

‘THE HEXONIC FIELD’

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 would invariably make use of an easel that was always situated next to the seat on which he was sitting. He would sketch drawings on this, often labelling them with important words or phrases.*
- *This particular talk contains a number of interactions between Eugene Halliday and various members of this Liverpool group. To distinguish between them, I have preceded any questions, comments etc. that were raised by these members with the words, ‘Group Member:’. Casual one- or two-word interjections are included in the main body of the text in italics, and placed within brackets.*
- *If I am unsure about my transcription of a word I will follow it with (?)*

TRANSCRIBED BY BOB HARDY.

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1. We know that matter is a modality of energy. This is no longer a theory, because the technology and the electronic techniques of today, and subatomic modes of investigation have demonstrated that matter is reducible to energy. And therefore we can talk about energy; about force; about power, in themselves functioning and producing various phenomena that we call the things of the world. But we cannot talk about an irreducible material particle, self-existent and material in essence. To talk about material in that naive sense of something that is tangible and not made of energy, which can be broken down into smaller and smaller bits, up to a certain limit - and that limit should be called the atom, the ‘a-tom’, or ‘uncuttable’, is no longer tenable.

2. So we have to say what we know to be a fact. All matter is energy. and when energy behaves in a certain manner, then it gives rise to the appearance of ‘body’.

3. Now the simplest way we can illustrate this is to say that we can imagine motion in three different kinds, and by means of the different characteristics of motion, we can explain the phenomena of the world in a far more coherent way than we could when we tried to explain it

in terms of energy and matter - the matter itself not being made of energy, but actually being a substantial entity in its own right.

4. If we imagine a motion, like an undulation, a waveform, then we can say that is one of the characteristics of motion that we can see illustrated in the world. A movement of some kind. And we are not saying a movement of a material body, because we have said that there aren't any material bodies other than modalities of energy. So when we talk about a waveform like this we must not think that we are seeing a wave of a substance like water - where the waves on the sea would appear to be made of matter, to be made of atoms of hydrogen and oxygen and so on, bound in a certain way - but we are saying that these waves are simply motion.

5. And this seems to be highly abstract. Simply because of the way we have been educated to believe in matter.

6. In every period in history there has been a necessity to believe in a certain concept in order to work on it. We only believe in order to work on something. Belief is the ground of our work, so that if we don't believe in a thing, we will not work on it. So that each period in history has a governing concept, and upon that concept, for the time being, men work, and in order to work, they believe. Therefore, at a certain time in history, it became a necessity to believe in matter.

7. To believe in matter in order to work on matter, to establish things. It's quite a convenient belief, if you want to build a house in stone, to believe that stones exist. And stones - that they're immobile things, that if you cut them up into cubes and stand them well on top of the other they will stay where you put them.

8. Without this belief you wouldn't put them there. You have to believe them to be stable. And therefore during a time when men are concerned with stability, with establishing things on earth, they prefer to believe that matter exists, that it is a stable irreducible.

9. And therefore, because we have been educated to believe that matter is a self-existent entity - not energy, but something that has been called 'matter', sometimes very carelessly 'substance', which means something totally different - and therefore it appears to us, that if we

talk about motion, not meaning the motion of the material body, the thing becomes very, very, abstract.

10. And yet in fact all we know in our sensorium = all we know through our so-called sense organs, all we know in our brain, all we know in our mind, all the things we know are nothing but motion. We have no evidence whatever for anything other than motion. And we are coming into a period now when the old materialistic standards have to be pulled down.

11. So, we are going to consider that we can represent by means of a bit of black substance, a line on the paper, a wavy line, but what we are required to think about is a motion characterized in this way. An undulating motion, but not of a material body. simply an undulating motion, apparently highly abstract.

12. Now the next one is that we're going to talk about a vibration. And I'm going to define this vibration as a motion away from the centre, and towards the centre, alternating.

13. I can illustrate this by holding my hand open, and then closing it, and then opening it, and close, and open and close. And when I go like this, I can say this is what I mean by vibration.

14. And again, I have to use the material thing to represent it, and I don't have to remember at this moment that the material thing - the hand that I'm using - is a modality of energy. What I want to do here, is simply take the motion of the hand, and then abstract it from the hand, dismiss the hand from the mind, and retain the concept of vibration.

15. That the quality of motion that we term vibration means contraction, expansion, alternation, round a point, to and from a point.

16. So now we have two kinds of motion here, And yet funnily enough they do not give rise to the concept of body, because when we look at an undulation - like waves on the sea - we do not immediately think that the wave is a body. Nor when we think of vibration do we think that we are thinking about a body.

17. But there is another characteristic of motion which we call rotation. Now when we think about rotation, we see immediately that we are drawing a line, and if it were a perfect circle, it would remain equidistant in all its points from an imaginary centre.

18. Now when we think about rotation in this sense, we are to think of a motion characterized by nothing, except that it goes from a point and moves in a certain type of curve,

such that it returns to the same point. And it continues to do this, and thereby establishes this form of motion we call rotation.

19. But again we are not to consider for a moment that we're talking about a material non-energy - matter as entity in its own right - we are to consider that rotation is just another kind of motion. But it does a very peculiar thing for us, because just as when we draw the circle on the board, and then we imagine it in our mind, if we imagine in our mind that motion is continuously going round in this way, the circumscribing activity produces a sensation in our mind as if there were an entity there. Whereas the undulation doesn't give an entity sense, and the vibration itself doesn't give an entity sense, the rotation does give rise to entity.

20. Now you know that if you get a bicycle wheel, and it is stationary, you can put your finger through the spaces between the spokes. And the spokes are very thin, and the spaces between the spokes are quite wide, especially near the rim. Now if we spin this wheel very fast, and then poke a finger to try to get through the spokes, we will lose the end of the finger. If we spin it very fast and throw a pencil at it, it will be knocked away - as if it were solid.

21. And we see here an illustration of rotative motion giving an appearance of entity: of a being which is existing there in some mysterious way, able to resist the passage of other motion structures through it. And the only reason that you believe that you have a solid physical body is because your body is made of minute rotations. These minute rotatory motions, electrons, protons, neutrons and all the other -trons you care to think of, All these concepts of entities are nothing but the product of rotation.

22. Now we can see that if we take any given rotation and place another rotation near it, lower down, and another one higher up, we can, by abstraction, run the eye over one, then over the other, and round like this, we can give rise to a concept of undulation out of the rotation by the process we call abstraction.

23. Now 'to abstract' is to draw away from total reality some portion of it in order to consider it. Now an abstraction is not an unreal. It is a portion of reality. It is quite wrong to think that abstract ideas are unreal.

24. There is a very strong tendency for gross materialists who believe in solid atoms to believe that the intellect is an abstractive conceptual machine which has no real existence. Now

this is quite untrue, and it results in the devaluation of ideas, so that materialists, where they exist today and they're diminishing rapidly, would say that the intellect is merely abstract, it has no real existence.

25. And by 'real', they mean entity status in the old gross material sense. Now you see that while we have this rotatory motion, if we fill space through this rotatory system being repeated, we can, by looking at it, produce the other orders of motion from it.

26. Undulation and vibration we can produce by simply focusing down onto one centre, and then de-centering consciousness and widening it, and then focusing down again. And continuously looking out and looking in, rapidly, and we can give rise to this sensation of vibration by looking at a highly complex rotatory motion structure.

27. And we're talking about the theoretical basis of psych-aesthetic experience.

28. Now the psyche is yourself as a soul. 'Soul' means that you are an individual. To understand this we must remember our old illustration - The paper shall be considered to be a continuum, not made of parts, not made of matter, a continuum of pure actuality.

29. Theologically, God is said to be pure act. That is to say, there is nothing whatever grossly materialistic in him. There is no inertia in him. All is pure actuality.

30. Now, if we imagine that this paper is moving, And we represent the motion by drawing a line, then we can say that if I were to start moving the paper like this (*Eugene can be heard here shaking and moving the paper about vigorously*) I can give rise to the concept of rotation.

31. I draw this rotation because I can produce it by simply going like this (*Eugene can be heard here shaking and moving the paper about vigorously again*) And when I make this rotatory motion, then the concept arises in the mind of a mode of motion which circumscribes a given zone.

32. And I can say that I could equally well have started this - remember the paper would be continued to infinity - I could have started this motion anywhere else, and therefore it would be quite legitimate for me to draw another circle to represent this same characteristic rotation. I could do the same anywhere else I care to do so.

33. Now, when I do this - you can see immediately that as we are not dealing with gross material atoms (which have no existence anyway) we are dealing with pure motion - we are in

no way excluded from drawing a circle in the place of another circle as we would be if gross materiality were being considered to be true.

34. Those people who believe that diamonds are very solid were rather surprised a few years ago when, in certain subatomic experiments, it was discovered that under great pressures diamonds could be hammered together and penetrate each other. The explanation was quite simple really - that the diamond is nearly all space and where it isn't space it is space, only the space inside it is a little rotatory space.

