

‘Exaltation of the Will’

A TALK GIVEN BY EUGENE HALLIDAY IN LIVERPOOL, UK, AT THE HOME OF KEN RATCLIFFE, SOMETIME DURING THE EARLY - MID 1960's.

NOTES:

- *As an aid to understanding the flow of his ideas, Eugene Halliday – who always sat on a small upright chair when he delivered his talks - would invariably draw any number of illustrations, (often labelling these with important words or phrases) on large sheets of white paper that were hung over the easel that was always placed next to him.*
- *This particular talk/tape recording starts mid-sentence- and contains a number of interactions between Eugene Halliday and various members of this Liverpool group. I have preceded those paragraphs containing questions (and the occasional comment) from individual members of this group with the words, ‘Group Member:’. (A number of casual one- or two-word interjections are however included, in bracketed italics, within the main body of the text).*
- *If I'm not sure of any particular word I have followed it with ‘(?)’.*

TRANSCRIBED BY BOB HARDY.

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1.(P)ractice. You have no way at all to determine the resonances of given substances or of your own organism, by empirical means. And therefore you cannot, by empirical means, know just precisely what materials you should put yourself in contact with for assimilation. So it wouldn't help if we put the atomic scale down here and the frequencies of the different parts of it. Because, in fact, you couldn't deliberately assimilate any given frequency there.
2. You have to start from where you are. And more value would be at this, consider this exhortation of the will. And we can think of it in relation to the other thing on a simpler level.
3. If we do a diagram of the man with 12 vibrations as opposed to the man with 3 and 4.
Group Member (Ken Ratcliffe): We've got the actual diagram there.
4. We'll do a simpler one and we can deal with it in relation to the exaltation of the will.
5. When a string there, with its full length - we would call that 'the fundamental'.

6. Group Member: (Ken Ratcliffe): Yes, we've covered that particular...
7. Now, if you stop the string halfway, the vibration will be then halfway, and the octave will sound - because an octave is double the frequency of the fundamental of which it is an octave.
8. So if we took another one up here and split it into four, then the vibrations of this thing would go up to two octaves off the fundamental.
9. Now if this is a man with a fundamental consciousness of it, it is like a man who knows that he has a physical body and nothing else. Now he can contact other bodies only at the level of the physical body. That is, by direct physical contact, like a punch on the nose, or an accidental stamp on the foot. And he doesn't comprehend anything other than that fact of a physical blow.
10. Now the man who has the nodal point in the middle there is vibrating also, not only at the fundamental, but the octaves above. In consequence he knows something that the man below doesn't know.
11. So he knows what this fundamentalist knows, plus an octave higher - a finer resonance. And the man above that - we call this man 'one'; 'two'; and 'three' here - the man who has two octaves above has a point of resonance with the man of one octave, and the fundamental resonance with the man that has merely fundamental consciousness - the physical contact. But he also knows something more than the second man does.
12. Now if we want to cut the fundamnt into three, then the frequency of the man on the three. (We'll call him number 'four' here. And incidentally these numbers are not to be related to the different levels of man as set forth by Gurdjieff, yes? Because we're just using arbitrary 'one', 'two', 'three', 'four' for this particular diagram). And we see that the 'three' do not contact nodal points in any equal division. And therefore the man with the resonances of this order, where the string is split in three, has only a fundamental contact with the men with the vibrations of the octave and the two octaves above.
13. Now, if a man has twelve divisions within him, he has a point of contact with the man of three, and points of contact with the man of the double and on above, and with the half, and with the fundamental.

14. Which means that the man of twelve waves here, is able to communicate with the man of three, and the men of two and four. So the man stands as a mediator between the men of the three vibration; of the men of the two, and of the four. He still has a fundamental contact - we've all got that one - but he's now able to communicate between men of the even numbers and men of the odd. And so he can mediate between those two different kinds of men.
15. And this number twelve - which we remember signifies 'governmental perfection' - he does so because he is able to mediate with the men of three and the men of four and two and one. And as mediator, he is in a more powerful position than they are, because he can take a frequency which vibrates with the men of three divisions, and it can vibrate his fundamental and then set up the vibrations in the four divisions and the two.
16. So he's actually able to translate a motion from three divisions into four.
17. Which means to say, that the more concepts we have inside us of different kinds, the more we stand as mediators between different people, and the nearer we are to the governmental level.
18. If you're going to govern your own organism, you have to understand that it has three parts; and you have to understand that those three parts have sub-divisions; and you have to understand how to relate those three parts in a certain way. Which means that we stand as a mediator between the different parts of your own organism. And if you can do this with your own organism, then you can do it with the organisms of other beings at their respective levels.
19. Now when we come to talk about the exaltation of the will, we're talking about lifting the will up by a deliberate effort.
20. The lowest level we have is the fundamental level where we simply exist; as physical bodies we sit in a chair, we feel the pressure of the chair, we feel our feet pressing on the ground - the lowest level be at physical contact.
21. Now if we want to lift ourselves above that we must do it by using our reason and our feeling. First of all, if we don't know that it is possible, we are not likely to try to do it. But we may suffer it under certain stimulation.

22. Let's consider this. If we take our... our ant inside a specially constructed maze, and we hide a bit of food in a part of the maze, so that the smell of that food goes through the maze and the ant knows that there is food about, and begins to search for it and goes through the maze backwards and forwards. And we so arrange it that although the smell of the food can get to where the ant is, in fact the ant cannot in that maze get to the food. It can take innumerable ways where the smell is apparently getting stronger, but it never gets to it, because it's a trick maze.
23. Now in actual fact what happens to the ant is this. He goes down a passage thinking that the smell is getting stronger and food is at the end, and he finds himself in a cul-de-sac and he turns back and then he goes down another one. And he keeps going down the various passages of the maze until he begins to recognize that he's been down them before and found no food at the end. And when he recognizes them and finds no food at the end then he becomes frustrated. Now that's an external situation frustrating him. There is present the stimulus of the food, the promise of something to gain, and the knowledge that he tried for a long time to get it and failed. And this actually builds up the idea that no matter how often he tries, he will fail to get it.
24. So you must observe there is an object there - the food - and there is also a series of faulty ways to be tried, until eventually the will is completely frustrated.
25. Now it is observed that when an ant reaches that level, it just lies down on its back, kicks its legs and becomes a neurotic.
26. The behavior is just as a human being does in a high-pressure social environment. And it is much harder to cure the neurosis of that ant than it is to create it. Because once the will has become frustrated, it gets a fixation that the thing is impossible and then even if you made a clear way for it, it refuses to go down it
27. Now we see in this case that the ant is actually exalted in its will by the preliminary frustration. There is an idea by which it moves -the idea of food to be gained - and there are also a series of difficulties.
28. Now if the way to the idea was made immediately straight, there would be no exaltation of the will, there will be an initial sniff – 'That's good!' – and the movement towards it

will be secured. It would not be as excited about it because it could immediately fulfil it. But if a series of frustrating paths is made for it, then it becomes progressively more excited.

