

'KNOTS'

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

Transcribed by Bob Hardy

1. We have a rather complicated the question tonight, but I can't deal with it because really it contains about 300 questions, all interwoven. What we can do is deal with some of it on other occasions in instalments. But it really is tremendously complicated and will involve doing practically the whole of the Greek Pantheon, before we could demonstrate the point. So we will have to leave that for the time being.
2. I did try to get hold of a piece of rope on the way and I managed to buy a little clothesline but it's just too stiff to do what we wanted to do. At the moment it's soaking in a bowl of water, trying to tame it. Meanwhile I've rolled a child's skipping rope and with the aid of a fixed point we might demonstrate one or two of the principles that we have discussed before from other angles.
3. I want us to think about this rope as a continuum. Ignore all that you know about its molecular construction for a moment. And remember that the molecular construction is itself in any case only a modality of field energy. So that really it is a function of a continuum.
4. And I want to show how the continuum itself can give rise to apparently discrete beings and how the whole problem of the relation of the ego and the universal is demonstrated on this rope. Really we could have demonstrated it with the string on a double bass. This will make it more visible. You have to watch very, very carefully with the other things. If I could go outside and get a good length on the rope, then we would be able to see more clearly what it actually does.
5. Remember we have to think about it as a continuum having no discrete parts. It is not supposed to be made up of molecules tied together in some mysterious way. It represents the continuum, the fundamental power of the universe. And we have to postulate of it, because there is nothing other than it, and it has the power of self-motion. So if I wiggle it, you mustn't think I'm wiggling it, you must think it is wiggling itself.

6. We know that the power concept is the same as the concept of cause because a cause is an applied force - that which is the essential element of a change and cause. And that cause is from the Latin verb 'to strike' and implies an application of this force. But when we are considering the continuum, we must remember that this continuum has the power to move itself, and there is nothing other than it to move it. It is a self-mover.
7. Now, if we imagine the self-mover to impart a motion to itself, and that motion to be represented by this rope, and we swing the rope in this manner, we see in fact we can get an approximation to a fundamental by jerking it up and letting it fall down again. We also see, because this is a nice piece of fairly soft rope, little subsidiary motions arising, which are the equivalent of the upper partials on a string. Now I want to ignore those for a moment and just concentrate on the movement up and down. And imagine that perfectly simple.
8. You notice the tendency of it to rotate. It's very, very hard to get that string not to rotate. You have to balance it and make compensating motions with your hand, keeping your eye on it as you do it, so that you can foil the tendency to rotate. And if you don't make those compensating movements, you will see that it will start to swing. In other words, partially to rotate.
9. Now if we start imparting a motion to it of a certain periodicity, then we get a certain pattern along the rope, of motion. And if we increase the velocity - I want you to just watch as I gradually increase - a pattern change along it. Some compensating activity going on down below that shouldn't. [*inaudible comment from group member*] Yes. Well we forgot to bring one of those tonight.
10. As we increase the tempo, we find a tendency ... it's almost impossible to start that rotating. I am trying to make it go simply up and down. But there are certain facts, namely the motion inequalities in it, that make it practically impossible to stop it rotating. Can you see that it's spinning round? I'm not trying to spin it, I'm trying to stop it spinning.
11. And if the motion of it reaches a certain level, you can see a pattern. Nodal points appearing in it; now it's splitting in half. And that would be equivalent to an octave harmonic on a string instrument. Now if we increase the velocity of these things, you'll see other nodal points will begin to appear. This rope isn't really heavy enough to show it, or long enough. ... And there's a very clear node in the middle. You can see all sorts of subsidiary nodes coming along the rope. If the rope were heavy enough, you would see

that it tends, with a certain frequency, to split into a certain number of parts, and these would correspond with the harmonics on a string.

12. Now supposing we marked by actually making a knot where such a node exists. And the word 'node' is the same as 'knot'. Then that 'not' would have no existence of its own. Its existence would be entirely dependent upon the string and yet it would introduce, into the continuum, an individual. The individual there would be represented simply by a nodal point on the cord. And that individual would correspond with a definite amount of force involved in the knot.
13. Now you can see if we put various knots upon the string (*To the group* - Would you like to do a few on your end please Ken, with space between them?) These knots on the string represent individuals. (*To Ken Ratcliffe* - Can we have one or two of them knotted twice, or one knotted twice, and another three times?) We want to introduce some individual qualifications. The important thing to see here is the fact that the individual knot has no existence of its own in isolation from the continuum of which it is a part.
14. We've got here one or two knots with slightly different distances between them and also on one or two of them a different knot pattern. This means to say, if we start the motion of the continuum again, and imagine that those knots are on nodal points, we can see that if we 'double knot' a place, or 'treble knot' one of those, we are making a mode of interfering with the free passage of the motion along the line representing the continuum.
15. In other words, if we start knotting it, we are introducing factors that are able to interfere with the continuous motion, which is an essential quality of the continuum. (*To Ken Ratcliffe* - Can we have a nice heavy knot Ken. Will you knot one up three or four times or more). We want to see just here how mass inertia is equivalent to tying bigger knots, and how to realise that the individual who builds up his individuality is putting himself out of contact with the motions of the continuum.
16. This means if you concentrate on building up your external form, it is equivalent to tying knots in yourself, and you see that when we try to pick up the motion of the continuum, where that heavy knot is, there's a peculiar tendency of the knot to interfere with the proper motion of the continuum.
17. Now remember that that continuum motion in the unknotted state is equivalent to the Ananda in Hindu philosophy, the state of bliss, which means the uninterrupted motion of the continuum.