35. Space and motion are really interchangeable terms, because there is no space that is not full of motion.

36. Now imagine a situation in which I deliberately do a very small rotation like this, and represent this small rotation on the board, and I go over this side, and I do the same thing again, and I represent this rotation over here. Now, I have abstracted - I have drawn out of total reality - two little zones which I have marked with rotation diagrams. And I'm now going to say that providing we accept one basic idea, namely that we shall focus on these little drawn lines and let them represent zones of rotation. Then we can call these two zones 'A' and 'B' and consider them to be independent of each other.

37. We can consider that the circle 'A' and the circle 'B' are separated in space with a big gap between them called 'none A - none B'. We can do this by abstraction, by deliberate mental activity, of ignoring the fact that that is not what they actually did at all.

38. To represent 'B' here, I put my hand on this side, and rotate the paper, and that, say, allows me to draw a circle. I then go to the other side and do the same thing, and do another circle. I name them 'A' and 'B'. But in both cases, the whole paper was moving.

39. Now imagine this paper represents the infinite continuum of motion, not an infinite continuum of solid matter. Because an infinite continuum of solid matter as defined would have no motion in it whatever. It would be totally immobilized.

40. So when we consider circle 'A' and circle 'B' - by this process of intellectual abstraction to be separate entities - then we can start considering a very peculiar thing: How are they related together?

41. And providing we agree to do this abstract act, we can repeat a historical problem, and we can see how to create insoluble problems.

42. Let us pretend now that 'A' shall be shaded in to represent the zone of substantial reality under consideration. Now "substance" means sub-standing; underneath, 'sub' – under, and 'stance' - standing. So that 'substance' means 'that which is standing underneath'.

43. Now what it is standing underneath is the observer. Your consciousness is looking at the shaded-in zone, And, as you always say 'up' to the metropolis, unless you're a northerner trying to be rude, when you're talking about the most important thing, then you say, "Up". Now the most important thing that you have ever experienced is your own self. And therefore, when you refer to an entity outside yourself, you refer to it as 'substance'. that it is underneath the consciousness which is observing it.

44. Your consciousness is the centre of your being, and you are looking down - each individual looking down, from where it is - down to this board, down to this diagram, and we are using the word "substance" simply to mean that it is standing underneath our gaze, underneath our directed consciousness.

45. Now we know very well that we could equally as well have drawn a lot more of these across the paper, but we deliberately have not done.

46. What we want to show is that this is what everybody is doing, all day long, without realizing it, and that they have done this because of certain historical necessities.

47. When we consider zone 'A' and zone 'B' to be separate and there to be nothing whatever between them, we create the problem of the relationship between 'A' and 'B'. If we really believe in voidity between 'A' and 'B', then we cannot think at all how 'A'and 'B' are related.

48. Supposing we draw 'A' here, and then rub it out and draw it here, rub it out and draw it here, rub it out and draw it here, and we do the same with 'B', keep rubbing it out and redrawing it somewhere else. While we are doing this, we can give rise (Walt Disney got money for doing this) we can give rise to an appearance of a moving zone, simply by drawing static pictures of enclosed zones.

49. So that we can create a problem of the relation between two bodies by simply abstracting certain concepts from total reality.

50. And we do this by focusing down, that is from our centre of consciousness, onto any concept or idea we care to select. In that sense, if 'A' is to become in any way aware of 'B', it can only be by being knocked by something. Now if we postulated that 'A' and 'B' were the only two entities in existence, and that between them was pure voidity and 'A' and 'B' never came into contact, never collided, then, by the defined situation, 'A' would be totally unaware of 'B'. If there were total voidity between, and no contact between 'A' and 'B', then 'A' would be utterly unaware of 'B's existence, and 'B' would be utterly unaware of 'A's existence.

51. And so there arose a problem. Factually we observe human beings running about and driving about in cars, and their motions are related in such ways that we have a remarkably small number of collisions per year. Our statistical observations tend to make us believe that the entities called motor cars are somehow being diverted from each other by some forces. And some of them seem to be colliding by some other forces subsumed under the heading 'bad driving'.

52. Now, as we have defined it - entity 'A', entity 'B', and between them voidity, nothing whatever - we cannot conceive how they can be related.

53. And if we were to postulate sentience, there is a capacity to feel in 'A', and the capacity to feel in 'B', it would still be quite meaningless if they were not to contact each other.

54. But we might postulate that another entity, which we will define as Sun, is a very peculiar one in that it throws off certain little particles called photons - that is, packets of light - and it shines them onto 'B', and they bounce off and hit 'A'; and it shines them onto 'A', and they bounce off and hit 'B'.

55. Now, in this sense, 'A' could become aware that there was some kind of entity bouncing photons from its surface. But, in order to make 'A' and 'B' aware, we've had to introduce a third thing. In this case the sun.

56. Now this kind of problem got progressively worse and worse and worse. And if you examine historical scientific problems you will find that they were created by wrong definitions, by abstractions that were convenient at one time and utterly inconvenient at another time.

57. So let's alter this diagram a little bit, and think of it in a totally different way.

58. We remembered that we drew a circle to represent a rotation, and we said that we could quite easily have drawn a bigger circle instead of the one we did draw. It would still be a representation of the same circulatory motion of the paper. So I can draw another circle round 'B', I could equally well draw one round 'A', I could draw another round 'B', I can do another round 'A', another round 'B', another round 'A', another round 'B', another round 'A', and so on. Now what I want to say about these other circles is that these circles are exactly as valid as the first one. That in fact every rotatory motion that there is in the universe is surrounded by other rotatory motions having the same centre, but extending throughout what human beings are pleased to call space, and therefore these entities are - in their circles - inter-penetrating each other.

59. Now if you think about the solid gross material of the 19th century atomists, you cannot conceive that this is a possibility. But if you think about pure motion - and these lines represent rotatory motion and nothing else - then in the purity of their motion, their non-grossness, they can and do penetrate each other absolutely.

60. We then have another problem, which is far easier to solve. Not the problem of the relation of bodies, because that's easy to solve now - because we now have a continuum of motion, in which the motion is characterized by rotations around an infinity of centers, or as a very, very careful scientist would say, around an indefinite number of centers - when we consider this, we can say the problem of relation is easy. It is simply the relation between motions which are interpenetrating.

61. This you can see quite easily if you sit in the bath - if you've got a deep bath, get it up to your chest. And if you've got a shallow one, get it up to your tummy - and then breathe. Now when you breathe in, if you're a good abdominal breather in a shallow bath, you will see ripples extending from your breathing line through the water. And they will have the same pattern, the same shape, as that initiated in the water by the shape of your torso.

62. Now imagine you have that... here it is... Imagine there is another person in the bath legitimately, and this person agrees to breathe also. You now have a simple interrelation of

waveforms and rotatory motion forms and vibrational forms, beautifully illustrated. And you don't feel a bit puzzled by this diagram of interpenetrating motions within the bath.

63. It is much easier to comprehend a relation if we think of interpenetrating motion patterns, than it is if we think about solid material particles having no hooks, living in a void (or rather dying in a void) and somehow mysteriously managing to affect each other like the moon affects the tides on the earth.

64. The reality is far easier to understand than the misapprehension of that reality which has been current amongst materialist thinkers. When you imagine these two people in the bath, both breathing by agreement, sometimes at the same rate, sometimes at different rates, you can easily see that the pattern of the waveforms between them and the circles interlacing, is explainable in terms of this very, very simple fact of breathing.

65. Now, how do we come to believe then - when this is the fact, that we are actually interpenetrating each other absolutely - how do we come to believe that we are separate, gross material-bodied beings? And the answer, as I said before, is because we have had to believe it in order to fulfill a certain necessity of evolution.

66. Through history we evolve, and we develop certain concepts. We can only develop them by believing in them for the time being. Now you can see that if we were to redraw this without shading - if I start drawing the circles in this way, and I cover the paper, and I start drawing from any place whatever, and again I cover, and I'm going like this. Tell me when you start getting confused, will you? And I will stop. And I don't want to stop until you start losing the pattern. I can start anywhere at all. Are we getting confused yet, please? Well, someone is keeping dark, or they're very quick thinkers.

67. What we've represented here, very, very roughly, and very meagerly, is chaos. Now, chaos doesn't mean what it popularly means, it doesn't mean a horrible mess. What it means is an infinity of orderly systems in absolute mutual interpenetration. Systems in motion, not gross material bodies which don't exist anyway, but systems of motion in their absolute purity in absolute interpenetration. The Japanese have a nice word for this, 'Jiji-muge', which means the absolute reciprocal interpenetration of all beings.