29. Now in the test cases it is made so frustrated that it breaks down and becomes a neurotic. Now we don't want to do that. But we do want to use the frustration in order to exalt the will. And luckily enough, we know we're already sufficiently frustrated in our existing thought patterns. We have enough difficulties already internally to make it a job involving energy expenditure to get where we're going to get.
30. Imagine that ant is on the level of the physical body of which its fundamental is beating, and imagine that a simple compound of particles in the atmosphere are hitting on its sensitive organisms and telling it there is food present. But it does not know at that level that there is a barrier here which has been set out, because it has not yet reached it.
31. Now if it became sufficiently sensitive, it would be able to sense that barrier. But initially it doesn't try to, because the smell of the food is an actual physical stimulus and keeps it at a fundamental level. And once it's frustrated, the mind is then divided into two parts. One part says, "There is food," and the other part says, "I failed to find it."
32. So then we have the condition of frustration building up and the exaltation possibilities.
33. If we now go down another path and try again to exalt the will, that is to say we pursue the aim, and we are frustrated, the mind again divides into two. On the side where there was the idea of the food, there is again the idea of the food but that's smaller. And there's a memory of the second frustration in there. Now here's the idea of the path to go, and this is now divided into paths to go that failed, as well as path to go. Now all the time we're sub-dividing this into higher and higher octaves, we are cutting down the energy of the initial stimulus and offsetting it with the memories of frustration, until the memories of the frustrations are greater than the stimulus of the food. And at that point we give up.
34. Now from this we can see that in order to exalt the will we have to work very, very hard. We have to first of all be told by tradition that the maze that we are in has a way out. That there are many false ways and that you will be going down false ways if you go the

empirical way, and therefore you mustn't go that way. You must sit still physically and you must try to feel the maze. Feel, not empirically to search it.

35. And you feel in your organism for stresses which exist. And you feel for a way in the alternatives which exists, and in the feeling process you become aware of values to you.
36. Now all these values cut down ultimately to the acquisition of power, power to succeed, and so on.
37. So you then have an idea of power to be gained, and an idea of restraints upon power - that is your physical body and its nerve tracks. And if you tried empirically to attain that power, you must fail. Because that power is field power. It is not particularized power. The power we want is absolute. The Absolute Power is not to be found in any given nerve, it is to be found in the field, and this means an increase of sensitivity.
38. So you have to direct your energy to become more aware, not to particularize it, to become more aware. So then if you feel very carefully in your body, and you know that power can be gained by non-particularization - that is by suppressing the existing particularity, then every time you feel a special stress in your body you direct your attention to it to relax it.
39. Now you're discovering a fact that the body hits back at you. Every time you manage to let go of one tension in the body another one will spring up in another place. You are to attend to each one as it appears and make it let go. So that as the frustrating elements appear, you cut them down. And in the case of the ant who became a neurotic, with the ideas that food could be gained, and the frustrations interacting.
40. We have the idea that the power to be gained - the freedom, and we have the facts of the frustrating elements in the body.
41. Now any established thought pattern you have will stop you getting it, so that has to be cut down. Any muscular tension that seizes the imagination has to be stopped.
42. So you already have the frustrating elements inside your own organism. All you need to do is reinstate what you are doing it for, and then emote - that is, build up your emotion that the target you are pursuing is worth getting. And then the frustrating elements pile up and become progressively more important. And at a certain level you will break

through into the field consciousness that you want. Instead of becoming a neurotic - which simply means the triumph of the frustrating elements, you break through the barriers into the field consciousness, and you do so because you know that that power can be attained only by the law of the barrier. And as in the case of the ant, it has no concept that the barriers have been set up by human beings to reduce it to a neurotic, so that it couldn't have an idea of the food to be gained as gainable by the removal of the barriers which is in its power, because to it the barriers were not removable, because it hasn't got the concept, because it didn't build the maze.

43. Now, luckily esoteric tradition has passed to us, the means whereby we can do it.

Namely, we must eliminate the barriers which exist in us, which are conceptual barriers, and modes of activity already existent in our own organisms.

44. So the question of exaltation, of lifting up the will, is actually to lift it up.

45. Now we have the concept there of the 'I' - you'll be having a pretty picture of a symbol.

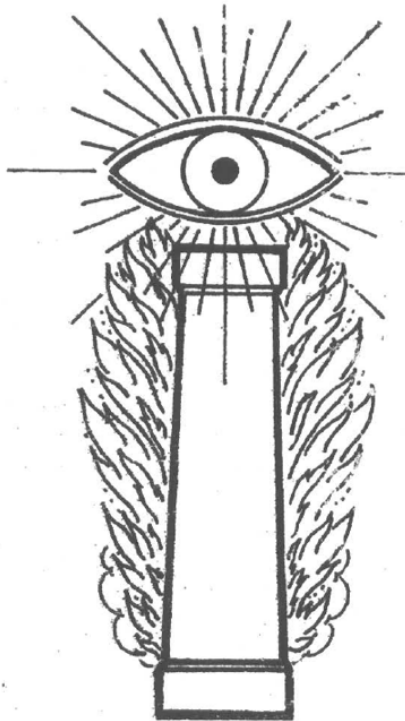
There's the dot on the 'I', there's the 'I'. This vertical signifies the will, and this 'eye' signifies the consciousness. Your next symbol will be about this incidentally. The process to understand the preparation.

46. We have to gather everything we have into this symbol. The observer here is sending the rays of his consciousness, and here is the will unified, and here are the flames of aspiration round it.

NOTE: I have included here directly below, one of the diagrams - together with the single page of written explanation that accompanies it – that is contained in one of the numerous pamphlets that were written and illustrated by Eugene Halliday, and that he and Ken Ratcliffe produced exclusively for members of this Liverpool group - 'The IHS'

In my opinion at least, this diagram is clearly the one that Eugene Halliday is referring to here in this talk of his. However the reader here must bear in mind

that - as I was not present during this talk - I am not claiming that this was actually the case.