18. So when we put a heavy knot on it, we actually cannot avoid interference of the continuum motion by that knot. And you'll see that where that heavy knot is, there is a tendency for a rotation to occur more than at the other places. (*To Ken Ratcliffe* - Would you like to tie a knot not quite so central for me Ken, and heavier than that. Somewhere near your end. You'll have to use the big one, and make it quite big). I want to make quite sure that we see as a fact that a very big knot is continuously interfering with the whole motion of the continuum, and is stopping other knots from reaching the level of the continuous motion. And we've got some knots there. Now if we wiggle this. Look at the knotted end and look at this relatively free end. See how the knots are actually introducing disharmony. They're jumping up and down with their own inertia, so that the relation of motion at the other end is not so smooth as it is at this end.
19. Now if I keep this end still and Ken will wiggle his end, you see the response at the free end is far better, far more harmonious, than at the knotty end. And the bigger the knot, the greater capacity for it to interfere with the continuum consciousness.
20. Now the continuum consciousness itself is the aim of yoga practice, or of European mystical practice, which means that it is equivalent to untying the knots of one's individuality. One cannot attain it without untying those knots. And here you see very very simply the mechanics of why that is so.
21. Now, if I wiggle the rope, cause a motion to go along it, you see that if we conceive each knot to be slightly different in pattern, according to the law of the inequality of finites, then no two knots can respond to the continuum motion in the same way. Which means that with one universal stimulus all the different individuals will respond differently. So that even in the presence of an identical stimulus, the different knot pattern of each knot will determine that it will respond in a different way.
22. And the fundamental motion of the continuum, the unnoted rope, is the one that confers the state of Ananda, the awareness of uninterrupted motion, which is psychologically experienced as bliss. That motion can only be felt properly, uninterruptedly, when the individuality has been eliminated.
23. Now, I want to contrast this continuum motion, the uninterrupted motion of the chord, with a totally other kind of stimulation. When the continuum itself is vibrating in this way, and all the different knots are responding, each one in its own peculiar way, to that fundamental rhythm, we have one kind of communication. Namely the communication of the power involved in each knot with the power of the continuum proper. But there

is a totally other way of stimulating. And that is if we allow the rope to become very, very slack, and wriggle it about so that the knots actually collide with each other. You can see that it is possible for the knots to strike each other instead of responding to a motion of the continuum.

24. Now we'll call this striking of the knots against each other 'stimulus by collision'. And we'll call the other one 'stimulus from the fundamental of the continuum'. So the fundamental stimulus is not one of collision at all. It is one essentially harmonious. And you can see that the 'stimulus by collision' is almost inevitably discordant. Because the angle of impact and the force involved in it, cannot be determined in such a way as to control all the factors of the collision.
25. Now you know that in yoga practice and in mystical philosophy generally, the five external sense organs are considered to be an enemy of the continuum consciousness. And this now demonstrates the reason. The five external sense organs are in fact just like the knots banging against each other. In other words, your five sense organs work by impact, by collision.
26. You know that sound is transmitted to the ear in impulses. An instrument vibrates and the vibrations of the string hit against the air and cause alternate compressions and rarefactions of the atmosphere. And those impacts are transmitted to the ear and so on into the internal organs. And this is the type of all external sense organ stimulation. It is by collision. So there is no necessary harmonious relation with the fundamental of the universe in an external sense stimulus. You can therefore see why, if we say that the fundamental is the aim, the unknotted string vibrating and producing its own harmonious nodal point is the essential at which we should aim. All the problems of the relations between human beings can then be shown on a simple knotted cord.
27. When a person believes that he is an individual in his own right, he is believing that he is a knot on a piece of string which finishes right at the end of the knot, and that he is totally unrelated to the continuum. So he must necessarily be an atomist, believing in absolutely discrete entities, perfectly isolated, perfectly insulated, so that he has no contact whatever, unless he actually comes into collision.
28. This is a super individual, and he actually believes that he is alone and completely isolated. If he wants to speak to another being, he must go up to him and tap on him. Morse code is the mode of his communication. And you can see immediately in the relation of knot colliding with knot, that there is no possibility of discovering a ground of harmony between them. Because by his original identification with himself as an

isolated particle, he has ignored the only thing that can harmonize them. That is to say, the fundamental.

29. So if we consider the relationship between two individuals who are both materialists, they must believe that their communication is by knocking. Something like the Greek atomists used to believe, and like the 19th century atomists also believed. And we know as a fact today that all these so-called knots, these nodal points of forces, are internal to a field, which is here represented by the rope itself.
30. As the relation by collision is the lowest kind of relation, and the most discordant kind of relation, it follows that if we wish to increase harmony, we must increase awareness of that which is between the knots.
31. That which is between the knots here is equivalent to the field, which we experience immediately in an act of feeling as opposed to an act of intellection, or memory of sense organ activity. Remember, sense organ activity is, in fact, activity determined by collision. And therefore, you cannot, by adding up sense percepts, in the absence of feeling to relate them, come to any harmonious conclusion about the universe.
32. You know that those scientists who believed, this has happened for a couple of thousand years, lasted up to about Huxley, who believed that the universe was a fortuitous concourse of atoms, had the word fortuitous forced upon them by defining the universe is made of atoms. If atoms existed, if the knots on the rope existed without the rope, then there would be no possible relating factor. Which means, in the absence of a relating factor, there can be no ratio between their motions. So, if only collision existed between totally isolated discrete particles, it would be impossible to account for the observed order in the universe. It would most certainly be impossible to account for organic activity of a biological structure.
33. If we now revert to the harmony, the unknotted rope, and consider what we have to do to get in contact with it, we have to define the knots in such a way that we can unknot them. And actually we've had to tie the knots on this rope, they haven't tied themselves. And I want you now to imagine that we have a lot of ropes and they have a very peculiar property. They are all vibrating and producing ripples, and they are doing this in the three dimensions and thus totally occupying infinite space with an infinity of vibrations at right angles to each other. And that these vibrations, like the waves in the sea, can travel in all directions through the continuum without in any sense stopping each other's vibrations. And nevertheless, at the intersection points of the waves there will appear a zone of activity such that, if we consider an intersection of two waves, the