68. In this diagram you can see that if we confine ourselves to thinking about pure motion - we can see that we could look anywhere at all - we have no ground, no reason, to select any one of those circles rather than another, because they're all exactly the same anyway. They're all functions of pi-ratio in a continuum. They all propagate themselves in a vibratory manner to infinity and back again. They all give rise to a wandering eye, to the sensation of undulation. And therefore, in this completely reciprocally interweaving system of motions, we can say that the patterns of all conceivable beings, all conceivable forms, all conceivable actualities, are here cohering and interpenetrating each other absolutely.

69. Now imagine that these things are occurring. Remember, 'thing' does not mean a gross material, it means a motion pattern. Imagine that any one of these we care to focus upon can be selected for consideration - 'consideration' means sitting together with others in a pattern for our purpose of examination. That we can start anywhere we like and call it a centre. But, because this is infinitely extended, we cannot say that there is any ultimate, finite circumference beyond which there are no other centers.

70. Imagine your consciousness to be not identified with your gross material body. Imagine your consciousness to be infinite, and for it not to abstract, that is - not select any particular motion or motion pattern from within itself to stress it more than the others, but just to accept this totality of pure actuality of motion patterns completely interpenetrating.

71. Now the state of your consciousness when you do this is omniscience. You know all in that state. And this is what is referred to as the omniscience of God. Now if you're identified with infinity in this way, you know all conceivables, and you know them all not serially, but simultaneously.

72. That means that you know your friends and your enemies, and minerals, vegetables, animals, and so on, all interpenetrating each other absolutely.

73. Now they cannot, at that level, and by definition, be separated out from each other. So very peculiarly, at the level of omniscience, if you stay there, omniscience has no use for you whatever. There is no application of omniscience at that level. 'Application' means folding the thing deliberately to produce finiting of the process in order to do something.

74. Remember we are talking about pure motion, that we are deliberately ignoring certain elements of vocabulary, like gross material body and so on. But we are talking about reality, far more so than we are when we talk about gross material bodies existing as entities in their own right, not made of energy.

75. Remember, there are no material bodies not made of energy. There are no material bodies in reality other than motion patterns. And motion itself in its absoluteness, in its purity, is infinitely patterned. Now this has to be realized most clearly.

76. When you think about form, you are thinking about a concept fundamentally to do with circumscribing motion. If I write the word 'form', and tell you something you already know, those of you who do your "ohmm" – '*om maṇi padme hūṃ*' - that the 'o-m' in this can be represented as a closed system for the 'o', and the 'M' is the undulatory system within it, swinging backwards and forwards, and so making that zone dense - not dense with gross matter, dense with motion. So that when we utter the anglicized form, of this nasalized Tibetan 'm', and for clarities sake we say it in English, "om", what we are referring to is a closed zone, closed by our intent to consider it.

77. But it is not closed at all, in any ultimate sense, it is closed for our purpose, for our abstract purpose. For us to consider it. We're going to say the 'O' signifies the circumscribing motion, the 'M' signifies the undulating motion, which confined to it is interpreted as substance. So 'O-M' means a substantial zone. And then we're going to take the letter 'R', which is a differentiation symbol, and say that if we look carefully inside here and super-stress any bit of this, and consider it separately, in this separation consideration then we can say, right, we will write a letter 'R' inside there. Those who like to consider certain propositions will notice that we are talking now about a differentiated substantial zone. And when we put the 'F' into it, if we remember that the F is the sixth letter of the alphabet, and that that refers to primary generative power, then the word 'form' means a force which by its mode of activity has circumscribed itself, made itself dense by undulatory motion within itself, and differentiated within itself various characteristic motion patterns. And that That is what the word 'form' really means.

78. It means any zone, whatever, enclosed by the fact of rotatory motion, differentiated within itself by the differences between the different motions within this enclosed zone, and by its continuous undulatory quality within the closed zone serving as a substantia or substance for reference for any observer.

79. Now in this sense a form - not a gross material form, a form - can be seen to be a structure of motion. And every form that we bothered to represent in our chaos diagram can be represented in the same way. So that if we were to go on drawing these circles and filling them up with lines to represent motion, then we would finish up with a piece of black paper.

80. Those of you who know Indian philosophy fairly well, will know that Mother Kali - the substantial aspect of the universe - has two faces, a white face and a black face. And the black face is simply a reference to the fact that if you draw with black pencil on white surface all the lines of motion that are possible to be drawn, you will finish up with a piece of black paper.

81. And very mysteriously, this blackness - the ultimate darkness symbol - this total blackness, is really a diagram of total structure. This is why the mystics talk about the great blackness, the darkness, of the Godhead. Because the gone head is so full of pure actualizing form, in its absolute interpenetration, that it is completely staggering to a serial mind trained to think in another way.

82. So that if that mind is introduced suddenly into omniscience - that is into infinite structure of pure actuality - the serial thinking mind is immediately blacked out because it is overloaded. And it's then believing that it has apprehended darkness. Because to it, that is all there is.

83. What has actually happened is excess of light. Hence, from excess of light, darkness.

84. Now if we were to start with some black paper and draw them with white chalk on this black paper, we could do exactly the same thing. We would draw all the same structural lines, all the same forms, until we had completely covered the black paper with white chalk, and we could then say, "Oh, this is a very, very good symbol, not a bit frightening, it is an 'All-Illuminated Omniscience'."

85. Now because we as human beings have been trained to prefer light to darkness - because we tend to be able to see what we're doing in the light - and therefore we tend to

prefer the light, except in very special cases which Christ refers to by saying, "They prefer darkness to light because their ways were evil," - which simply means that there are people in the world who have certain purposes that they know that other persons, if they saw them, would interfere with, and therefore they actually prefer the light off while they're doing it.

86. The central thing is that we are concerned with an infinite structure of motion. The tendency is to think of infinity as non-structured. But this is totally to miss the reality. Infinity is infinitely structured, and all the structures of infinity are absolutely mutually interpenetrating.

87. Now Lao-Tse, when he was sober, once uttered a little statement that the tip of the pine needle and the mountain were the same size. Some intellectuals came along and said, "What he means is relatively. But if you were to put a little gnat on there, and an elephant up here, they would be relatively the same size." But that is not what Lao-Tse meant at all. What he meant to say was, that the little focused-down pine tip there, which you see, is really a particular vibratory rate of another fine needle tip, which is actually as big as a mountain. And that the mountain likewise, when you see it, if you were to focus down to another frequency, would be as small as the fine needle tip.

88. He was not talking about relativity in that superficial sense. He was talking about the absolute infinitude of all beings. But when we focus down to a certain level for our evolutionary convenience, then we say there is a very tiny little pine needle and there is a very big mountain.

89. But if we were to change our mode of perception, the mountain would not be seen so big. And if we were to refine our sensitivity when we looked at the pine needle tip, we would see that it was as big as the mountain. That in fact the vibratory forms that constitute and are centered upon the pine needle tip are infinitely, reciprocally interpenetrating all other forms whatever.

90. This is only of course the preliminary to what we are going to say about the psych-aesthetic experience.

91. Now you have inside your physical body some gross material objects of the type that have misled people in the past to believe that there is an entity called a material particle. They are very resistant, if you hit them with hammers, the hammers might break them, but they don't seem to penetrate through them without leaving a mark. They break when they come into

contact violently into smaller parts and gave rise - because of this factor of belief - in ultimate small material parts. Now when you are feeling your physical body - feeling, remember, is your primary mode of self-awareness. The word 'sentience', the Latin 'sentire' - to feel, to know by feeling - implies a motion. If there were no motion at all, there would be nothing to sense.

92. All sense objects are motion patterns. Now as you sit there, you feel your physical body to exist in a certain way.

93. Most of you, unless you've been kicked on the shins recently, most of you are not aware that you have bones. And yet if you do a simple exercise, lie down, and actually start feeling inside your body, for where your bones are, if you practice this sincerely, you will find a very peculiar thing, that you can feel your bones and that peculiarly they seem to be aching. That you actually find that bones in your body are aching, when you focus on them. Do you know that (..?..)?

94. Normally you don't focus down to bone level. Likewise, at the other extreme - the surface of your skin - you don't normally focus beyond your skin surface, to feel what else there might be of you extending beyond your visible skin surface. And yet we know, today scientifically, that in fact there are many, many, forces of many subtle orders, and vibratory rates and frequencies patterned in various ways, bio-magnetic fields, all sorts of field forces which are stretching beyond your visible tangible body, and that you normally ignore these.

95. If you start to become aware of them, most people today who suffer from 19th century inertia will say that you are suffering from imagination. Women are rather better at this than men because men are more intellectual and the intellect is focused down to ideas, and ideas are rotatory patterns very clearly defined. But in the feeling state - normally experienced by a woman - there is awareness that something is happening that is not a gross material thing.

96. The average wife can feel that her husband is lying even if she cannot intellectually decide exactly what about. And has to go about it in a very, very, long way to trick him into an admission. She can feel.