“ This symbol contains the original significance of the letter’ I’. This letter stands for the first person singular, the knowing subject of all knowledge, the acting subject of all action, the supreme ‘I am’, the ‘I will’, ‘Eye-will’ or Conscious Intelligent Power which creates, maintains, and develops the Universe.

Because this Intelligent Power is infinite, there is nowhere where it is not. Wherever Intelligent Power operates it is the same intelligent power. Wherever there is a sufficiently sensitive organism this Intelligent Power may manifest as an individuated observer, a watcher and director of world events.

To increase the sensitivity of one's organism is to be able to manifest more and more of the original Intelligence-Power, more of Intelligence and Will. To decrease one's sensitivity is to decrease one's power to manifest Intelligent Will.

Every conscious being can think or feel in some degree 'I will'. If a being cannot in actual practice think or feel 'I will' that being may be placed in the category of non-conscious, mechanical beings. For only in the consciousness of the 'I will', 'Eye-will', is mechanicality transcended. Only if one can actually think and feel the meaning of the words 'I will' and actualize this meaning, can one free oneself from the laws governing merely material processes of the world, Conscious will is the only non-mechanical force in the universe. Not to be conscious, not to be able consciously to will is to be a mere machine. To become conscious of oneself as an 'I', an 'Eye', a World-Watcher, is the first prerequisite of freedom, of self-determination."

47. Now everything has to be gathered together. Every particle of energy from every concept in your body has to be brought and realized to be, from this 'observer will'. It evolved, or willed out, from there into the world, and became all these harmonics.
48. And the energy of The Absolute is gained by gathering all these things together, and knitting them into the one will, and seeing that one will as simply the dynamic aspect of the observer.
49. Now this actually requires the gathering together of all the little impulses in your body - and because all particularizations are interfering - the reduction of them to the same level. In other words, if you wish to rule, you have to make those into Democrats. They must all be reduced to the same level. Because if we don't get an equilibrium down here, then we cannot activate from the observer level.
50. We know that if there is a disequilibrium at any level, there will be a flow of energy. Disequilibrium is the essence of energy flow. If we take the symbol of the scale, and if they are evenly weighted, there is no motion. So that if there is no disequilibrium,

nothing happens. And if we put a big weight on one side, then it tilts the balance. And disequilibrium causes action. So as long as there is a disequilibrium at the physical end, there will be physical action. And as long as that disequilibrium is there, there will be the time process in your mind - that is, serialization.

51. And you don't want serialization, that's the empirical way, and it can never give you the whole percept. It can never give you the whole field awareness. Simply because it is a disequilibrium and produces serialization. So we have to gather all the little elements of our being and reduce them until they're in equilibrium,
52. What we are doing in fact is gathering the percepts here into concepts, generals, and so on, into universals. And at the top level, the concept of power of relation.
53. So we have to reduce every particular into the power-consciousness level. To do that requires gathering together. That gathering together is simply the drawing into the center from which they originally came.
54. Now that lifting up of the will, that is the exaltation, is the essential precondition of you being to act back freely onto this level – the empirical level of the physical body.
55. If in fact you lie down on a bed and begin to feel the organism, you will feel tension. Supposing a man believed he had an organic disease.. I assume the man to exist, he's not being (*inaudible*). He exists and he believes that he's got an organic, x-ray photograph, of a lesion. Now if he wishes to deal with this other than empirically, then he will have to put the whole body into equilibrium. That is, he must relax it. And he must then climb up in his awareness progressively until he is aware that his feeling in his body is actually orientated into different parts of the body.
56. For instance, if you hurt yourself in any place, that place is excessively sensitive, because you are remembering it was damaged. You are on guard in that place. And if you hurt yourself in a part of the body, you put a guard around it. That guard - something like a little calcium wall in a TB lung or something - you've actually participated it round it yourself. You are keeping it there because you are afraid of that place, so you put a wall round it.

57. Now every organ that you have damaged or believe yourself to have damaged has a wall of energy round it. And that wall is particularized by the particular fear of the particular cause. As long as you maintain the particular fear of the particular cause, then you have this wall of energy circulating round and stopping the free exchange of energies in other parts of the organism.
58. If you climb up to the point where you can actually feel that you are definitely afraid - that is the first stage.
59. You must be perfectly honest with yourself, and where you find yourself afraid, you must say, "There is a fear in this part of the body." And then you must not dissociate from it. You must say, "I, this observer says that there is a fear in the body." Fear is F-R-P-R, it is a rotation, an attempt to save oneself by energy isolation.
60. If then you know that that fear is a certain amount of your energy, and that it must do the very thing that it is guarding against - because it is trying to avoid damage, it is trying to avoid particularization, disequilibrium of its basic being, lack of ease, which is only disequilibrium, and yet the precondition of wholeness of proper equilibrium for that being is that there must be a free exchange of energies with that being and all the rest of the organism.
61. So, as long as that fear barrier is present, you are not fulfilling the conditions of the restoration of your health. But when you understand that that fear is no more than your own will to protect yourself in that place, then you add to it that idea, which you're consciousness sees that it cannot do what it is supposed to do. It cannot protect you - to protect a part of you by making a wall. Because it stops the reciprocal flow of energies which is the precondition of health.
62. So at that moment you then see rationally that self-defense in a part of an organism is the same thing as suicide. You cannot defend yourself with a fear without feeding it the conditions of which you are afraid of. And you know that that fear is an attitude of will, is a will to self-defense. And therefore, you gather the feeling into the will. And with the new idea - namely, that that wall is doing the opposite of what it's intended to do - then you will to undo it; to loosen it; to make Jupiter - activate it, to make the force go out of

it and spread out through the organism. Instead of allowing the Saturnine impression to drive it in more and more.

63. And when you take that center of congestion and spread the energy out through the organism, then the free flow begins and it is an act of will.

64. You are lifting the will up; you are exalting the will by using the idea of the fruitlessness of fear as a protective device.

65. You lift the will up and you actually find a fight going on inside you, because all you are training in the 20th century is scientific, and says there is an empirical method of dealing with this, and if the empirical method won't succeed, nothing can. That's simply the period in which we live.

66. So there'll be a terrific amount of energy involved in our concept of the healing process. And this energy is going to fight the will. But that conceptual energy is energy that was built by stimulation at this lowest level. And simply penetrated up through the will when the will was off guard as a child. And then, through the identification of the observer with the observed, energy of the will fed into these concepts.