character of the motion in that place will be a current of the two motions. And if we consider three waves at right angles to each other, then the character of the motion at the intersection of those three waves will be different from that where there are only two waves, or where there is a simple motion of one wave.

34. Every individual human being is simply a pattern of intersections of waves of the fundamental continuum. The only thing that keeps the complex tied together is identification, nothing else. It is ancestral identification - continuous will to be a certain kind of being - that keeps each species of life in being. It is individual identification that keeps each conceptual group, each worldview, each idea system in the individual mind, in being.
35. So when we look at these knots, if we think about them as the intersections of motions, of waves, set at right angles to each other, and in each part of space - each zone of activity - there will be a unique pattern. Then the only thing that makes that pattern apparently isolated is identification at that point. Identification and nothing else causes the belief in separativity.
36. This means if we want to undo the knot, we must undo the identification. Now, unlike the knots on the rope, which to be undone must be untied by us, the knots inside ourselves - the complex ideas that are built and held together in us - are held together by identification. Which means that there is an awareness of the pattern and a will to hold that pattern. In the act of identification there is awareness of the form with which one identifies, plus the will to keep it in being. So that identification is consciousness and will to hold a certain kind of form.
37. Now we've postulated that the continuum was power, that it was self-moving. We have to remind ourselves now that it is also self-aware. Remember the Satyananda, it is being, it is consciousness, it is motion.
38. Viewed as still, the rope could be called substance. When we wiggle it, the motion on it is something other than the substance and yet inconceivable without the substance. And the self-awareness which we attribute to it is that whereby the emotions of the substance are known to itself.
39. So if we say of this rope that it is being rope and there is a certain motion in it and it is aware that it is a moving substance, we can see that at different points along the line the object of consciousness must be different. Where there is a heavy knot, the consciousness is identified with heavy knot. Where there's a lighter knot, the simpler

one, the consciousness at that point is simply aware that there is a lighter, simpler consciousness. We have to understand this, because if we do, we can do certain things, and if we don't, we can't.

40. We've had this problem of consciousness before. The object of consciousness is a kind of motion. And there are no other objects of consciousness other than modalities or motions of that substance. Wherever the motion quality is, in the continuum, it is that motion quality that constitutes the object to the consciousness. And this consciousness, power, substance, is able to move itself. Which means that if a certain kind of motion is imparted to the rope by the continuum energy (the fundamental energy) then all the knots along the line can go with it if they will. But because each knot is also a power packet, it does not have to go with it. It can, if it wishes, start wiggling about. It can impart a motion to itself which does not spring out of the harmonic on the fundamental. It doesn't have to bring itself into phase with a harmonic. It is power. It is substance. Each knot is exactly the same as another knot, and the same as the continuum in its essential quality. It is a substantial power awareness. It can move itself. And it is because of this that individual beings can keep themselves out of harmony with the fundamental. If there was simply one fundamental motion and no others, then every being in the universe would necessarily be in complete harmony, because it would simply constitute an uninterrupted harmonic of the fundamental.
41. In fact, because every being is power, it can from itself initiate a movement. And this movement does not have to be in harmony with the fundamental or any of the harmonics on it.
42. From this arises the possibility of an individual persisting permanently in error or in a bad pattern.
43. Remember that identification is consciousness and will to keep in being a certain form.
44. Now supposing when the fundamental vibrates and all the knots are in different sizes. One of the knots in the middle, that heavy one, keeps banging about more than the others, more violently. Supposing it becomes pleased with the way it responds to the fundamental. It has the power to say, "I like this motion, but I'd like more of it." It can make it more intense. It can jump up and down in the form of that rhythm, and influence the continual motion in its own place. and also by so doing it can influence - by reflecting the fundamental motion - all the knots round about it. Which means that an individual identified with a certain individuated pattern can in fact influence other

individuals round about it through the continuum. The continuum will transmit motions from any knot to every other knot.