97. But feeling itself, unless it is very carefully focused, does not give accurate and clear formal knowledge like the intellect gives. What we are saying is that your normal way of treating your being is a very, very, small way: that you have in fact been focused to certain levels, certain

vibratory patterns, deliberately, in order to deal with yourself in a certain way. Actually the center of everyone's being is the field force of the Infinite at that point. And the periphery of everyone's being is in infinity. And that actually all beings are mutually and reciprocally interpenetrating.

98. But, if we focus on our absolute reciprocal interpenetration, and we do not super stress any part of it more than any other part, then we have no application whatever. We are omniscient, but we do nothing about it. We merely observe the totality of all conceivable forms in absolute simultaneity as God does.

99. We have said that we focus down in order to apply ourselves in certain ways. Now let's see why.

100. When we were doing our chaotic diagram, in this way, we could have gone on and covered the paper with these circles. Now prior to time, the infinite - infinitely structured, containing simultaneously in itself all conceivable beings of all conceivable worlds – prior to time was not in application.

101. And it was to it, just as if it were a 'no-thing'. Because whatever it knew was absolutely contradicted by everything else it knew. 'Contradicted' means it was saying the opposite throughout itself.

102. Imagine that by abstraction I strengthen this line and bring it out so that you can see it. And imagine that I could draw a very big circle, so big that it would appear to be a straight line, and another one going the other way. And at the point where these two intersect, at that point there is total contradiction. Because you cannot say that that point is part of a line going this way merely, or part of a line going that way merely. But at that point of intersection, you must say that point is moving simultaneously in two directions, which, at the gross material level, would be totally impossible.

103. So at that point, there is absolute contradiction. Contradiction, that is, it is saying against itself in that same point, "I'm going this way, I'm going that way."

104. Now, remember that when we drew our chaos diagram, we said that we could have drawn this until the paper was black. That means to say that I can repeat this illustration

anywhere I like, and every point of intersection throughout the whole of infinity is contradicted by the fact that it is an intersection point.

105. Now in this sense, within the omniscience of infinity there it's absolute contradiction.

106. And then this absolute contradiction has done something with itself. It has uncontradicted itself. In Biblical parlance, "God so loved the world," - so loved the world, that He did something about it.

107. Now this God, this Infinite, this Supreme God - not the God that is an object of finite worship by finite beings, who know nothing about it - The Supreme God, the God of Gods, is absolutely self-contradicted. It is omniscient, omnipotent, omnipresent. And it introduces into itself a de-contradiction. And the de-contradiction is the generation of time.

108. Remember in its infinitude it is absolutely simultaneous, non-serial. But by this device, which alters no structure whatever within it as to its form, it rescues itself from contradiction.

109. In other words, it agrees that at a certain intersection point 'A,' it shall be very, very, gentle and at another intersection point 'B' it shall suddenly become intensely active, and then at another intersection point 'C' it shall become intensely active. And B shall suddenly become quiescent, and there will then appear within the infinite consciousness, there will then appear a situation in which a point will appear to have moved from 'B' to 'C'.

110. There has been no real change of place within the infinite omni-present, because the infinite omni-present cannot go anywhere because it is already infinitely extended.

111. But by this method of the intensification of a point, and then the quiescence of that point; the intensification of the action of another point; and then of another, there arises an apparent serial progression of points.

112. Now by doing this, there has appeared a world that has been serialized. That is to say, by super-stressing one point and then another point and another point, there has appeared within the infinite consciousness, that which we call 'time'.

113. Now time is the origin of all the beings of the serial world where rotation is the characteristic. And when the translation is saying, "God love the world", you see that the word 'world' is the same as the word 'word' plus 'L'. And we see our old friend, the rotation diagram, the letter 'O'; and the differentiation diagram, the letter 'R'. And we know these two spell a

lovely word 'or', 'gold' (?) and the original differentiation. When it says that 'God so loved the world' it means that the infinite, omniscient, omnipotent, omnipresent, simultaneous, absolutely structured, introduced by means of super stresses, a process of apparent motion.

114. Motion is apparent. All we are concerned with in the time process is order. Nothing but order, and the order is an order of super stress. It is nothing else.

115. This means to say that if you practice focusing and you focus on this point, and this point, and this point, you will see time played the way ordinary people see it without training.

116. And if you practice very hard you can focus the other way and you will see time running backwards. Because all the elements of time are nothing but serialized elements of the infinite, of the absolutely structured, simultaneous space-time continuum.

117. This means that a given being - remember a being is a motion pattern within the Infinite - focused down to a certain level, decides that it would rather know something other than see reality presenting to it.

118. All it needs to do is negate its own peculiar mode of concentration and, by a little magical method called 'uttering a name' - which name is itself a structured form - so focus consciousness in here, that another center characterized in a certain way, shall appear inside this first being.

119. This means that all beings of all time originate in eternity: that when you are in time you are focused down in time for only one reason - to rescue you from omniscience, omnipotence, and omnipresence.

120. That it has been willed that man as an individuated being on earth shall be closed down as to his sentience. William Blake put it very simply, "Man closed by his senses five." Physiologist would say, "opened by his senses five," and Blake says, "closed." Blake is quite right. Your sense organs are deliberately restricted in their sensitivity to certain very narrow frequency ranges in order to rescue human individuals from omniscience.

121. Because at the level of omniscience you can do nothing whatever about it.

122. Now, 'God so loved the world', this infinitely structured, this omniscient omnipotence, standing simultaneously throughout infinity, doing nothing at all - He wasn't even wasting his time, because there wasn't any time to waste then - 'de-cided', that is, cut by a divisive

technique of super-stressing, it's omniscience into bits, and rescued each bit from every other bit.

123. Imagine a situation in which a triangle is vibrating in order to discover what it means to be a triangle. But unfortunately within the infinite, this side of the triangle makes a very good side of a square. And therefore, in the space adjacent to the triangle, there's there a portion of sentient power saying, "I'm using this side for a square.": and the triangle is saying, "As a matter of fact I'm using it as part of a triangle, leave it alone."

124. Now imagine this absolutely - this is not a joke - it only sounds like a joke to us because we're so clever. It is a fact. A 'fact' is 'an act of force'. It is a fact at the infinite level of omniscience that triangles and squares are having an argument which is utterly unresolved. Now imagine an infinity of forms, lizards and centipedes and elephants and... What's your favorite word? ... "Golden masses," or something (*Group laughs*). Imagine all these things focused together. (*Eugene speaks to Group member*) *Is it two times (Inaudible)?* ... Imagine all these completely interpenetrated and none of them can do anything about it, because there is no super-stress. So each one is shouting because - remember it is motion - it is moving in its own characteristic way, but so are all the others in exactly the same infinitude. So nothing is being done. So that it is impossible for any one of them to evaluate what it would be like if it had its own way.

125. So imagine within the infinitude of the absolute, there's an infinity of beings, mutually interpenetrated by the infinitude of beings. And not one of those can find out what it would do if it were released to make a choice.

126. Now their behavior in that - 'behavior' means 'motion pattern' - their behavior at that level is one of absolute frustration. And therefore the infinite, being the supreme God, in His mercy says, "So you want to be separated, do you?" And he proceeded to divide the light from the dark, the heavens from the earth, and so on.

127. He divides all the forms from each other by the method of super-stress. Now it's quite obvious that if he says, "Okay Square, you can have this side here and be a square," that for the time being he has robbed this triangle of a side. And therefore God - 'He who judges us is He

who made us' - knows very well that at some point he will have to take the super-stress off that square and let the triangle have a go.

128. Now this is absolute equity. The mere fact that the triangle will have a go, and the square can't when the triangle is doing so, means that in the evolutionary process, through time, there must appear forms which are getting their own way for the time being.

129. During that same period - of necessity and by logical, logo-logical definition - some other beings are not getting their own way. But they will have it later. "Blessed are they that mourn now, for they shall be comforted later."

130. It needs quite a lot of insight for the person who, in 60 years of terrestrial life this time, has never had its own way, to accept that the world is absolutely just. And most people don't accept it.

131. Now it is quite obvious that from the nature of the ultimate as pure actuality there must come a time when those who are suffered, those who are ill-treated, those who are destroyed without any justification, they must live, they must be recompensed by the logo-logic - by the pure reason of the Infinite. And that this must occur at some time.

132. This is the basis of all the prophecies running throughout the Bible. It is the basis of the Book of Revelation. It is the basis of the Hindu concept of reincarnation - which is also found in the New Testament - that wherever a given form has been put into abeyance for a time, in order that another form may find out what it can do, Then, once that form, we'll say the square, has found out what it can do as a square, it must lapse while the triangle finds out what it can do as a triangle.