67. So supposing we say, "Really the whole of your education has been to believe in empirical techniques only, and that you have not been taught that you are willing processes in your body. You have not been taught that little babies make themselves ill initially to steal the centre of the situation, but you've been taught that they become ill by extraneous forces. And now you are required to believe tradition comes and hits, and as far as a person's education is concerned, from below on the little idea. The idea that all this empirical world is an expression of a field of power which emanated from one unified will, which is the dynamic aspect of The Absolute Observer.

68. Now that idea down there has got to grow, and it's got to overcome all the energies of these other empirical sources. So you have to attend to that idea and elevate it. You have to lift it up and see the truth of it. You have to see the truth that wholeness implies the breaking down of barriers to all the forces that go inside and come out are the precondition of the wholeness. And that if you allow any finite concept of defense, you are creating the conditions you are trying to avoid.

69. So exaltation of the will requires you to be very clear in the idea about where you're trying to get; and clear about the kind of obstacles you've got. And then you can begin to work between the two - the desired end and the obstacles to it.
70. Then you know that no amount of energy application on erroneous ideas could possibly help you to grow that true idea and integrate it into your will. Remember St. Paul says, "And no strength in denying the evil. Steadfastly affirm the good." This world is full in its educational devices of stimuli that stress our particularity; that stress our dependence on the external world; that devalue the idea of an internal world.
71. The tradition comes through religious sources telling us of another idea which has its roots in The Absolute but is coming into the empirical world and is met by an external stimulus in any individual.
72. This is the idea from tradition which is the seed of our release - that is the mustard seed. And that is the little pearl that is found in the field, which a man, in discovering it, he sells all that he has - all this - in order to buy the field in which that pearl is.
73. The whole field of energy has that little seed, which is the idea of the truth. That little seed has to be made into a 'must' - a compulsion. It means you must exalt your will. You can't do it any other way. You must make yourself, you must compel yourself, to attend to that idea. And in order to do so, you must see that that idea is absolutely valuable. That it is superior to all others. Then you are prepared to sell all your other ideas for that one idea.
74. We are, in Zen Buddhism today in Japan, the students, the monks, are not allowed to study science, at this stage. Of course there's a lot of reaction there, and a lot of the modernists think it's stupid not to train young men to be scientific and empirical.
75. Nevertheless, in Zen monasteries, science is absolutely taboo because it stresses these empirical, serial ideas. And it makes you believe - because every time you put energy into something, you must have loved it a little, you must have liked it a little - and to believe is to 'be-love'. That is - believed which you have loved in some measure. So if you start an empirical process of education you necessarily cut, analyze, your whole will into little bits and weaken it.

76. So right in the middle of the 20th century, dialectically, in the Zen training, is the statement 'you must not think empirically' - you must not use your mind at the five-sense level. Because if you do, you are putting energy into a part of your organism that must defeat you. Some of you may have read the book on the Zen archery, and you will remember that the European mind there couldn't understand that he actually had to allow something other than himself to operate, and he interfered. And only when he finally came to the point of discovering there was something to operate other than him, only then did he get the phenomena that he'd been promised.
77. In exactly the same way, as long as we believe that empirical science is the only way, we are weakening the unity of our work.
78. Now we are not saying that empirical science is no good, that would be stupid. We are saying that empirical science is not the only way, it is called the long way, the low road. And it has become necessary because people have abandoned the unity of their will.
79. Now the cause of the abandonment of the unity of the will is multiplicity of purposes. You get it in the Genesis story that men were of one speech in Babel, and they decided to build a tower in order to give themselves a reputation. Now, that was dualism. In order to give themselves a reputation in the eyes of other people, they builded a tower. So they were distinguishing between themselves and other beings. And they were going to be very important beings, and other people were going to worship them as very clever fellows. So they had introduced dualism.
80. The plurality of purposes then split their will because the moment they had introduced the two purposes, they necessarily had to keep secret their methods from the people they wished to impress.
81. But in order to keep a secret, you have to repress a part of your knowledge. So if you hide a part of your knowledge, you have started a process of burying things that you know. If you then become afraid that the other fellow might discover something you know, you bury it deeper and deeper and deeper. In fact, they buried it so that their own sons didn't know. And then they died without telling their sons. And so their sons have nothing to tell their sons. And until, in the end, it is completely lost.

82. Now, the only way back to that unity is by stopping this serialization, by realizing the truth that unity is an extension of strength, that you can't have strength without unity. And therefore the empirical method is false, as a method of gaining strength of will. You cannot do it.
83. Now the will is simply the point of initiation of change in the field. There is a field, like the empirical field, and it has forms in the field, one-to-one correspondence with the empirical. But unlike the empirical field, which is cut into bits - which are little stresses of course - in the field they are simply harmonics resonating in the field.
84. So in the field of consciousness there are exactly the same forms that there are in the empirical world, and more so than in any given historical period. Because in any given historical period some of the possibilities, which are harmonics of the Absolute Field, are not stressed anymore. Thus the great lizards, the great storians, are no longer with us.
85. But they still exist as harmonic formulations of the field, and the totality of such forces, such organized forces, is what is referred to as the 'Collective Unconscious' in the Jungian psychology.
86. It includes every conceivable kind of earth, mineral, vegetable, animal, and human impulses to the evolution of the will as known, and they're all in that harmonic field.
87. But in the Jungian analysis they are supposed to have been passed to man through the biological line. Which is the collective unconscious experience of your ancestors through the physical body. Whereas in this analysis no experience of the ancestors could have occurred except as the reflection of an absolute form of actuality of the harmonics of the field. So the Jungian aspect is like the gross material objective side of this absolute diameter that we are talking about.
88. So if you take everything that Jung says and say, "All right, we can accept that, but we give it another interpretation. We say, "That it merely the objective, gross material level, of an absolute spiritual form, the logos of the Gospel of John, which contains all the devils and all the dragons and all the hybrid centaurs and sphinxes of mythology." And yet those things have appeared on earth at a given in historical period. And at the back

of all is the one great idea, which I have put as a dot there, the idea of the truth of the observer, derived from the absolute field of consciousness.

