he-who', you mean 'she-he'.

77. Now, this 'H' function means the power of the field, and when you contract it, then you are moving from 'H' to 'yud', from 'H' to 'ee' - 'Hee'. Now, you can see that it must mean she because it is actually a movement towards matter. So, it's a material impulse and therefore belongs to the mother.

78. Why then, do English philosophers in the English language say that 'he' means 'she', backwards, 'she' means 'he'. There's a 'he' in 'she'. The only difference is that they put a snake in front of one to remind themselves that the original power of the field, which is 'he', was got at through a serpent talking to the wife. So 'she' is simply a glyph to remind him that the field force is under attack from the undulation or motions of the field. It is the actual motions of the field that produce the objects with which one identifies. And when one identifies as an object, which is a motion of the field, then one has fallen.

79. Now you see this undulating process, the serpent of the field. If you look at it, it fascinates you, and when you can see contrary notions going through the field like a Guilloché design, you immediately have the possibility of going round and closing yourself.

80. That closure, identification with the finite occurs, and you are then a lost being until something happens, to get you up.

81. Let's draw the field again for a moment. And we're putting it down as an 'H', because we have two verticals here, to represent two forces tending to separate, because the force of the field being infinite is always tending to infinity. The expanding universe that the astronomers see is expanding because of the tendency of infinity to infinity. Obviously, if we don't tie infinities together, we will not be able to make a finite situation. So we use the 'H' to show you a power which, although paradoxically opposing itself - the two verticals - is somehow tied together because it is in fact a continuum.

82. So, although it is extending to infinity, in the process it is throwing a strain on itself. This strain here is the zone of the law of negation. There's your eye, the great negation. There's your spirit, and there's your law. This strain provokes the desire for stress. This is your spirit again giving rise to essence.

83. Let's look at the movement in this way now. This strain here is the zone of the law of negation. There's your "I" - the great negation - there's your spirit and there's your law. This strain is for both, for desire for stress. This is your spirit again giving that to essence.

84. Let's look at it in this way now. That's stress. And this way is strain. And every stress has with it, necessarily, a corresponding strain. The pressure on the center - remember our universally useful diagram - is spiraling in: the pressure on the center causes issuance. That issuance is represented in 'S', 'ess-ay' - 'to be', 'essence'. What squirts out from a compressed center is essence or issuance. So if you want to get hold of the essence of the thing, you squeeze it very hard. If you want to get fruit essences to put in your Christmas cakes, you must get fairly large fruits and then compress them. And in this compression they will squirt out their essences or 'issuing forces'. As soon as you have squirted - remember we're in the continuum - as soon as you squirt from a compressed center, the force flying away from the center is inducing a strain in it. It must be. And therefore that strain will require a precipitation or stress. Again, on another point.

85. Now you can actually see this process going on very clearly in the Spinal Nebula. You see the arms of the nebula swinging in, like this, and the central thing - the clustering. And here and there you will see centers forming where there's quite a large mass of substance. You can already see, if you examine the photographs of the nebula very carefully, the planets which will later form. Because every centre of infinity is a potential gravity centre because it is the stress point. All centers are trying to pull in to themselves, because as soon as there is a motion away from, the motion away is a strain and demands a stress to balance it.

86. If you interpret this cycle of degree it will be very helpful. You know that as soon as you pull something away from somebody, even if they didn't want it two minutes ago, they will want it at the moment you pull it away. So if you want to devalue a thing, you should give it to somebody as often as possible. And if you actually found yourself in a position where you had to make a very expensive gift to somebody, and you wanted it back in course, you could do a very filthy trick by reminding the person you'd given it to them, over and over again. And this continuous stress on the thing would induce a strain in the recipients, until the recipient would one day throw it out in the dustbin. And you could whip round the back of the house at the double and get it back.

87. The point is that this diagram of the one law helps you to go through all these processes. When we think about Christmas again, we see that the forces of the sun falling down produce a very peculiar thing. We have a concept of that sun ought to be ruling: that there could be plenty of lighting for us. If we see the sun falling down, it does a stress/strain stimulus on us. It strains us because we try mentally to lift it up. And we have to stress in order to make the effort. So we're trying to force the sun mentally in the opposite direction to the one it's going, which is against its natural direction, and therefore we're trying to strain the distance between where it is and where it should be, according to us.

88. Meanwhile, it is stressing itself as it goes down, and stressing out the fact that it is really going down.

89. Now in the same way, if the ruling sun, the zenith sun, Ra, represents our consciousness. If we try to hold it up we will stress it in the brain. If we try to pull it down we will strain it and it will try to stay up. You may know that if you deliberately try to go to sleep at

night it becomes difficult. But if you try to keep awake then it becomes easy to go to sleep, it's called the law of reversed effort.