133. Now supposing we find a man who accepts that ultimate reality is pure actuality, pure motion, He accepts that he normally doesn't focus down to the level of his bones, doesn't focus beyond his skin surface, except to receive a certain type of vectored motion - light, sound and so on, from which he will interpret the existence of other beings. Supposing this being accepts that ultimate reality is pure motion; that that pure motion is absolutely structured and infinite and includes all forms whatever, and these are reciprocally interpenetrating. Then he does not need to extend his consciousness to become omniscient, he merely needs to know how to take the super-stress off the form he has already super-stressed. And by this means of removing the

super-stress, to identify himself with any other form of motion in the same place where he is. Because all beings are all places simultaneously.

134. There is no question of you getting a telepathic message from South Africa by waiting a few seconds. If you accept this principle, which is absolutely true, South Africa is where you are now. And if you want a true assessment of the ground of apartheid, you can have it now inside your being by simply identifying with exactly that principle in the place where you are.

135. Now this is obviously very simple in principle. The only thing that makes it difficult to do in fact, is inertia.

136. Now we must examine that word 'inertia' a bit. When we say 'inertia', the average person tends to think - in fact a physicist said to me the other day, that inertia was the tendency to keep moving if you were moving - and when I said, "Isn't that half the definition? doesn't it mean also keeping in a state of relative rest if you're in a state of relative rest? He had to think for a few minutes and then said, "Oh yes, it does."

137. Now he's a practicing physicist and he had two totally different definitions. One he learned as a small boy, inertia equals laziness - which of course is not the proper definition; and the other one that's inertia simply means the amount of motion involved in any given zone under consideration.

138. Now the 'E-R-T' in that word, 'ERT', is the same significance as the 'E-R-G', the 'ERG', in energy. The only difference being that when you put the 'T' there you are talking about an intellectual proposition of intersecting forces. And when you put the 'G' in its hard form, you are talking about a total impenetrability through the intensification of the motion in that place. 'Erg' means work, 'Erg' means work. So 'inertia' means that you are 'affirming work within a given zone'.

139. So if you are a motion system standing up in a bus and the bus is going along at 30 miles an hour, the dog runs across the road, the driver puts the brake on and the bus stops, you don't. You carry on as before the bus. That is inertia. On the other hand, if the bus is still and the driver has been having a cigarette, and he sees in the mirror the inspector coming, and he slips into gear, suddenly puts his foot down, and the bus goes away quickly, and you don't. You stay where you were. This also is inertia.

140. Inertia means the work that is involved in any zone of reality.

141. Now this means to say that in so far as you have had a thought, or a feeling, or a volition, and you have stored these somewhere inside you, loosely in what you call your memory, then you have wrapped up a tremendous amount of energy. And this energy will continue to behave in exactly the same way that it did when you locked it up. This means that there is coiled up inside our being a terrific number of energy patterns which, if we don't break them down and remove the super-stresses, will continue to behave in exactly the same way as they have always done. Now this is the enemy, inertia.

142. You have a certain attitude towards reality, a certain intellectual attitude foisted only by your educators, and a certain emotive attitude forced on you - partially by yourself, partially by your friends and others. You have an orientation of will imposed only by your ancestors, and you have a tendency to reinforce it where you think it gives you more power or more pleasure or more something. The only enemy you have is the already established pattern of behavior of the forces constituting your being.

143. But if you know this is your enemy and nothing else, you can say "Alright, instead of what I am tending to do by inertia, I am going to select something worth doing. Because if you examine most of the things you do, they're not worth doing anyway.

144. So what you do is select from the total reality which is inside your being and which you will find if you look. You select from that those things that you think are worth super stressing and you deliberately say "I will super-stress that inside this organism instead of something else".

145. Now the moment you do this, you come into the position where, if the external situation would be better handled by Alexander the Great, and you were of course not much over thirty, you could then say, "I will handle this in the formal manner of Alexander the Great," ideally stress that pattern which I ordinarily work with during the day and I bring up Alexander the Great from my centre where he is anyway by the law of Jiji-Muge, and I now proceed to deal with the situation precisely as he would do it.

146. Now this is a possibility for everyone. The way to it is simply by naming the being you want to become, and then feeling inside yourself for the dynamism signified by this name, and

then eliminating your inert nature's tendency to believe this is impossible. And immediately start operating in the spirit invoked. That's all there is to it. It's very simple. The enemy is inertia.

147. But you wanted to write a very good thesis on some given subject and you thought that Pythagoras could tell you more about it you might say ("*écois toutez en sieble*"?) only because he never spoke our language anyway. But you can pick him up inside your being. He is there. You don't have to go far away for him. He is there inside your being.

148. This is exactly what Saint Paul said, within his own terminology. When the early theologians were thinking about the mind of Christ. That is to say the mind of that man who when incarnate manifested logo-logically - that is with the absolute pure reason of the Infinite omniscience - then if you want to function in that way all you have to do is call, that is invoke, call in inside yourself, invoke inside yourself, that being who has that most excellent name and proceed to function from that name. And mysteriously you will find that you are behaving in that manner.

149. Now if you don't want to get crucified, you will play that only up to a certain level, and then you will change character.

150. The important thing is that you are already absolutely penetrated with all beings whatever, of all historical times, past, present and future. That only your present super-stress and inertia stops you contacting the brilliant intelligences of the past, present and future.

151. I said that we cut down on omniscience deliberately. If the triangle is not rescued from the square and from the pentagon and other forms, it cannot discover exactly what it would do. And therefore the God, the Supreme Intelligence, in His mercy, released the forms from each other's dominion for a time.

152. And each being rescued out of omniscience, taken out of its infinite context, is allowed to super-stress itself in order to discover just how clever it is in dealing with total reality. And when it deals with total reality in its own terms, it is then educated - that is, led out of it - a series of activities which, as they come out, it watches, and as it watches, it becomes aware that it has certain virtues and certain vices. That triangles are very, very, good for building in a certain way, but they're not so good for building in another way. That they can solve certain problems, they cannot solve other problems. And then mysteriously, all these forms are forced

to confess that they are structures derived from another form. And that in fact the triangle presupposes the circle. The circle is that which with its ratio has constructed the triangle, the square, the pentagon, the hexagon and so on. So then very mysteriously all these geometrical forms - don't think a human being isn't a geometrical form. That's all he is. A highly complicated geometrical form. his organism is pure geometry functioning - all of these different forms have to bend the knee and say we confess that circles are jolly good for drawing us. That we have been precipitated by a circle from the origin, right from the very root of time. And then all those things will bend the knee to the circle.

153. It is therefore not surprising when we find circles quite important in the word logos. If we were to write the word logos in its simultaneity - we have done this before, but we'll do it again, because I've got a bad memory. Now, we write a letter 'L' in Greek, like that, and we write a letter 'G' in Greek, like that. And then we can say, we've written 'L-O-G', and we write another circle inside it, and then we'll put out of that a serpent, letter 'S', which used to be a serpent. And we have now drawn the word 'logos', in its simultaneity.

154. And we have said that all the forms that we can draw geometrically, we will draw far more accurately if we start with a pair of compasses. This compass that compasses all is not an accident. It is a logo-logical necessity.

155. This word 'logos', which is the word in the Gospel of John, where it says in English, "In the beginning was the word, the word was with God, the word is God. The original says that the logos is there and that this logos is a god. It does not say that this logos is the Infinite God. It says this logos is the god that produces all that men mean by life, light, and understanding, in the time process.

156. The serpent coming out - there's the letter 'S' - means an issuing power.

157. Now imagine a situation in which, circumscribing a zone - the first order; identifying with another zone within it; and driving energy from the larger zone into the smaller zone until it is quite packed tight; and then push a bit more into it until it squirts out.

158. Now this out-squirting of the energy is 'time'. All generations through time, of whatever order, implies a closed zone of power being packed from outside by pressure - that is by intensification of identification - until there is so much in it, it's got to come out.

159. And when it comes out, it generates serial order. Imagine in this way, every little baby girl has a lot of children that she might have when she grows up. Imagine all the children inside a woman, all the eggs that are not yet released. They're all there in simultaneity.

160. By mercy, they're not released in a great crowd. That would be rather rough on the mother. They're allowed out one or two at a time, preferably one. And in coming out, the one that comes out who is rescued, is under mercy for the time being, to express itself. And the same with the male element.

161. If the energy does not press in and rupture, tear that closed zone and release some energy from it, there is no seriality, there is no time and there is no rescue from the infinite pressure of the simultaneity of omniscience.

162. Therefore, time has been generated for this purpose. And yet, the moment you are in time, identified with your finite body, you then have a problem, "Why am I finite, why am I deficient, why am I not clever?" And the answer is because you wanted to find out what you really were.

163. Now once you have found out what your starting point is in eternity, because of the law of absolute reciprocal interpenetration you can stop being egotistically determined to be a triangle and boss the world, and you can agree to boss the world by being omniscient. That is by identifying with all conceivable forms according to the context required.