89. Now, you remember that we said there was 'sat', 'sit', and 'Ananda', you know that mechanical number. This is 'being'; 'sat' is the Sanskrit from which this verb 'to sit' comes from; this is consciousness or awareness; and this is translated as 'bliss' - but it really means 'uninterrupted motion'. We'll put it down as motion. So being is like substance; this is awareness of it; and this aspect is the will to motion or initiative.
90. Those three must all be asserted of this. The consciousness is represented in the "I" itself, and the column is the gathering together of the power which makes the will. The fire round it is the aspiring energy - the desire, the heat of it, the exaltation of it. And the actual substance of it is here called 'the being'. Now that itself is like the fundamental that we mentioned before. There is the substance, that is one aspect. Here is the motion - the vibration of it. And it-self is the awareness. And what it is aware of is the motion, the content, of it.
91. So the steps in it; the degrees in it; the forms in it, are simply the ways in which it behaves. So what it knows - the object of its consciousness - is simply the modal activities of its own substance. But as consciousness, it is not the motion. If I wave my hand, my hand is not the waving. But the waving is of my hand. In the same way, the consciousness is a catalyst that produces these ripples, the complex of which produces the universe. But the ripples are not the consciousness.
92. If we identify with the ripples, we fall into the maya, the illusion, into the formal plane. If we identify with the consciousness, we escape from the ripples, we escape from the actuality.
93. Now if we say here is a circle representing all there is, and there are the six parts of existence. If I identify with the whole of it equally, and remember it's Absolute source, then I am in balance. But if I identify with a part of it - I'll say the South-West part here. I say that deliberately, because 'South' means 'sexual urge', and 'West' means 'external', so 'Southwest' means 'an external sexual stimulus' - So if we identify with that, it gets progressively stronger, and relatively the rest of it is lapsing through consciousness.

94. Now you can observe this quite easily in yourself. When a given thing comes like 'dinner time', a stimulus comes and fills a particular part of your being with motion and reaction – the initial motion of the stimulus and the reaction of the substance. And that so stresses that part of the being that the whole consciousness, other than that, lapses. And then this must determine your activity.
95. So we say that if you are identified with a part, you are under the law of the part. And you must be a slave to the part with which you are identified.
96. If you wish to escape slavery to the part, the only way to do it is to turn the attention to the other parts of the organism and begin to feed in from the mystical eye in the center, which is the attending eye. You'll begin to radiate power into the other parts. You do not spend your time trying to beat that part on its own territory.
97. Thus you don't go into the sexual department and say, "I command you to be quiet, and keep your mind on it." Because the more you keep your mind on it the more you feel it. And it can, to be very technical, 'impudent'. Look up the word 'impudent' and its root and you'll see what it means.
98. If you stress the other parts of your being and keep doing so, there will be this frustrated impulse here. And here comes the necessity of the exaltation of the will.
99. You have to work very, very, hard to make the other parts of your organism get as black - as heavily stressed - as the one that has just received external stimulus. And when you do so, and not before, you are free.
100. To be free is to be equilibrated. The word 'deliberate' means that. 'Deliberate' means 'de' – from; "libra"- from the balance, from the scale. When all is in perfect equilibrium, then the act can be 'deliberate'. When it is not deliberate - unless you are perfectly balanced - it is mechanical. It is the product of existing. This equilibrium created that stillness.
101. Are there any particular questions upon this at the moment?
102. Group Member: I had a number of yoga books before I ever came here. One's a set of exercises by the Taoists. And after I tried this I was very strongly moved to start doing

them. Can you explain to me just why that was arising in me, was it because of the physical strength?

103. Did you start green?

104. Group Member: Just picked them up again, as we say.

105. Yes. Well, first of all, you have to have a concept relating to the gain. That's defined on that fire on that pillar, the aspiration. You must have an object worth pursuit. You must have a definition of a value that you will have at the end of your exercise.

106. Now very often a person is disorientated, all sorts of weird harmonics are lapping about in the body. Every time a new stimulus comes - it may come from a thousand quarters, from TV and radio and posters and so on - the whole organism is made to vibrate and there's no unity.

107. And then you feel frustrated because of the multiplicity of will. Because you cannot succeed until you get a degree of unity.

108. In that frustration, anything which resolves it for the time being is then a value.

109. Now supposing you pick up (?) book on yoga, which has some very amusing physical postures in it, which won't make anybody more spiritual than an anaconda would. But they do make you apply yourself.

110. Now In the application supposing that is the practice recommended by the practice, In the application for the time being there is a drift of the real energy towards that thing and you get a unity out of it.

111. Now that unity is the value for the time being. And you then start pushing and you might wrap your legs around your ears or something, and you feel you're getting somewhere. And after symptoms like muscular rheumatism, then you discover that you're not really getting anywhere at all. And then gradually the value of it dies down.

112. And the shadow of memory of it is there only. And the energy plays back, and more stimuli come. (*Eugene is drawing or writing here* - Perhaps Christian Science will be better up there). All these different things gradually produce confusion again - unrelated harmonics.

113. And then after a time another stimulus comes and says, "That exercise really was a good exercise, understood in another way. There is a value to be gained and there's a way of interpreting that exercise, of putting it in a proper context." And then the energy starts flowing towards it again. And that's quite mechanical.
114. And you put the legs behind the ears again and try to reinterpret them, and for a time again you'll get another kind of unity out of it. But as long as you are dependent on the external stimulus, then the unity that comes is always fortuitous. It always is an accident. It isn't deliberate because you weren't in equilibrium when you when you re- found it. And what is not in equilibrium is in disequilibrium. This is the same thing as being mechanically, accidentally, determined.
115. So what we really want is a master concept which will place the value of Hatha Yoga exercises where they belong, will place the value of Bhakti Yoga, of Jnana Yoga, of Zadi Yoga, of how many yoga's there are, like pushing (*inaudible*) up your nose and bringing it down the other nostril and so on, to keep it clean.
116. All those things have a little bit of value insofar as they force you to apply yourself. And then the generic idea behind all is the concept that you must gather yourself together and apply yourself. And it doesn't matter to what. Because the thing to get is unity.
117. Some fellows think they get it out of, the works of say, Vivekananda. Other people think he's a moral prig and prefer Allister Crowley on the same subject.
118. The point is, each organism has a certain series of harmonics, and therefore this corresponds to a particular stimulus that starts on a certain practice. But all these things are gathered together in the one concept - that unity is simply the gathering together of all these different activities, and the tying of them, the winding of them, around the central idea and bringing them up till 'I will', 'I know' asserted.
119. Then whatever the practice is you can use it. It then could be done as a deliberate exercise - to place your left foot on your right side, your right foot on your left side and so on. When you've done it as an exercise, simply because it is difficult - as a method of applying your will to overcome an obstacle, then it has a utility. But apart from that, it has not.