90. It's quite obvious that when you can survey the mechanics of the field, that it must be so necessarily. We are inside an infinite field of sentient power. Whatever the field does, it feels itself to do it. Because it is infinitely extended, it cannot go anywhere. So the attempt to go somewhere in it can merely produce a local stress surrounded by a zone of strain. If the paper cannot help being what it is, in this case, a (p...), and I drag it together. Where I drag it to, the point I drag it to, is compressed, it's a stress point. But in the process of doing so, I've turned a strain on the part I'm lifting up and a strain on the part above it where it's tethered at the top. So as soon as I drag something together and stress it, I have induced a strain all the way around it.

91. And you can think about this in your relationship with the parts of your own being and in your relation with other beings. Every time you stress anything whatever inside yourself you have induced a strain in another part of the body. Every time you strain a part of your body you have stressed another part. You may know that very painful phenomenon when you stretch your arm up too far and find you've torn something under the arm, it's a very unpleasant sensation. In the act of compressing certain muscles you can stretch. You contract some, and the contractions of those stretch another one. You can tear the sheath, which is there to protect the muscle from the muscle fibers being torn and so on. And it can be very painful, so you won't do it again for some time.

92. The fact is that wherever you compress, you are producing an expansion around it. Wherever you stretch, you're producing a strain.

93. Let's look at a muscle in a human being. Part of the muscle here is fibrous and can contract. And the other part here, the tendonous part, cannot contract, and it is used to attach onto bones, to bring them together. Now when this fiber spot contracts it goes very round, takes up its mass into a smaller area, and the result is it produces a strain on the tendons. So a stress in the muscle fiber is a strain on the tendons, in the same muscle. And it is only so because the muscle itself is an objectification of the field of the universe.

94. In practical terms it means that if you want to learn to concentrate in the body, you must learn to de-centrate in the body. Every time you concentrate in a part of the body

believing that's got the key to heaven in it, like Descartes and the Pineal gland, as soon as you do that, if you are strong enough on the will to do it, by that fact you block it.

95. This is the origin of the simple thing is 'Let go and let God'. Whatever you try to do with individual effort, you are in fact defeating yourself at that moment. This is the importance of Zen. Zen makes no attempt whatever to do anything as an individual. it merely inhibits the tendency to do things individually, so that the absolute relation - remember all things and all relations cohere simultaneously in the Absolute - so that absolute relation can express itself immediately.

96. When there is no strain whatever in your mind you can comprehend. As soon as you concentrate on the subject, with the degree of your concentration, with the success of your concentration, you are progressively blinding yourself to the solution of the problem itself.

97. This is why most scientists who discovered that the discoveries they do make are made not by themselves in the states of individual attempt to solve them, but later.

98. A man works for several years on a problem. He doesn't find it. He gets fed up with it. He goes to bed. He says, "Oh! Blow it!" Then he goes to sleep. In the morning, there it is. The answer is presented. Why? Because he said, "Blow it!" He was fed up. And that fact of being fed up with it, he let go. And the whole being begins to vibrate.

99. Now, if this is so, why do we bother to set an aim at all? Why don't we just allow the Absolute to do it, for us?

100. There's a very simple answer to that one. If we allow the Absolute to do it without ourselves doing it, the Absolute will act absolutely, all the time. And nothing particularly will be done to us. You might decide to do nothing and before you know what's happened, somebody comes along and discovers you've been doing nothing for 25 years, whips you onto television. If you are determined to be passive, he'll have you on the golden mile in a barrel before you know where you are. Because you will not be able to resist if you've committed yourself to that much passivity.

101. Now, the Absolute will act absolutely, and the individual will act particularly. But if the individual doesn't understand the mechanics of how the Absolute executes things that the individual requires, then the individual overexerts itself.

102. The only value of an individual act of concentration is in order to make the initial definition of what you want to accomplish. And as soon as you make that initial definition clearly, you should then throw it away to the Absolute. And say to God, "I've told you what I want. There it is." And if you've got the nerve to throw it away, in absolute trust - that is to say, knowing the law of the paradoxical nature of the absolute substance - so trust it. Having known that, you define what you want and throw it into the Absolute. Because you know something about it. You know that it will always objectify a good thing, every time a door opens, requiring it to be objectified.

103. Jacob Boehme formulates it in the simple saying, "The soul gives the lift, nature executes." But if the individual soul thinks that it has itself to carry through every stage of the manipulation, then itself blocks it and stops the Absolute from fulfilling the conditions.

104. Supposing we have an individual center, concentrated in order to define. It turns its energies in, its definition is going very, very well, and it keeps on defining. And it gets quite dense with its concentration. And then it has an erroneous idea, a false concept, that it as an individual has to do it. So it doesn't let go or anything, it just keeps on concentrating and trying to force this thing into being.