164. In a period of culture a long time ago, there was such sensitivity in the human race that if one man felt, then all men felt like that man felt. Became most obvious if a man was being chewed by a saber-toothed tiger, his feelings were picked up by the whole village and they all felt chewed.

165. I don't know if you experienced all of you that peculiar feeling of standing on the edge of a cliff and feeling a very, very, strong tendency to lean over and then fall. Now this is really part of panic. And this means that for that moment of experience you have been tricked by certain orders of sensation presentation into abandoning your normal reference in consciousness.

166. It is only that the unusualness of the situation destroys your serial order of presentation of events in your mind and the result is you become aware of the possibility, the equal possibility that you'll go over rather than stay where you are. Now a lot of people used to get

destroyed in that way. It used to become quite a laugh in the village, you know, to take each other along to the cliff edge and stand in rows seeing who could not fall over. And after they'd lost all the more suggestible ones like this, then the others bred children who used to, more or less, stay clear of the very, very, edge. But a lot had to be eliminated before they got around to them.

167. Now in every other situation where there is a panic state, what is happening is that the individual for the time being is having his special super-stresses removed from his mental patterning, and he is being reduced backwards into that state that is on the way to becoming omniscient again. But, in the process, he's losing his individuation so he's beginning to react like a one being that is much bigger than he is. Crowd psychology is a negative aspect of this fact.

168. Now in order to rescue the human race from this panic – 'panic' means 'to be exactly all one in nature', to feel all instead of to feel each. To be rescued from the panicked state, individuation was necessary, and in order to create individuation, there had to be a lot of very, very, hard work done in intellectual definition. So that when a man was being chewed by a tiger, then those who were more intellectual would sit down and observe that the body that was being chewed was horizontal, and their own body was not horizontal. And then they would argue that the body that is horizontal over there, and the body that is sitting out watching over here, is not the same body and the tiger is chewing the horizontal body, so I don't need to cry about it.

169. Now this process of self-rescue by ratiocination, by rationalizing one's position, was the birth of the intellect. The intellect was a device to rescue the human race from panic. But once it had been created, it also had a drawback. It tyrannized over people because it imposed formal mental restraint upon activity that would previously have been spontaneous. And for many thousands of years the Intellect was worshipped as a kind of god, like the Logos.

170. And during that period the Intellect established the cosmic order, made tremendous strides in astronomy, became able to predict solar eclipses, sorted out the seasons of the year, and built civilizations. And this developed most obviously in Babylonia - the Chaldeans.

171. But there was one man there who knew that the intellect was very useful for rescuing them from a panicked state. But he knew that it was also a terrible. *.(short break in recording) ...*

“I am not going to be tyrannized over by this Babylonian, geometrical, intellectual superstructure,” and he left home. And he went away, and in so doing, demonstrated himself to be an individual. An individual who had been rescued from panic by the intellect, and was now rescuing himself from the intellect. He went away and by that act reduced the intellect to an instrument of his will, instead of being the lord of his will.

172. And he therefore went on pilgrimage to examine all the beliefs of all peoples he could find, and he toured from Chaldea right through into Egypt, learning all the way, different viewpoints, different concepts, different modes of rescue, all the time integrating, integrating, integrating, until he became an individual being of a very high order of integration, such that the Absolute Intelligence, which - remember, is omnipresent - working in Abraham, could say, "You have now done sufficient work," or - which is the same thing to him - "I have allowed you to do sufficient work", or, "I have done sufficient work in the place called Abraham" - to be able to predict that by means of this highly integrated being, and physical generation through time, it will be possible to produce a highly organized, highly individuated series of people who by their individuated self-reflexive control, will eventually be able to breed a kind of person in the biological time process who shall become reflexively self-conscious. And this being will then be a center, a zone of intelligence, within the Infinite who can - at will - identify with omniscience and with finity, alternately or simultaneously, and thus logically complete the whole process of involution and evolution.

173. So therefore, this absolute intelligence prophesied that in Abraham's seed all the nations of the world would be blessed, and he projected the time forward when this would occur. And eventually a man, highly integrated, could stand up and rescue himself from all prior conceptions of the nature of God, and could say to that people who had bred him, "The God you are talking about is that God which is in the omniscient, in the infinite, in the omnipresent, And it is he who has determined to make individual human beings uniquely, individually, self-determined and not subject to the law of rotation; the Torah; the law of astronomical procedure; the law of tyranny of seasons, of cycles." And this man said, "The time has come when there has been fulfilled that there shall arise an individual who can say you have been rescued from omniscience by an act of mercy to discover who you are. You have discovered that

the intellect will rescue you from a holistic panic. You have discovered that the individual can rescue himself from the intellect And you are now discovering that the individual can rescue himself from time as such; from cycles of repetition; from all laws, all orders, whatever, that might appear in time and run for a time justifiably over a period." That the man shall arise and be the first of many other such men who shall be utterly able to rescue himself from every super-stress, every order placed - either by initiation or by inertia - upon him.

174. When that man arrived a lot of other men saw that he was rather strange and they fell into two camps and out of historical necessity one camp was against, another camp for, only in order to heighten the meaning of his being. And then from that time there has been a progressive growth in individuation, and the belief that self-determination is the real meaning of human evolution.

175. So that it doesn't matter really at what level a man may work. A man who is in a sewer, or a dustman, or an atomic physicist, working, as is said, "Under pressure for the Nazis or something." Whatever he is doing, he is nothing unless he is individuating. He is a mechanism unless he can take charge of himself. He is a cog in a machine unless he becomes reflectively, consciously, able to determine with what he shall identify within his own being. And that this own being to which he refers, is nothing less than the omniscience, omnipotence, omnipresence of the absolute, focused down by deliberate act of will in him to be separate from the others in order to display, in as clear form as possible, the infinitude of possibilities of the absolute.

176. The method is quite simple. Recognize a fact. There is no gross matter in the whole of reality. There is only motion characterized in various ways.

177. That the particular reference that you habitually use from day to day about yourself is established by energy input, that it becomes inertia by the repetition - that it has been imposed on you by your educators, by your friends, by your business associates, by your parents, by your ancestors - but that by the very inherent nature of your own essence you can break all tyrannies within yourself. And that to do this all you have to do is call inside yourself. You don't need to go anywhere because total reality mutually interpenetrating is inside your being. There is nothing that you can't call up from inside yourself the moment you break your inertia.

178. Group Question (Here Eugene appears to be reading out a Group Question): (*Break in recording*)... (t)he rotation as the logos or ratio defies man to accurately and exactly to calculate pi. It is the ratio and yet we cannot exactly find its ratio. What is the significance of this?

179. Well the significance of....

(Eugene speaks an aside to the group - I've broken my point now I'll have to sharpen it ..Laughter) ... The significance of it is that there's something the matter with the way man measures. If the Pi ratio is a ratio, if it has a proper value, then that value must somehow be fixed. And if man's mode of attacking the pi ratio doesn't give a constant value for it, then there's obviously something the matter with the way man measures. I shall try by sheer force to drive this into the board and make a circle.

180. If I draw a circle with the compasses and then I take a radius, you can see immediately there's a fallacy in the way man measures, because he insists on measuring a straight line for that radius, in spite of the fact that he's used a pair of compasses to draw the perimeter. Now you can see, if I take that radius and step it off, in the rectilinear manner round here, it can't possibly give me an exact equivalent on that curve. If I take any point on the perimeter and tick off a radius from it, you can see that the rectilinear measure here cannot step round this curve exactly. If I go round ignoring the straight line which is really superimposed on this thing, that the division of the circle results exactly in six.

181. Now in the Old Testament you will find that 3 was used as a value for dividing the circle. not 3.14 or 3 and a 1/7th, but just 3. And the way they did it was simply to take any point on the perimeter, use the radius first to make that circle. And that would give a 1/6th division. And if we now stretch it across to another division, then you see immediately that on this curve we will cut the circle into three.

182. Now you see in this kind of measurement, where we use nothing except the compasses, we have no problem with how to divide the circle into three. And when in the Old Testament it was said that '3 was the way of cutting the perimeter into 3'. A rectilinear measure was not referred to, but simply the fact that by extending the compass from the radius on the perimeter to extending one other step gave you a peculiar kind of relationship which was exactly accurate.

183. The perimeter is cut into three when you extend the radial measurement across the circle one place.

184. Now you can see from this that all the so-called irrationality of pi is the product of measuring straight lines. What they are trying to do is take a straight line here and lay the thing round the perimeter which is curved. And by the very nature of the problem they are trying to equate a line of infinite curvature with a line of finite curvature. Because another definition of a straight line is a line of infinite curvature, which is the same as a line of no curvature.

185. So, quite simply, we can see that the serial method of measuring, adapted by man, in a rectilinear manner has put him out of phase with the cyclic nature of reality.

186. Now that is a short reply to the question, because there are some implications of it that we will consider very, very carefully.