120. And the only rule in yoga is this suppression of the mental modifications, and the other things are means to it. We've got to get all these harmonics, at their true stresses, within the fundamental.
121. That fundamental will then be proved to be a reflection of the Absolute Motion. And there we will find the unity. And we can only find it in the 'I will', and the 'I see'. And the 'will' and the 'see' are both aspects of the unity behind them.
122. So you see, when a man changes his mind about his method of approach, really he hasn't changed his mind. It has been changed. Is that fairly clear?
123. Group Member: They can serve a useful purpose for all that, for a time.
124. Oh yes, they do. You remember Gurdjieff said they are sub-systems. And he meant there are no absolute systems that will have to change. That word, and this word, 'sys' them into savior, 'tem' '- is time.
125. 'A system' is simply 'a temporary savior'. Something to do for the time being to help you towards unity. It isn't anything else, it's not supposed to be anything else. Ouspensky misunderstood it and thought there was a system that could be erected and could be made permanent. And just before he died he said, "Scrap the system, it is no good. Start on your own." Because he knew that he had made a mistake.
126. That by the very nature of will, which is power, which is freedom, there can be no method whatever of guaranteeing its formal activity in eternity. It is free. And therefore indeterminate. Therefore no system can cover all its possibilities. So a system is simply a utilitarian concept for the time being.
127. Group Member: Well I'm conscious of many stresses, now possibly because I've been speaking of them, and particularly conscious of them now. Now, I think some sort of physical activity would help you to resolve it.
128. Physical activity? How about the psychological activity of deliberately removing those stresses? Take one of them. Take the dominant one now, what is it?
129. Group Member: A tightness in my arms.

130. All right, now relax the arms. Deliberately say to the arms, "Let go." Don't be afraid of talking to them, because at the level of the Absolute, your muscles are made of cells, and each cell has an intelligence.
131. As you say, "Let go," to it, you are formulating that activity which is needed and which they can receive as a command, "Let go!" Say to them, "Let go!" Have they let go? *(Yes)* Right. Now, tell them to let go some more. Deliberately make them let go by saying, "Let go. Let go. There's nothing worth hanging on to, so let go." Speak to them in that manner. *(Yes)* Just do that. Tell me as soon as your arms have let go.
132. What is happening in the rest of your body.
133. *(Group Member: It's less now (Inaudible))*
134. The rest of your body is not as tense as it was. Now can you tell me why? Remembering arms signify something. What do they signify? Remember, legs signify 'going power' *(Inaudible reply)* Administrative power, interfering power in the world. And therefore all the energies of your body that wanted to get going and doing things started localizing in the arms. So that when you talk to the arms they're merely a key point.
135. Very often when a person is hyper-tense all over, if we take an arm and say, "Relax this arm," and get it to relax and obviously relax the other arm get less relaxed then the whole tensions in the body disappear. Because really the tensions in the arm was simply the field energy of the whole body that was flowing into the arms to do something - wanted to do something about it.
136. Well we have to realize there's nothing whatever we can do in the physical world - that isn't the way, that's the empirical way. You've got to keep this energy, and not let it focus in the physical body and make a stress. So you have to equilibrate the physical body completely.
137. If you frown and start to think. All frown, and start to think with a frown. Now see if you can let go of the frown and still keep the think in the same place. And see the difference in the field.
138. Can you get localized awareness? Without the frown?

139. Now, clench one of your fists very, very tightly, and put your whole mind in it, and grip very, very tightly. And then relax your hand and keep the feeling of tension where your hand is. Can you feel it? Can you feel a tension there where your hand is, which is not in your physical hand? Now that is field awareness. That is what you want. That's the cause of all the diseases in the world. Simply tension in the field. And gradually acts on to the organism, and it grips it.
140. And first it produces a functional disorder, and then by doing it repeatedly over a long period of time, it breaks it down and it becomes organic. But it's only that field-consciousness. Now, again, feel. Feel just before you close your hand that you intend to close your hand and you're not going to, you intend. Feel the difference between intending to close it and actually closing it. Can you feel that an intent to close is a definite amount of field energy?
141. You can increase that intent to close. Now supposing we put this intent. Supposing a lady is going down the street and then she gets an idea that's a wicked old gentleman that she read about in the papers, is rushing about intending to do naughty deeds.
142. Now straight away she will get a feel tension in a part of the organism. It will appear in a specific part of the organism. If, for whatever reasons, fear of such a possibility is made chronic. If it's spread over a long time, there will come in that zone a congestion, and then hysteria, and then all sorts of neurotic symptoms will arise. Simply by the playing, perpetually, of the field energy into that center.
143. Another man may believe – there are lots of phobias - medically a man may believe that there are certain kind of disease and that it's located in the certain part of the body. And when he locates it in his fantasy he produces local symptoms. So he's x-rayed and there is found to be nothing organic there. But in 10- or 15-years' time there will be found to be something there and then he will think he was right and the x-ray was wrong.
144. But he has created the thing that the x-ray couldn't see. If we actually make our camera more sensitive, if we develop an emulsion that is sensitive to field-concentration, we will be able to photograph - this will actually occur later - photograph an intent to be ill. There

will be a darkening on the emulsion of the plate, where a man is intending to break down, either positively for some value, or negatively through fear.

145. Every time you focus on a part of yourself that you believe to be at fault, you produce this contraction. You limit the circulation of energies, and you gradually precipitate the condition which your fear has imaged.
146. Very often you find a fellow who thinks he's got heart trouble and it's very, very, frequently simply contraction of the pectoral muscles in that region. And it's caused because the left arm is related to the ideational processes in the brain rather than the right. And every time he thinks apprehensively a message goes down the nerves to the arm and cuts into the pectoral muscles and draws the left arm towards the sternum and contracts those muscles, and then a pain arises, and it feels as if it were inside. And it's simply the result of a fear producing this closure, this shrinkage, unconsciously, to avoid the difficulty. And that contracts the muscle and then you get a nice good pain.
147. What we have to do is become conscious that we do have the power to produce field congestion, or to let go of field congestion, we can do either. We can make a congestion in the field, and we can locate it by simply feeling like you were feeling. You found your arms were tense, then you relax your arms and some other tensions in the body begin to go away, because your arms are the administrative powers, and they were getting ready to execute your will.
148. Now you think of an idea now that is worth your while attending to. And while you are thinking about it, feel in your body and see what part of your body begins to contract. You can all pick your own ideas, make your own values, but according to the nature of the idea that you think of, so there will appear in your body a particular kind of stress.
149. Notice the nature of the idea and notice the zone in which the stress appears. That's something for you to work out in your spare time.
150. Let's take a more general one now. Let's all think simultaneously of kindness to the whole human race. Think, "I am compassionate towards the whole of creation," and then feel in your body to feel where this compassion manifests, and what it does to you.