45. Now, those people called humanists believe that a human being, although known to be a complex of forces, a kind of knot, is not determined by the continuum and can determine his own existence. He is believing in effect that a group of knots called human beings have the power to conduct their own evolution, independently of what the continuum is doing. And they do not think that the continuum can do other than indiscriminately transmit what they do.
46. In fact, the spaces between the knots are exactly qualitatively the same as the spaces where the knots are. Which means if the knots have the power to initiate individual activities, then the interspaces between the knots also have the power to initiate changes.
47. Now we know that the amount of matter in the universe is very, very small, and would be represented by knots tied under the rope, at very, very great distances apart. But wherever there is a material concentration of knots, as in a human being, there tends to arise a belief that that knot is causative of all the motions round about it, and that it can impose whatever it wills to impose upon its environment. Thus if we take the concept of the divine right of kings, we find that a very big knot has either defined himself, or been defined by a surrounding group of knots, as omnipotent. We find the deification of emperors. And we find them actually believing this sort of thing, believing themselves to have the power to determine the course of history in any way they so arbitrarily willed. We have always found historically that such men have come unstuck, and they can never understand why they have come unstuck if their initial proposition is correct.
48. We can see that if any individual knot on here were to bounce itself about, (*Speaks to Ken Ratcliffe - Would you like to bounce that nice big knot for me, Ken? With your fingers, just bang it up and down*). If any given knot vibrates, it vibrates also the continuum. And the continuum responds to the motion initiated by the knot, and carries that vibration to every other knot. and then every other knot also responds, and the totality of all the responses of all the knots is then overlaid onto the fundamental. And consequently, the fundamental itself can be considered like an ocean of sentiency, of feeling awareness, in which the individually initiated activities of the knots is somehow equilibrated and then acts back onto the knots which initiated it.
49. Now this is the fundamental idea of divine justice. This continuum, represented by the rope, is able to respond, in the interspaces, to any motion initiated by any of the knots.

And by so doing, by transmitting the energy from that knot throughout, you can actually cause the original knot - the initiating knot of the action - to suffer the consequences of its own motion by returning them to it. We can see that if we tied a very, very big knot in the middle and then tried to make a rhythmical motion, the weight of the knot in the centre would not allow it. If we tied along here a whole series of knots of different sizes, making sure that no two knots were equal in tension or formal content, tandem or in various, clever sailor's knots, then we would have a demonstration of the unique nature of individual human beings. And we'd also have a demonstration of the impossibility of the individually identified human beings ever attaining to a harmony with the fundamental.

50. All the human beings we know of living in the extroverted mode through sense organ activities, which are in essence collisions, are out of harmony by the fact of their individuation with the fundamental. It is this out of harmony fact that constitutes the ground of all the problems that human beings have.
51. We can see why in cities there is more of this discordant activity than there is in the country. In the country in general, certainly in agricultural societies, the rhythm of the year, the passage of the earth round the sun - the solar rhythm - imposes on the earth a cycle of growth and decay, to which the farmers adjust themselves. And therefore the agricultural life is one naturally in harmony with the fundamental of the solar rhythm.
52. Now it would appear that it would therefore be a good thing to be a farmer. But no less a man than Socrates said the best place to live if you want to sharpen your wits is in a city. And the reason is this. The person who is in harmony with nature from the beginning, never having been otherwise, is actually unaware that he is in harmony with those rhythms. In other words, he cannot be reflexively self-consciously in harmony with those fundamental rhythms, simply because he had never been other. And in order to judge, you must have two terms. And to judge that he is in harmony, he must also have in his memory the meaning of disharmony. Consequently, the pure stage of innocent identification with natural rhythms, symbolised by Adam before the separation and fall, is not good enough for a human being. The reason it's not good enough is because it has been disturbed, and man has been unable to protect himself from the disturbance. Once the universal equilibrium was broken - from whatever cause - human beings were subjected to the discord introduced, and in general have not managed to re-attain equilibrium.

53. If therefore we lived in a perfectly natural environment from birth and had no knowledge whatever of a discord, we could not know that we were in harmony with the natural processes. But when we go to a city, we are immediately brought more vigorously into collision with other human beings, and in that collision we become aware of what discord is. And we are then able to look back, and in retrospect talk about harmony. Just in the same way a beginner on an instrument like a violin, because the violin is unfretted, there's no real guarantee that you will find place in the middle between them, between the too sharp and the too flat, until you find the just right.
54. Now the just right is in the middle between two errors, the too sharp and the too flat. In the same way, psychologically, a person can be too sharp or too flat. That is to say, he can respond too quickly to a situation, as if one of the knots on this string, on feeling a tendency of the fundamental to move him in a certain way, doesn't wait to see whether the fundamental is going to build him up in a certain way, but jumps to a conclusion and immediately begins to agitate himself in a way that he conceives to be harmonious with the fundamental. Now, such a man is too sharp. And the other fellow, the too flat one, is he who, feeling a slight tendency, doesn't move with it, but waits to see whether it will grow. And he thus breaks the law of of readiness.
55. When you are doing any parapsychological research, you have to become aware of slight movement tendencies in the organism and to respond to them immediately, but not sooner. If you respond to them sooner, they go wrong. If you wait too long, they will not develop. 'The readiness is all' means that when the fundamental begins to appear, you should be ready to respond to it immediately, neither too soon nor too late. And if you do so, you will find the right note of the moment. Notice that the word 'note' itself is just a ringing on the changes of the letters of the word 'tone'.
56. A tone is written down as a note. The same letters are used because the same phonetic significance is involved. So that when we talk about a tone, we're referring to a sound; and when we talk about a note we're really referring to a written symbol of the tone. And nevertheless we're using the same letters.
57. Now this note is a sound, and the word note is related to the word node which is the same as knot. And this shows you, if you think about it, that we are living in a world of negatives. Remember, the knots on this rope correspond with places upon which you would put your fingers to get certain notes on a musical instrument. And whenever you put your finger on a string, you negate the vibrations at that point. So that every knot

must be considered as negating the vibrations of the fundamental at that point. Which means that simply to exist as an individual is already to be negated.