187. We've said before that if we draw circles all over an infinitely large piece of paper, that we will be drawing a section through reality, because reality is made up of points vibrating in a continuum of power.

188. And every point sends out, round it, vibrations. And those vibrations at any distance from that centre are met by vibrations from any other centre, so that every centre is also a perimeter of every other centre.

189. You can see immediately it's away from this centre here, cutting over. (*Eugene is clearly drawing here*) will stimulate two points here on the perimeter, and another one travelling further out will stimulate this one.

190. Every point throughout infinity is the centre of a being. Every individual human being has such a centre in himself, and he is also the recipient of vibrations from every other centre.

191. Now this is the basis of the reciprocal feeling that is talked about in mystical circles. It is also the basis of the fact of the mutual influence of all bodies in the universe.

192. Now let's consider what this means very carefully. If we consider the infinite, we are considering the not-finite. The not-finite cannot be said to go anywhere because it is infinitely extended already. But we have to observe that the infinite is both infinitely large and infinitely small. That is to say, if you can imagine yourself travelling from any point, like the earth,

infinitely away from that point - which you can easily conceive: you must also be able to conceive that you must be able to travel infinitely towards it.

193. When you are travelling towards the centre and you are thinking of it getting smaller and smaller infinitely, you call it the infinitely small. But when you are travelling away from the centre and you think of the perimeter of the circle of the wave getting larger and larger and you push the process to infinity, you call it the infinitely large.

194. Now the infinitely small always centers on one centre and the infinitely large centers on one centre, but between the infinitely large and the infinitely small are an indefinite number of finite centers and perimeters.

195. You can consider yourself as a centre and other beings as perimeters, in which case the circle represents a ripple initiated from this centre. But as far as that ripple goes, there is always another centre causing the ripple to go through that zone which you have defined as yours.

196. If you talk about 'yours' - the affirmation of the differentiation from that centre, that's what 'yours' means - you are defining that the centre of your consciousness sends out force - which you call your will or your desire - and that it goes to a limiting factor, and the limiting factor is always made up of other centers whose force balances yours and so, in the balancing of the forces, constitutes a perimeter.

197. When William Blake said that 'Reason is the bound of will', he meant that when you were initiating a movement to conquer an environment, you can only push so far because you have identified with the finite centre. As long as you are identified with the finite centre, you can only push so far because your own concept of your finity excludes other centers from your control.

198. And those other centers, not being identified with the one from which you started, initiate motions from themselves and at some distance between - dependent on the relative strength of the identification - there arises a perimeter limit between the two. This is the permanent in Genesis.

199. Now, every being, therefore, when it wills to produce a change in the environment, does so from its central power. But when it comes up against the opposition from another will or series of wills round it, then it is bound and that bound is rationalized.

200. That is to say, you start reasoning about the thing where your will begins to fail. Rationalizing your behavior is the same thing as explaining impotence.

201. You can see a very close relation here between weakness and reasoning. When your will is going out and meets no opposition, you do not rationalize because you have no limit.

202. But as soon as you go out and your energy begins to fail, you have to account for the failure by positing some opposition. And the opposition you posit, you define as emanating from other centers.

203. This means that any given centre - the consciousness being identified with it - if it be finite, has excluded other finites, and therefore in the fact of exclusion placed them outside the control of the consciousness vested in the central one.

204. This means that all limitations of human beings are self-imposed. That is to say, they define the other, the other being, the other existence, in terms of that which has refused to do as it was commanded from a given centre.

205. You only know that other people exist because they don't do as you tell them. If all the atoms in the universe obeyed your will, immediately you expressed it, you would not know that they were other than you and you would believe them to be your body.

206. Now, if it were true that your consciousness were completely circumscribed by any given centre with which you identified, you would then be completely blinded by the form that you have.

207. If your consciousness were no bigger than your skin boundary, you could not see outside it. You would be completely circumscribed by your own existence. In fact, you know from the fact that you can look at the back of your own hand or look at your own foot, that your consciousness somehow transcends your gross material limitations.

208. Now once we talked about transcendence, which is the Brahman of the Hindus, or the unconscious of modern psychologists like Jung. Once you have transcended the identification with the gross body, there is no reason at all why you should not identify with all the other centers in the universe. And if you can succeed in identifying with the other centers as strongly as you have done with the one from which you started, they also cannot be other than yours.

209. Now this is fighting talk. It says in effect that if your identification with other beings is as strong as it has been habitually with yours, you must gain as much control over their organism - so called - as you have (if you've had any) over your own.

210. So the whole process consists here in recognizing from this simple geometrical diagram the fact that all centers in infinity are centers in consciousness. But the consciousness, the awareness, the sentiency is itself infinite, but the centers are finite by definition.

211. Now if your awareness is infinite and the objects of the awareness are necessarily finite, there is no ground why you should identify with one given body rather than another.

212. It's quite obvious if you wish to transcend the limitations of your gross body, first of all you must stop thinking that it is the only body in your consciousness.

213. So far, you have believed - as a product of training the child doesn't know about this. The newborn child has no concept of it at all - but as a result of education you come to believe that only one gross body is under your jurisdiction, and by a series of external stimuli, contingent, that bang on the perimeter of that gross body, there are set up inside you certain forms, vibrations, which being reflected inside the finite body, gradually become ordered, and finally constitute your individuality.

214. But that individuality to which you refer habitually is merely a construct. It is the product of contingent relations, stimuli, coming from outside, from centers elsewhere, other than the one under consideration. Now you can see immediately that if we were to remove all contingent stimuli and all their memory traces in a given being, the being would become very, very simple, compared with the type of individual we know. But in the process it would become essentially itself.

215. And because it would be a sphere, and that sphere in a state of vibration, and the vibrations in their intersections constituting the totality of possible form for any spherical being, then you would constitute a microcosm - a universe in little - with all your parts in one-for-one correspondence with any other universe that might exist.

216. But through the contingent relation, the clash of the ripples from different centers, there arises the accidental form, which gradually, through years of growth and education, crystallizes as what you fondly imagine to be your individuality.

217. You know, the first thing about it is, when you are born, very, very soon you are called Johnny, or Peter, or whatever it is. This name is repeated to you more often than any other stimulus and consequently it must have the dominion inside. So we find that the name becomes pushed by successive repetitions to the central core of the being. So that little Johnny has had engrammed on him from outside a certain name. And then engrammed in association with this name, a whole series of characteristic behaviors. And all these behaviors and this name, given from outside, are false. They are the cause of your fall into extraversion, and they are the cause of you losing your own original name.

218. You know, one of the Zen Koans is a question of, "What was your original name." Now your original name is the name that you have, the name that you are because name is form, because name is sound, and sound is the formative principle of the universe. So the mere fact that you exist at all means that you are a certain type of vibrational constellation of forces and the form of this - when received by a sensitive mechanism, a mechanism sensitive to sound, like the inner ear - this constitutes your true name, it is your true eternal form.

219. But the contingent relation stimulus and the education by external parents and teachers superimposes on this and gives you a false name with which you then identify.

220. Thus in the case of the Christian heritage you will find that in general, certain names recur over and over again. John and Peter and Paul and so on. These are derived from Christian tradition, and you wouldn't normally call a child you had by the name of a great persecutor of the Christians, if you were a Christian. You don't find many little boys called Nero and so on. As a priestly friend of mine said, you deserve Nero for the dog, if he's a black one.

221. Now, this contingent name which has been imposed upon you is the one that you defend. every time anybody says something unpleasant in association with that name. And therefore through your name you are most vulnerable. You know what 'blood is thicker than water' means? It means if anybody insults any member of my family they're insulting me. But even quicker than 'blood is thicker than water' insult possibilities are the ones related to your own immediate name. You spring to the defence of your imposed contingent name, simply because it has been recited often enough to be set up in the middle of your being as the most recurrent form in the mind. And yet when you are defending it, you are defending something

non-essential and something that cannot help you in any way, and which in any case is shared with a lot of other people - and sometimes you find one of those other people with your own name and you don't like him and then you are sure he has been misnamed by some wicked witch.

222. Now you know it says in the Revelation after certain processes have been gone through all the good boys shall receive a new name which no man shall know except him who receives it.

223. Now the statement is, and here we can see that Leibniz, borrowing his monadic theory from this diagram as a mathematician would, postulated that every centre was unique and had its own perimeters peculiar to itself. And between the centre and perimeter of every being is the zone of influence of that being. And the formal operations of power between that centre and that perimeter constitute the character of that being.

224. But character is form, and form at the sound level is name. So at any given level in your life, at any given state in your life, you have a name you may or may not know.

225. It is extremely unlikely in general that the name that you think is yours is your name, because the name that you think is yours is the imposed contingent one. While, quite opposed to this, inside you have your original name.