151. Think there are beings in the North, and the South, and the East and the West, and above and below, all needing your compassion. See what happens to the body. And then while you're feeling all that, suddenly say to yourself, "That's all very well, but really, 'Every man for himself'." And feel for the change in your organism... .. Can you feel it?
152. Well if you did the first part properly, you should have felt some expansion in the chest. Did you feel that? If you did the second part properly, you should have felt a contraction. Not in the chest. Where do you feel it?
153. Group Member: You are smaller. Just feel generally smaller.
154. Well, in your spare time, when you go home, re-do it, and think of where it goes. It's quite localizable in a very small area.
155. Now the more you do these exercises in increased sensitivity, the more control you have over the field. And this field, -when it is organized and directed - is will. And you cannot have will unless you are field conscious. It isn't will until then. It is will when you are in perfect equilibrium, and then you initiate a change from the equilibrium, and you can only get the equilibrium by becoming field conscious.
156. (*Eugene sounds as if he is directly addressing a group member here*) You'll have to do that exercise in the privacy of your own spare time, (*inaudible*) Now would you like to say anything?
157. Group Member: (*Inaudible*)
158. Now everybody find out for themselves, because I know that they all feel very sensitive there, and they'll put it down on bits of paper, and they'll write down exactly the same thing. And it will be a euphemism. There are certain centers of primary egotism in the body, and there are other centers which will give everything away.
159. Now, these two things have to be in balance, because they are exactly equal and opposite.
160. If you were to say to yourself - merely this and nothing more - "I am going to have compassion for all beings absolutely throughout infinity," and you did nothing else, you would simply vaporize. And the energies there gathered together would go out and be spread evenly throughout infinity, and everybody would get a bit. And like you say about

- money, if you gathered all the money together from all the money on the earth and then spread it out amongst the poor, none of them would be able to buy a TV set out of it.
161. The thing is to become conscious of this fact - that there is field energy; that when it is organized from equilibrium, it is will; that that will can initiate changes in the field, which then produce organic changes in your organism.
162. Physical facts are under the dominion of the equilibrated will. Whereas in a state of disequilibrium a man is subject to the law.
163. So you see the question of the exaltation of the will is a question of removing stresses from the physical body and you're going to fight, it'll be a fight, to produce absolute physical equilibrium; an equilibrium of the mind so that all the ideas are equally valid - you don't have a preference - this is called the 'vairagya', the higher indifference of the yogis. You have no preference whatever. And because you have no preference you could do anything. Whereas if you have a preference, you can only do something.
164. So in effect, free activity is only possible when you have first equilibrated yourself. And to do this you must move all physical tensions; all ideational tensions, until that whole field is in perfect equilibrium. That is the purpose of yoga, there is no other purpose: the production of this equilibrium, the removal of all stresses that cause this partiality. So that you are then free. In that state there are works neither black nor white; neither good nor evil. Because all those things are relative. You could do anything, and you could do nothing. What you will do no man can predict. (*Short gap in tape*)
165. ... You write down the thing that you consider most important to you in the middle, and then you write down those things related to it and put connecting lines to them, until you've got a series of circles of different sizes, the connecting lines varying from one to the other. And that is a map of what you know.
166. If you take - usually that would be done in a retreat - you would take say three months to make that map. Because it would take you about that time to find out how much you think you know. And then you would see that the shape of the map was wrong. It has to be a perfectly equilibrated circular map. The shape of it is wrong. So, because there would be

gaps in it, you would know where you had to work. And if you want it to become as Christ was, 'All things to all men', you will have to know something about all subjects.

167. There's always plenty of work to be done because we don't start in equilibrium. And when you make such a map you can see where you should work; and you're also finding out where you want the least to work - because the parts that have been neglected have been neglected on purpose; because the parts you have attended to have seemed to be going towards the power you wanted. But when you know that you can't get that power which you want, other than in perfect equilibrium, then you'll have to start equilibrating your circle of knowledge.
168. Some people might think, "That's only paperwork and not important." It is paperwork and it's very important. Because when you make such a map, you've got visually, before you, what you know and where you've got to work, to equilibrate yourself.
169. Group Member: The opposite of being a specialist.
170. The exact opposite. It's what the scientists are crying out for. Cameron Maiden (?) gave a talk on the 'Third' (*NOTE: This is the common way that BBC radio's 'The Third Program' was referred to at the time*) a couple of years ago and said, "Where is the man who can tie together all the scientists and give us a new synthesis?" He has not yet arrived.
171. It's quite obvious that, if science doesn't get that man - and it can only be through a man - that science is going to disintegrate more and more. Yet borderline cases like bio-chemistry - between biology and chemistry, there is bio-chemistry - that was a non-existent science a few years ago. That science has a foot in two camps now. But there's another one - the one between biology and psychology. Somewhere there's a bio-psychologist, or a psycho-biologist, who knows enough about both. But he's got to know also about the chemistry. And he's got to know how to integrate that with electronic theory; with the theory of field fluxes, with all sorts of things, before he can get a balanced whole. And those things he will not live long enough to find out empirically.
172. The only way to get at it, in its wholeness, is by suppression of the empirical self. Because all the knowledge you want is already equilibrated in the field - if you get the field

consciousness. And you can then pick out of the field the particular knowledge you need for a particular occasion.

173. Now there's one little point that should have been mentioned before about yoga breathing. In yoga breathing you hold your breath. Now a lot of people hold the breath quite incorrectly, and a lot of damage has been done by it. Hearts have been strained and lungs have been damaged by holding the breath, by simply shutting the air tube. You know you've got some vocal cords and you've got some pulse(?) cords and you can just shut - you take a deep breath and then close - hold your breath by simply shutting that thing.
174. Now if you fill your lungs full of air and then close at the top, the whole of the pressure of that air - when the muscles that expand to your rib cage have relaxed - the whole of the pressure of that air will be thrown onto your lungs and heart. And therefore you should never hold your breath by closing of here, where you hear that click (*Eugene makes a glotal clicking noise here*).
175. Hold your breath by simply keeping your lungs expanded with the air free. Just take a full breath and hold it in your ordinary way. Just grip it on the full support. Now sit on it, on the full breath, press it - and you can make yourself go red in the face very easily if you want, because you'll actually press on the heart and force a lot of blood out of arteries in the process.
176. Now you can strain yourself that way. And even with a breath held for a couple of minutes or three minutes, you could damage yourself. Whereas if you hold yourself by simply expanding the ribcage and keeping it expanded by conscious effort on the rib cage itself - you just hold it in expansion and you don't close anything - you cannot strain your lungs or your heart. It is impossible.
177. And furthermore, the exercise of keeping your breath in with expanded rib cage and the mind on it is a good exercise in conscious control. Whereas when you allow the closure of the air tube at the top and sit on it, you can hold it and forget all about it, until your oxygen is run out. So the second one - the dangerous one of closing - is inferior in any case as an exercise in conscious control.