105. Now there are only two things that can happen. If he has very, very tremendous energy, he can suddenly find that something has shot out of him, outside of his individual control, and posited itself outside his individual field. That is, a man who has been working very hard on an invention and failing completely to solve it, can shoot the solution into another man's mouth, who hasn't worked.

106. Now this is very, very common in the history of invention and this is why you find scientists in different countries shouting each other and saying, "I thought of it first." You see the man who thought of it hardest has given it to the others because he wouldn't let go.

107. If on the other hand, when it's adequately defined, you let go of it and relax and retire to your proper size, you now constitute a defining doorway for a certain kind of activity. That of course requires faith. You actually have to believe that the Absolute is such a being as defined, and that therefore it will, if you fulfill the conditions, act in such a way.

108. This feeling that you have, this mobilization of energy which lays the path on which the Absolute is going to run, is called faith. Therefore, it is said that, "Without faith, it is impossible to please God."

109. The technique is very simple. You must define the subject adequately first. Exactly what you want. And then you must throw it out of your mind. And you must not think about it again. If you do, you are blocking yourself. The essential precondition is that you define it, throw it out and don't allow it to come back to you, to exhaust itself in serial thought. And then it doesn't matter what it is, you'll get it. And because of that, you should be very, very careful what you define. Because whatever you define will have something with it - that goes with it.

110. So when you're defining a thing, you do define the relation between the thing that you want and the other things that go with it and see if you want all of it. Because that's what you're going to get. Just like the young man who sees a beautiful girl, and he doesn't go any further than that. He says, "I want that." He hasn't yet seen her mother or anything. And he suddenly discovers, like Flotsam and Jetsam used to sing, "They've all moved into his house. And that his car is now his father-in-law's car," and so on.

111. When you find something, make sure, or don't, please yourself – if you do you'll be happier - define what goes with it. If you don't, and you actually do this process, which is absolutely infallible, the thing will formulate and be presented to you and you'll find that you're committed to it - if you believe that you're committed to it.

112. If you don't like it and you're not too egotistic, you can say, "I'm very, very sorry, wrong definition, I don't want you. Go back to your mother." But 'mother' means 'substance' of course. - go back to your generative substance.

113. If you have enough nerve or freedom from egotism to refuse the gift that the Absolute has sent you in return for your Christmas prayer, then you just release yourself from it. That's called self-forgiveness, which is very powerful kind of forgiveness everybody should acquire. If that's hard to forgive yourself, then forgive another person. Because egotism says, "I can't be such an idiot as to need forgiving, but other people can."

114. Remember the technique is perfectly simple. You concentrate in order to define, and when the definition is completed, you must throw it away. You'll feel it coming back into your

mind. If it does, the energy of the definition will display itself in serial thought about it to the mind. And in the process it will exhaust itself in you, in which case it cannot materialize.

115. But if you can throw it out and exclude it so that it can't come back at you, you get progressively more and more value as you throw it out. When you throw it from the center you induce a tremendous strain between you due to the distance to which you throw it. And it, like a thing on the end of a piece of elastic, rushes back at you and tries to break into your mind. And if you won't have it, it hollers at you like mad. If you still won't have it, the vibration of this energy drags in, all around it, the necessary preconditions for the objectification of that thing. And that's absolutely certain. And therefore you should be very, very careful about it.

116. *(There is now some off mic talking)*

117. Group Question: (... ..) the sun. If you get a picture of the sun in your mind, shining on you (...) have you then been saying that the sun has a single amount of power, or have you given it the power?

118. It's curious to think that the sun as a symbol has power on you, or you have given power to the sun. The fact is that you are a part of that absolute power, that sentience. Which is such that wherever it vibrates like a thing, it will produce the effect of that thing.

119. Group Question: Well that's what I'm after. You've drawn the equivalent of a *coil (corner; cornis ?)* on that...

120. Yes.

121. Group Question: ... on that. Can energy pass through that.

122. Oh yes.

123. Group Question: At the *coil (corner; cornis ?)*

124. M-mmm

125. Group Question: It's only a symbol isn't it?

126. It's a symbol of the objective fact of the power. Symbol means a 'seed-will'. It's there because you have a seed of a will that you can develop. But it isn't only a symbol. It IS a symbol. Beware of 'only' and 'merely' and so on. 'Only symbols' pushed men around for thousands of years; mere ideas for millions of men to slaughter each other.

127. Men don't think usually, they are taught ... by ideas running through them. The man who thinks that he is thinking when in fact he is being thought;, he is at the mercy of the ideas

thinking in him. Actually, activated thinking is to have control of every idea as it goes through and have the power to stop it. Determine all its relations before you let it pass on to another one. And if you can't do that, you are being taught. You are not.... [Silence]

++++++ End of Talk++++++