58. Now, negativity is the same as passivity, which means to say that the bigger the knot, the more passive the being is. You know Socrates said that he was a gadfly, divinely sent to sting the slow-moving beast of state into action. Now individually the Greeks were very very quick. As little simple knots, just once tied on the rope, they could respond very very quickly, intuitively, to the movement of the fundamental. But when you tie a lot of those knots together and form a group called the state, you have increased the mass inertia and decreased the response capacity.
59. Now it is because of this fact that when you tie the knots on top of each other and get bigger and bigger, because in doing so you make response to the fundamental more and more difficult. Therefore, men like Kierkegaard said, "The enemy really is the mass." A man who as an individual can come to a true decision, the same man in the mass with other people colliding with him, saying things to him while he's trying to think, nudging his elbow, that man cannot come to a true conclusion, simply because he is in collision with the others and therefore is having discordant elements induced in him.
60. The method of untying the knot is by non-identification. And non-identification means that we take the will stress which we find in consciousness off any form that we find which has derived from the external sense world. The mere fact that an element has derived from an external sense world is a proof that it is the product of a collision because the external sense organs function by collision.
61. Now you know that in mythology there is a period called the Golden Age. The Golden Age was the age when human beings were in contact with the fundamental, the great rhythm that runs through the total being, the continuum of the Absolute. And consequently they were aware intuitively of any changes that might occur in nature. And as a result, if there were to occur a natural cataclysm, an earthquake or a great flood or something, then those beings could move away from the centre of danger by intuition.
62. And it tells you in Genesis that the Sons of God saw the daughters of men that they were beautiful and went to them and conceived out of them a race of people who were called the Titans, the Nephilim, the great ones, the mighty men.
63. Now these beings were produced by gold men and silver girls. Now in the silver age we find the appearance of thought processes based on sense organ activity. Remember you

have inside yourself that symbolised by the six pointed star. and that is the basis of your universal intuition. But you also have the five pointed star, which is the basis of your five-sense stimulation situation.

64. So in the inner circle here, we have a point of free will, which expresses itself through the pure logos and acts therefore by free will logically. And the motions from inside are met by external stimulation. And the product of the two is that the pure reason with the will motivating it, selects from the incoming stimulus those qualities that it desires to further.
65. So in the golden age, that being always operated from inside, and the energy spread from inside out, and meeting a sense stimulus from outside, immediately interpreted that stimulus in the light of the Logos, the pure universal reason, and thus adjusted to it.
66. But owing to the inequality of finites, there were some beings who were not stressed in such a way that they were aware of this inner centre so clearly. And these beings, instead of acting from the centre, acted by collecting the information from the five senses, in the mind. Remember we distinguish between the mind and the pure reason. I'll shade the mind here. This pentagon in the middle of the pentagram signifies the 'ma-ash', the mind, as coordinator of the five senses. And they began to coordinate and to think, to collect data of the senses, simply because they were not so constituted as to be aware clearly of the impulse rising from the centre.
67. Now some of the men who were centered properly and acted spontaneously and intuitively, married some of the ladies who belonged to thinking types. And the result was a kind of child that had the energy from the center of the father plus the tendency to think from the mother. So, they began to survey the world and to collect data of the world, instead of acting spontaneously. And when they had enough data to cover the external situation for their private purpose, then they released energy from the centre and conquered the external situation.
68. Now, the people who did this were the men referred to as the Titans, the mighty men of old, the heroes, the great fellows like Prometheus, Hercules, Gilgamesh and so on. These are the men who had something of intuition and something of sense-data coordination within themselves.
69. We can see that the way back to conscious awareness of the center of free initiative can only be by cutting down on the interference from outside.

70. If this circle represents a knot on the rope ... here is another circle, and this circle can bang against this one. And the will of this being, banging onto this being, can induce a motion in the lower being that this being did not initiate, and that therefore has no necessary connection with the pattern of events within this being, nor with the fundamental of the continuum between them. So that there can arise a discord, something that cannot be placed rationally in either system. That is the enemy, collision with other finites, causing identification with the stimulus reaction.
71. Now in yoga philosophy it is stated very very clearly that we must learn to suppress the modifications of the mind stuff. Which means that as individuals we have to separate out that motion which is inserted into a sense organ. And that one that comes from the memory of previous sense stimuli and reacts back onto it and thus obscures the essential nature of the stimulus.
72. Probably about 90% of what people think is perceptual knowledge is really memory re-actualization.
73. When the memory is re-stimulated, it reaches a certain degree of intensity and obscures the incoming stimulus. And the being then responds not to the stimulus situation, but to a complex, the greatest part of which derives from the memory of previous situations.
74. We can see how complex the relations between individuals must be if we put the continuum down and tie knots all over it and realize that every knot is responding to an immediate stimulus situation, to a memory of all similar situations that can resonate with it, and that all the knots, certainly in a city, are very busy banging against each other, and trying to externalize the attention of the other knots.
75. So the way back to the continuum consciousness is by the method of suppressing the reaction of the individuated mind stuff. The aim is not to suppress the fundamental motion of the absolute, that is not within the power of an individual to do. It is to eliminate those reactions which we in our consciousness as individuals tend to select as to be stressed.
76. Now every time we have a concept in the memory, it may be anywhere at all, that concept itself is like a knot, and every knot has a certain size and responds in a certain way to the fundamental. So that when a stimulus comes from outside, with the modification from the fundamental, the concept resonating with it comes into consciousness, spontaneously.