178. So if you do do any breathing exercises, do not close the top of the air tube and sit with the weight of the ribcage and the relaxed muscles pressing on the air, pressing on the heart, lung and so on. Keep it open, so that if you forget to keep your lungs expanded it will come out. But if you forget you shouldn't have done, because it's an exercise in awareness, not an exercise in killing yourself.
179. It's very, very important because quite a lot of damage has been done by carelessly holding the breath for long periods.
180. Group Member: What happens if you practice that second method there and you get the involuntary spasms of contraction and expansion when you try to hold your breath and you can't ?
181. Well, of course you will do damage. You can if you close it at the top with full lungs.
182. Group Member: Without that, will not the involuntary expansion and contraction force the ribs in and out?
183. No, you've got it the wrong way round. It's the desire of oxygen that you've starved yourself. of, that sends a message to the ribs to expand. The air isn't forcing the ribs out. It's the ribs expanding to try to get oxygen. And on not finding any, it comes back and beats onto all the internal tissues inside the thorax.
184. There's one (*inaudible*) which can set us quite a thump. And some of the Indian exercises, there, popularized, are unintelligent. There are various (...?), locks, where you deliberately lock a thing with all the air in your lungs. And they're unintelligent. They were devised by the equivalent of 'Mr. Universe's of India', for certain demonstration effects, and they are no good, and they cannot increase spirituality. They cannot increase field awareness. Rather they do the contrary. They make you aware of super-stresses in your organism and can be an egotism of the worse kind.
185. And the same with the other postures which are devised for trapping certain arteries and so on. If they're done unintelligently, or even intelligently but with a little too much force, they can damage the organism.
186. The whole thing is to become conscious, not to subject oneself to a series of mechanical stimuli that destroy consciousness.

187. Group Member: If you feel any pressure in the head, are you doing it wrong?
188. Yes. And if you just now take a full breath now, lock it here and then press deliberately on the chest, and then think of your face - think behind the nose for instance - then you'll actually feel the blood forced. Don't you? Now you cannot do that with this open, try it. You can't do that kind of damage to yourself, with your air-tube open.
189. I'm very sorry but in yoga books they do not state that proper way of drawing in air. They just say, "Hold it," and they say, "Personal tuition is needed." And they know very well that people buying the book will go and hold it in the only way they've ever held anything. And that method of closure is the ground of disorders.
190. The only way that we are justified in using the saturnine impulse - that is, the compression impulse - is simply to bring ourselves to a point, - not a physical contraction as such for holding, but a point of self-awareness. And we mustn't allow that energy to escape into a frown(?).
191. If you look down there at that part of your nose, you will feel a strain coming here immediately, won't you? Look right at this part of your nose where it meets your lip, and you'll feel a strain between the eyes.
192. Now shift your mind to the place where the strain was, and keep it there, but without the strain. Now that's localized in a certain chakra, which is the command centre, from which you should issue commands if you have to give any.
193. Because behind it there's a little knot, a little complex of concepts of command.
194. You can use a contraction in order to localize consciousness, and once you've got the localized conscious, then let go of the physical contraction and retain the zone of awareness.
195. Thus, if you take, say, a part of the body is disordered. It may have been poisoned, it may have been pricked from outside and become locally swollen and congested and poisoned. If you put your mind on it and grip the tissue, you will worsen the situation. If you put your mind on it and relax the physical body, the field energy will circulate round very rapidly and produce the result you want.

196. You know, in principle that the cause of the death of human beings, empirically determined, is auto-intoxication. I mean, apart from being run over by buses and things. This process of growing old and so on is really a process of self-poisoning. Every time we use the organism we intoxicate it with the by-products of its own activity.
197. Now in the civilized state we don't relax enough to circulate the blood enough to get rid of the by-products, the toxic by-products, of activity. Whereas if you can make yourself relax during periods after exertion then there's the greatest amount of circulation and the toxic by-products of activity are removed, and you are then in line for the longest life you could live.
198. The biblical ages in the Old Testament are not rubbish and they're not metaphorical. There were ages that once upon a time men could live to, because of the conditions they were living in. And that progressive degeneration of ages is merely an index of the stress of civilizations that came upon them.
199. And every time you go to a place where the stresses of life are pure, and the relaxation is more, you find a general increase in the length of life. So if you can think of life as actually an eternal process, because you know that the protoplasmic in your body is eternal, it is immortal.
200. If you put a portion of the tissue of your body, living cells, in the appropriate fluid, with the nourishing salts in it that it needs, it will live forever. If on the other hand you do not wash away the toxins - the by-products of its own activity - it will die before its time.
201. You know, you can do that quite easily by lacquering your body, like a circus performer does, with one of those special metallic lacquers that they use for a contortionist act or something. You put those all over your body and you have to get them off again within 20 minutes at the outside, otherwise you are auto intoxicated and you will perish.
202. So you can see that elimination of toxins is the way to maintain yourself at your best level. Health is something that is absolute, and disease is something that is relative. And the relative imposed on the absolute is reducing the absolute to the relative level.
203. Every time you stress a particular part of your organism with more valuable than another part, you are creating the conditions of a future disease.

204. Which is why the ancient Greeks said, "Do not attend to any part of the organism more than any other part." And when they said that, and practiced it, they were in marvelously fit condition. And when, through the degeneration of ideas, through marriage with foreign wives and so on... It's generally through a foreign wife that the ideas come from – that's what happened to Solomon. Then the control idea is lost, and then certain partial activities are indulged in, and the thing collapses.
205. Idolatry was introduced back into the Jewish line, through the marriage of the king with foreign princesses, who brought their idols with them. And as a kindness to the dear little wifey, some of them allowed the setting up a temple for an alien god.
206. But the moment that happened, some of the people start copying it, and the place begins to disintegrate. The destruction of the temple was only the objectification of the internal disintegration of the state, through the introduction of alien ideas, which destroyed the unity idea they already had. And the same thing with your own individual organism

+++++ End of Tape +++++