226. Now you know the mystical statement 'Become what thou art'. It means rediscover your original form, strip away the contingent form and restate your original form as your new name. The statement is made then that every being is unique, is unique as a dynamic formal structure, has been imposed on in the contingent relation with other beings. That these imposed forms have caused extroversion into the contingent situation, that the general outflow of energies carries the person continuously into non-essential relationships, and that these bind the being progressively more and more into contingent relation, and dependent upon other centers.

227. Now, if you depend from your centre, that is, if you are identified with your centre and believe it to be finite, and know that other centers exist, and believe those to be finite, and yet from your centre you believe that your life is dependent on another centre. You are manifestly in error. This is the cause of the going wrong of so many relations. The most obvious relations

are of course between man and woman, where the relation man and woman is polarized in a certain way.

228. Man, in pursuit of experience, is extroverted and therefore he is orientated as a male towards contingent relation. His energy goes out, but the energy of the woman goes in. To complete the circle, the male energy goes out, the female energy goes in. Therefore, the woman is requiring evidence from an external male that she exists. She has committed herself to call for witness that she exists. Do you like my new green hat and so on?

229. Now, the man is rushing out into the contingent relation, but the contingent relation is entirely a relation of perimeters, not of centers. And the perimeter is the 'thingness', just as the centrality is the personal aspect of the relation. If you relate to perimeters, you are relating to the thingness of the being. If you relate from centre to centre, you are relating to the psyche, the self.

230. If you beat your hands together to illustrate the contingent stimulus, you know that when you do so, you think that you are a thing, because you have beaten gross matter on growth matter. And if you conducted all your relationships at the merely contingent level, then the relationship would be only the relationship between things, that is in effect between inanimate particles.

231. The male in his pursuit to form an 'x-perience', that is 'an experience outwards', is rushing out to the contingent relation. But the female-stressed being is waiting for this energy rushing up to catch it and take it inside to witness its own centre. Now that means so, how can these two beings help each other? If the one is totally extroverted, we'll say the male, for the sake of argument, and the other is totally introverted, it goes only to her perimeter to catch the incoming stimulus and take it back. There is no real relationship. He goes out and knocks on the skin surface and immediately starts writing a notebook of what the sound was like, how many beats per second, what was the wavelength and so on. Meanwhile she is receiving this knock as a sentient experience and saying it's pleasant or it's unpleasant.

232. So she is stressed on the feeling aspects and the pleasure/pain aspects of it, and he is stressed on the initiative energy and the form, the counting aspects.

233. Now in that sense he, in this pursuit of the contingent relation, is a 'pi-ra being', he is a rationalist. And we have said that rationality is the limit that's imposed upon him by the existence of other centers. As long as he is being rational, he is being contingent and external. As long as she is feeling only, she is unaware of the rational basis of his search for form. So there can be no real relationship between them at all.

234. Now supposing that two very rare beings occur - and we'll take for a moment that they are aware that they are polarized. There are two human beings, and they are aware that there is inside them a male and female. That the femaleness in them is the part that has pleasure of pain as it is dominant and that prefers pleasures and tries to avoid pains. But the male aspect of the same pair of beings is that which tries to reason and note the form that is presented when a certain pleasure arises.

235. Now in that case the woman will be aware of the male aspect of the other being - the man - aware that it is externalized for perimeter experience, and will try to make him feel the meaning of this contingent relation. And he will be aware of her feeling stress and tendency to ignore the formal significance of the relation, and he will try to articulate verbally and explain the form of this relation.

236. Now in fact we find that when a radio mechanic has a wife, in general she isn't usually a radio mechanical minded wife. And so if he tries to explain how a particular new VHF set works, she goes out of focus, because it isn't giving her any immediate pleasure or pain, and so it has no value. So she tends to ignore it. And as soon as he feels that his explanation is falling on deaf ears, his tendency is to push through or turn away and go out and look for another centre that will say how very, very marvelous is VHF.

237. You know the story - I think we mentioned it before - of a dinner in London where lots of very famous mathematicians and scientists, just a few years ago, met. And the man who arranged this dinner for his own reasons, for international reasons, placed a dumb blonde between each pair of gentlemen on the table with the instructions to say wonderful, marvelous and how thrilling, every now and then. Now these ladies duly carried out their proper behavior patterns, and afterwards the man who organized this was informed by all the various professors that they had thoroughly enjoyed the evening and that the amazing intelligence of the women

at the table completely staggered them. There were so many women there that could understand the infinitesimal calculus, you know, right to the limit and could go right through Einstein's uni-field theory and detect the errors, such as the peculiar behavior of Mercury. It's all but not corresponding properly, how thrilling.

238. Now, this was a deliberate use of an existing ignorance by a man who wasn't ignorant, when he used the ignorance of those mathematical scientists and the ignorance of the dumb blondes to create a situation under which he, the third man, got the benefit.

239. But this thing has to be overcome by any human being who wishes to become human to the nth degree. It is the duty of every man to remember that when he starts explaining a thing, like I'm doing now, that there will be a very strong tendency in women to ignore the formal explanation, and to try to pick out of it something that might be pleasurable or might aid in dodging a certain pain.

240. Now, if I didn't know that this existed, I should be worse off than I am now. In spite of the fact that I know it exists, I am still talking because I'm aware that in those women there is a man and that man is listening, and he may impose on the woman in those beings and make them see something that the woman in them doesn't want to see. And simultaneously I know that the males in this room, being primitive beings, want form out of this discussion. and that form they are going to get, initially, only to increase their power to extrovert - their power to push their perimeters further and further. 'Wider still and wider shall their bounds be set'.

241. So we know in fact that as soon as we begin to discuss things that are important, the male aspects will take it in quicker on the formal side than the female. And yet they are not taking it, initially, because they feel friendly, disposed towards the source of the form. But to the contrary. Dialectically they must be trying to get enough form to knock down the centre from which it comes.

242. And in the same way the women that are opposed to him must dialectically be doing the opposite. They must not want to knock it down as males. But as females they must want to nourish it, providing they can appropriate it. So if they can make it their own they will feed it, and it will be a brain child. Every idea put into a woman that she likes, she will nourish it, and it

will grow like a baby, only in the brain, and it will become an idea, and eventually it will become the sun, S-O-N/S-U-N, of her being.

243. But the men, the male-stressed beings, initially will get hold of that idea and always they will tend to turn it back to knock down the centre from which it originated.

244. Now because of this fact, about six thousand years ago it was laid down as a rule - a Brahmanical rule - that any important doctrine at all should not be told to any male other than the eldest son in your own family. Not to any other sons, for a very simple reason. They said, as every fallen being – male - is extroverted into the contingent relation, and is trying to push out his perimeter to increase his power, he is essentially a potential patricide, and essentially a potential fratricide - as Cain murdering Abel.

245. The reason Cain murdered Abel and not Adam was because Adam didn't make the sacrifice that annoyed Cain, it was Abel who made it.

246. So, if you were to tell the same doctrine of power to two sons, they would necessarily fight over it. and therefore the rule was made that the father should tell - and only the final secret when he felt he was about to die - his eldest son, but not to the other sons. And he should then leave it to him to use his intelligence, and keep an eye on himself so that when he was about to die he would tell it to the next son, or to his own sons if he had them.

247. Now the great Aryan civilizations were based on this concept And the result was that historically a series of doctrines developed peculiarly related to specific families. Thus the whole of the Brahmanic teaching has to do with the logic of power. And the whole of the Kshatriya teaching - the warrior teaching - has to do with the application of power as striking force in the military sense. And the business level, they had to do with commerce. But there were three different traditions. One of them having to do with what's called 'Artha', which is wealth or riches; one of them with 'Karma,' desire and its fulfilment; and one of them with 'Dharma', which is ethics. And there were these three lines, and each one had at the top a man who had specialized, in it and told his first-born son.

248. Now, during the great feudal period in India, there were some tremendous battles and something like the Arthurian cycles in England and Europe generally. A lot of people were killed and the age of chivalry wiped itself out and a whole series of traditions disappeared, and they

were replaced by the traditions of non-violent men, which is why Christ says, "And the meek shall inherit the earth," because the violent shall cancel each other out.

249. Now many traditions have been lost in this way and because they were lost to particular families it became necessary to protect them so that they wouldn't be eliminated completely. Because once a given family was known to have a power trick in its head by another family, it became obviously the duty of that family to exterminate the other.

250. If you can imagine, that the whole dominion of the world at that time depended - as it does today - on superior ideas; an ideology that combined people together and then used them as a fighting unit against other people

251. So then it was decided that there was a kind of child bearing, not of the gross material order and that is to have spiritual children. Now if you look at Brahminism and all the Vedic religions of India as you will find in the Semitic religions, and in certain aspects of the challenges, you will find that these ideas are confined to particular families.

252. But when you come to the heterodox religions like Buddhism, you will find that the idea is let loose not in the family related by blood, but to any being who shows himself interested enough to want to acquire it, and not the type to abuse it if he gets it.

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