77. Now, if the will of that being identifies with that concept. Supposing it is the concept 'This should not be, this shouldn't happen to me'. He then empowers that concept with his will and the concept then sends out a response and the result is another collision.
78. Remember that all the concepts inside you cannot operate independently of your will. It is your will that is feeding those concepts and causing them to react. Although it doesn't appear so when you examine the impulses inside yourself.
79. The reason it doesn't appear so is because you have an idea that you are a being, very much more than you really are.
80. Remember the original aim from which the human race is derived split and went on splitting until it had covered the earth with descendants. It is the original will that had a purpose to split, and that in the splitting carried on with its purpose.
81. So if you think that your individual will is simply the will that you could define there, in terms of your external five sense data, you would make a mistake. The deep will which runs through the genetic factors in the egg is not determined by the five-sense data, but they are determined by it. It is that deep will, that drive into situations, that continuously exposes the will to ever new experiences.
82. That universal will, by splitting itself, continuously invades new territories to extend the dominion of the will. It has to overcome all knot resistances.
83. Wherever there is a complex motion, the original Universal Will has to arrange things such that excessive motion, in certain knots shall be refuted. The agitation on certain knots is such that the continuum adjusts the whole field, and thus brings together those knots which are looking for a fight. Those that like colliding will find that they've all been shuffled together by the behavior of the continuum in the interspace. There is such a drift going on continuously with human beings so that they can find their way along fundamental rhythms that they are externally unaware of, and thus go to the appointed places of their punishments, or their equilibrating forces.
84. This is the fundamental idea of the doctrine of Karma, where every desire you have is an impulse. Every impulse has resonance with a situation in which it can be satisfied. And it orientates to being and makes the being drift - as far as the individual is concerned - towards that situation in which those resonances will find their echo.

85. So that when you will a situation, no matter how unconsciously you have orientated yourself to a situation, and there will arise later on in you a feeling that you would like to be somewhere at a certain time. And along that feeling line you will go. And if you are not consciously reflecting on the fact that you're being impelled by feeling, you will - by the tendency of modern thinking - tend to believe that you have a reason for going there.
86. In other words, every motion induced by feeling, from the fundamental, tends in an extroverted being, to be filtered through the thinking processes of the mind, and appear as an individual reason for doing it.
87. When we tie a knot on the string, we bring into being an egoic individual which has no reality whatever apart from the rope upon which we tie it. And nevertheless it has a power of self-motion. If it had no power of self-motion, as we've said, discord would be impossible. That it has a power of self-motion is a guarantee that discord will arise at some point. Because, having a power of self-motion, there is no reason at all why we should assume that they would all confer and agree simultaneously to behave in a harmonious manner. And consequently the fact that each individual has an impulse centre in himself from which he can act, means that he doesn't have to act in accordance with the motion of another being, or with the fundamental.
88. Now we know that if we get a musical instrument and hang it up somewhere, say a violin on the wall, and then strike another musical instrument, not in immediate contact with it, and strike the same note - say the note A - then the A string on that violin will respond. And it responds simply because it already has within itself, very very finely, all the harmonics of the fundamental. And the one that is sounded is spontaneously raised in intensity. So the being then, the being of the string, is made more intense in its activity and you can then hear it sing.
89. In exactly the same way, all over the universe there are beings sending out tones, and inside each individual human being there are all the tones that exist. But the tone pattern for each human being is a product of identification. That is to say, the will in each individual being is already stressing certain harmonics, and because that will is stressing those harmonics, therefore, the other beings in the universe will be assimilated.
90. Which means, if we stress the thinking processes of the mind, that we will tend to become more under the influence of the moon, and to every body partaking of resonances related to it, and to the sum total of silver in the universe.

91. And if we concentrate on free will and find the centre of will in ourselves, then the solar resonances will begin to feed us. It means that we have a means whereby we can be fed from any structure whatever in the universe.
92. Simply by changing the concept with which we identify, we necessarily introduce resonance response sensitivities into ourselves that will cause us to become aware of things that previously would have been impossible for us.
93. When we remember that the mode of the knot striking against another knot, as when we wiggle the loose cord - the mode of collision by its nature cannot bring us into harmony with the fundamental of the universe - we know in what direction we have to work.
94. In practice we have to learn how to withdraw from a sense stimulus whilst being aware of it and to separate the stimulus coming in from a memory contribution.
95. Now here we're under a very great difficulty, because in order to understand something you have to put it in a context. Let's say that the pentagon in the middle here represents the mind, and that that mind is simply the coordinator of the messages from the five senses. The ordinary method, the external method of trying to understand the stimulus, is when the stimulus comes to find all the resonances, or some of them, in the mind - in the five sense coordinator. Now, that kind of process of adding up the external stimulus in terms of the memory responses from the mind can never add up to understanding what is going on inside the inner circle. Simply because it is derived from collisions which have no necessary relation with the fundamental. Which means it is a waste of time to try to understand the thing in terms of mere external sense-data memories.
96. Remember, you cannot understand unless you put it in a context. And if you put it in the context of the memory, of the sense organ activities, then you will never understand what goes on inside. And it is only what goes on inside, in the realm of the free will, that is worth knowing. Inside here is the perfect truth. The perfect truth contains all that the five-sense life could tell you serially, only simultaneously - in a right context.
97. As long as you are extroverted, and using only the memory to evaluate the things - so that all the statements you make about an incoming stimulus are derived from the memory of previous sense organ stimulus situations - then you cannot know what is going on inside the center of your being.

98. Now if you remember we said when a force is rotating it cannot go to the dead center but must fly out again and it cannot go to the dead center because if it did it would become dead. And therefore stop all the rest of the motion behind it. So it leaves a hole in the middle, an empty space, round which there is an action band.
99. Now that action band can never tell you what is inside that hole. And what is inside that hole is identical with what is outside the action band. Inside the hole is the spirit immanent, corresponding with the absolute fundamental, and outside the action band is the same.
100. And that motion is running underneath the action band, but as long as there is any action from an external stimulus agitating the action band, and there is identification with it, then the being cannot be aware of the identity of motion inside himself and beyond the action band.
101. Now the evolution of the world is conducted from the Absolute and it sends continuously through itself a motion which is the ground motion of all evolution.
102. The being who wants to evolve must learn to withdraw. In a closed situation with other beings banging against him, he is in more danger of an external stimulus, a collision, when he is externally seeking, than if he is internally seeking.
103. If you extrovert and look for spirit transcendence, although it exists, you are more likely to become conscious of a collision with another being. Whereas if you introvert and withdraw from the collisions, although you are not looking for the transcendent, you will find inside yourself the immanent which is identical with the transcendent.
104. When Christ says, "The kingdom of heaven is within," he did not mean that it was not without, but that it was within and one should seek it there because it is more economic to do so, and more likely to succeed.
105. Inside that action band are the messages on the five senses. They cannot go to the center of your being, and therefore they can never tell you what Spirit is going to do. They cannot tell you what you are going to do with your life. They can only tell you the result of formal collisions with other beings, added up. So no matter how wise you may become - or to be more accurate, how knowledgeable you may become - in the affairs of the world of collisions, you cannot know where you are going, to where you are evolving.

106. The transcendent spirit and the imminent spirit are identical, and they are carrying the whole universe in a definite direction towards the raising of beings to their optimum.
107. To become aware of the direction of your evolution and because of the absolute inequality of all finites, of all creatures, as part of the scheme of evolution, there is a definite evolutionary direction for every individual, which is his reason for being. This means that every being has inside himself a reason for existence and a direction of evolution for himself, such that when it is raised to its optimum that being will be delight-headed with itself to have reached that optimum, because it is the means whereby that being will attain that which it feels it must have. Its ultimate, to which the word pleasure is erroneously applied, and happiness is more nearly applied.
108. That fundamental aim, that ultimate aim, is already trying to express itself in the centre of every being. We can never know it by attending to an external sense stimulus as such, by collision. Which means to say, while I'm talking at the moment, if the impact of the air on the ears of any listeners be considered with an extroverted consciousness, deriving its significance only from five-sense data, then it could not possibly get the benefit of any sense that might be in the words. But if it refers inwards and takes the message inwards, and refers it to the internal logos, then the inherent relation of the terms used in the discussion will resonate with functions within the logos, and there will then arise in consciousness the meaning of those terms.
109. So we have two kinds of influence that work upon us. There's the collision of bodies, and underneath all collisions, a fundamental. This has sometimes been called by different people under different terms. Sometimes there's religion A and religion B Kierkegaard uses. Gurdjieff uses a rather similar idea. The idea that there is elementary activity of the elements banging against bodies, imparting motions into the action band, and that - called an exoteric or external information - is one thing. And the other idea, is that there is an internal one coming from the transcendent resonating in the immanent. There is a third one, where some of the information from outside, and banging on our eardrums, has actually come from beings who have already conquered the action band in themselves, and have become aware of the logos within themselves, and then deliberately devised symbols, derived from the cosmic logos in themselves, and then they formulate those symbols and send them out to impact, to collide with the sensoria on different external beings.

110. They do this knowing that if the forms of the internal logos, which are essentially truthful, being imparted to external beings, and those external beings introvert and take that message in and allow it to resonate on the inside, there will arise in them exactly the same knowledge that arose in the men that formulated the symbols. And this is the meaning of objective truth. Objective truth is that which is true for all beings in all places and all times and eternity. It is that which necessarily arises from the nature of the fundamental spirit. The objective truth.
111. Now the subjective truth in this terminology is simply that truth which is so-called and simply arises from a pattern of memory traces derived from external stimuli. And that in the real sense can never become absolute truth because it is in wrong configurations.
112. Now you know Gurdjieff on one occasion talked about the danger of premature integration on a wrong basis. The wrong basis is always that derived from an external stimulus which has not emanated from the centre of a Logos conscious being, that has come from the collision between two bodies. The collisions between bodies operating through the five-sense data are responsible for all erroneous concepts of what the world is, and what we ought to do.
113. If we take an external sense complex and begin to consider it valuable, like the one "Blow you Charlie I'm in the lifeboat," it is based on a fundamental error. It is based on the idea that there that there are knots not on rope, that there are modalities of power not in a continuum. It must, therefore, cause erroneous activity.
114. Now it's possible for a well-educated being, in the external sense, to be filled with much knowledge, technical and otherwise, and for this knowledge to be so integrated by effort, by super effort, by a self-made man, that he constructs for himself an apparently coherent system, which he affirms is true. And it appears to him that he is then a law to himself. And yet that system can be totally erroneous in base. it can be based on the idea that there are knots with no strings in. Such a belief can only cause untold suffering to that being. Now when Gurdjieff warned people - and the great mystics have always warned people about it - against premature integration, he was talking about getting a five-sense originating complex and fitting ideas into it like a jigsaw puzzle, and fitting some blue out of a lady's dress in the jigsaw puzzle into some blue identical with it because of the economy of printing that really belongs in the sky. And you can go on quite a long time in a big puzzle before you discover you've got a piece in the wrong place.

115. Now if you are identified with the pattern derived from your five sense organs to the point where you have declared yourself to stand or fall by it. Then it becomes almost impossible for you to detach yourself from it. The pain of breaking with that faulty concept that has been well integrated on an erroneous basis is so great that rather than suffer that pain, that being would be prepared rather eternally to keep the error.
116. Now such beings exist, who have so integrated around the faulty concept, that the pain of facing any other idea whatever, is more than they can stand.
117. A fortnight ago I had a very sad experience of talking with a self-made man who preferred to contemplate a frontal leucotomy rather than face undoing an erroneous concept, which he had discovered to be erroneous. And the thought of undoing it was so dreadful for him that he could not bring himself to do it. And he would rather have had his brain chopped to pieces than try to undo it. And yet he knew it was erroneous.
118. Now you can see the lengths to which you can go if you build your life on the collision theory. It is totally unreal and at some point you must be brought... you must be brought into relation with other beings, and at last become aware that you are fundamentally wrongly integrated. And the pain may be so great that you yourself cannot bring yourself to break it. And if a man is in that condition at the point of death, he will go out of the time process into eternity with a known wrong configuration. And that is the meaning of the man eternally damned.
119. He is in this action band, this is the band. It is known to be erroneously integrated on a faulty basis. And yet the pain is too great to undo it. So he survives in eternity with the awareness of his fundamental wrongness and discord.

END

NOTE: Eugene now answers various points raised by members of the group (Some difficulty in hearing what is said during this exchange)

120. Derived from the sense organs, built into bigger complexes. So that he's a very knowing human being ... in the external sense world .. He's the man with lots of riches. He finds it hard to let go of them..... (
121. *Member of the group:* He has a greater influence on the smaller knots as well.

122. EH: Dreadful, yes. Such a person like a Hitler or a Mussolini (... ..) pushing through at the front of those faulty concepts, imposes those concepts on other weaker individuals, and thus drive them along as if he were in the right. Of course in the end when it turned out he's in the wrong, there's a backlash of all the depressed enemies in him coming.
123. *Member of the group*): 'So it was really stupid..
124. EH: Hitler integrated under faulty concept of Norse Mythology. Hitting everybody and chasing wild boar, cutting out the bits and so on, is the correct mode of procedure.
125. *Member of groups*: In other words he really only went part of the way then.
126. EH: Well he was aggressive really because he went back an explosive mythology, he went back to a very archaic mode of thinking.
127. *Member of the group*; What I find difficult to understand this, is how he can integrate the whole of the problem trying to understand integration, if I'm talking
128. Anybody can do it, everybody has done it.
129. *Member of the group*: I didn't think it was possible to integrate in that way.
130. EH: Oh yes, you can teach a child quite easily, you can say two and two is five if you want. You know when fellows were in the forces they'd go out to India and teach Indians some rude word and say it means 'good morning'. And the unfortunate person integrates that particular word for 'good morning' into their other words with respect to English vocabulary. Faulty integration is very easy.
131. (*Member of the group*): I think I understand what you mean. (but) Is it, is it integration?
132. EH: Oh yes. It does that.
133. *Member of the group*: I also gain the idea there that you have to more or less do away with the five-sense memory.
134. EH: No, you have to not be determined by it. You can't do away with it.

135. *Member of the group:* You'll no longer be relying on it.
136. EH: No, you won't rely on it, no. You will rely on that inside yourself which puts your sense data phenomena properly. There's a real meaning for sense data if it is ordered from inside, but not if the order is imposed from outside by the method of collision.
137. *Member of the group:* I thought I had an understanding of that from what you wrote in 'Defence of the Devil' when you said if you're going to count the parts, it's necessary to count them all. And as we can't count them all, then..
138. EH: Well don't count.
139. *Member of the group:* Well, one doesn't count, one only observes them and knows that what we've got are useful, but past that point they're not useful.
140. EH: Yes, that's the point. The thing is, to eliminate from your vocabulary certain words which are a nuisance , and they in fact, I believe, I think, I consider, and so on. When it should be (that) there is a tendency for certain elements of consciousness to remain central. If you break those into more fact formulae, I think, I believe, I know, I consider, when the truth is, merely there is presented in consciousness. Then if you deliberately make yourself say of anything whatever, "There is presented in consciousness," not, "I see," or, "I feel," or, "I believe ," and so on, it begins to form part of the self, and then it goes by resonance into the place to where it belongs
141. *Member of the group:* And also forces you to self-remembrance.
142. EH: Yes, and the correct verbal formula is very very important. If you actually practice the elimination of 'I' until you can really do without it, then and not before should you reintroduce it to signify what it really means. Mainly that there is an observer working through that body.
143. *Member of the groups:* Is the 'eternally damned' the man who is suffering eternal recurrence in the same place?
144. EH: Yes. The method of breaking faulty integration is quite simple but it has to be done. Being simple doesn't mean you are doing it. Every time you find yourself attached to an idea at all, in your feeling, ask yourself does this idea come from outside or from

the necessary relations of pure logic? if it comes from outside, break it. Because if you don't, it will break you.

145. An idea is a package of energy and an energy package in the wrong place is very very bad. And your test is very simple. When you've got a feeling inclination to prefer one thing to another, examine it and see whether you're preferring it because it is an eternal and necessary truth, or because it's something privately owned and derived from the external world.

FIN