

‘M026 – ‘ADVICE TO YOUNG GIRLS’

A TALK GIVEN BY EUGENE HALLIDAY FOR ISHVAL AT PARKLANDS, IN MANCHESTER, UK. IN JANUARY OF 1976

NOTES:

- *In order to assist those who were present at these talks to understand the flow of his ideas, Eugene Halliday would invariably make use of the easel situated next to the seat on which he was sitting. On this he would sketch various drawings - often labelling them with important letters, words, or phrases – and these he would refer to from time to time.*
- *There might also a number of interactions between Eugene Halliday and various members of this group. And I have preceded any questions or comments etc. that were raised by these members with the words, ‘Group Member:’ unless they were simply an occasional interjection (‘yes’, etc.) in which case I will include them (in bracketed italics), within the main body of the text as they occur.*
- *Some of the comments and questions by various group members are made well ‘off mike’ - and as a consequence these are, unfortunately, inaudible to me.*

TRANSCRIBED BY BOB HARDY.

SEPTEMBER 2023

1. We have been asked to discuss a very important problem for young girls, so if any non-young girls would like to leave, they can do now. Are there any non-young girls about?
2. Group Members: No
3. No. The problem has been put, “What can a girl do, considering the condition of young men today, to get in touch with her own masculine half, instead of looking for their masculine half?”
4. Any comments on the nature of the problem first?
5. Why did you... *(inaudible)* *(Group laughter)*.

6. Are you over twenty-one dear?
7. Group Member: Me? No! I'm only eighteen.
8. Joking apart, you know that women are ageless are they not?
9. So, the question of the advancement of time in relation to women is irrelevant.
10. Every little girl is born millions of years old, and every old lady is a girl at heart.
11. This is a very serious problem so we will have to consider it seriously.
12. At the top here we have a circle, and this circle represents the original egg of the human being. We know there was an original egg because we all derive from parents. And at some remote time in the past there must have been a mutation - a change in the germ-plasm which turned a creature that was not yet human, into a human being.
13. We know that we start life with a very simple primordial soup. That is to say, the oceans are full of chemistry, primitively, in a certain delicate state of balance requiring only a flash of lightening to turn them into the first stage of living substance.
14. We have to think about this ocean of life as what we call 'a protopathic sensorium'.
15. 'Protopathic' means 'the first kind of sensitive suffering'. It is a kind of indiscriminate way of receiving reality that you see in a new-born baby.
16. A new-born baby does not yet separate itself from the environment. It has not had sufficiently intense different stimuli to make it different intensions in the body, from the environment. Its body feeling has not yet been stimulated sufficiently - through the senses, particularly through sight and hearing - for the child to differentiate between itself and the environment.
17. Those of you with good memories will remember that, when you were very little children, you were quite unaware of the differentiating lines between things; and between you and external world; you and external feeling; you and other people's emotions.
18. You know that if a mother cries often a baby cries - because the mother cries. Not because the mother is crying, but because it feels the emotion of the mother. This is what we mean by 'protopathic experience'. It is an experience in which discrimination of oneself and the other has not yet been made.
19. Now, imagine a primordial soup,. That is to say - the same kind of chemistry that we could get out of a single cell in our body. But imagine this same chemistry spread through the oceans of the world, rather thinly but still there. And it is sentient - it feels.

20. It is not yet egotistic, but it does feel. It has not got a specific reference centre; it hasn't got a particularized idea yet, but it has got sensitivity. And this is a very interesting thing.

21. Imagine this ocean - I mean that literally - an ocean of chemistry in water and the chemistry is so delicately balanced that it is sensitive. It becomes colloidal. It begins to draw upon itself under stimuli. When the stimuli hit it they produce a reaction, and the stimulus can be either just right - that means to say the energy input can be assimilated fairly easily, or it could be insufficient - that is to say that the energy input will be so small that the receiving colloid, the receiving protoplasm, could easily take in more and therefore begins to draw upon it. Or the stimulus could be excessive - that is to say, the energy input could be so great that it begins to disturb, and even disrupt, break, the protoplasmic unity, and introduce a very primitive form of death by disintegration.

22. Now, if we imagine that, under repeated stimuli of the right order, certain zones of this primordial soup - this protoplasmic colloidal soup - begin to cohere, and they begin to make primordial bodies, protoplasmic beings. Very vague, very indeterminate at their edges but still, nevertheless, they are beings. They are locatable in space. They do receive stimuli from outside themselves, and under the stimulus they either draw themselves together; try to draw more in; or try to tense themselves - to defend themselves against an excessive energy input.

23. But in the process of this repeated stimulation, they gradually become more and more determinate, their edges become more and more clear, until we finally arrive at a condition that we would recognize when we saw either an amoeba or a simple mono-cellular life. A life-form of only one cell, and this is what this circle represents.

24. Now you can see, that if we have a mass of this colloidal chemically balanced protoplasm and the mass is very big, then the assimilation process of in-taking of stimulus energy must be relatively very slow.

25. So that if we are going to move towards integration and towards greater self-consciousness and greater control, then we could save a few million years if we were to accelerate the process of evolution.

26. Now this acceleration requires that we reduce the size of the mass. Now we could do this by simply cutting away, progressively portions of the mass from the outside: or we can do another

trick. We can sub-divide this mass process of mitosis. We can cut this mass into millions and millions of little pieces, all chemically more or less identical - all sentient - but now, because of their smaller mass - less inert, more mobile.

27. Now, if we apply this to a simple mono-cell, like the egg in a woman, we find that an egg, which is say, roughly a thousand times bigger than a sperm from a male, that egg is relatively immobile. It doesn't have legs, it doesn't have a tail, it doesn't rush about. When it comes down the fallopian tube, it is shuffled along that tube by little hair-like processes. It does not have its own power of motility. Consequently, its movements are relatively very slow, and its change from one environment to another is also slow. In consequence of which, the differential stimuli, the different kinds of experiences that it has, must also be encountered in a relatively slow way.

28. Now, by a simple process of compression - of further reduction of the protoplasmic cell and of protruding from that cell of a portion of it, and a specialization of it into a tail - we turn a primary mono-cell into a sperm.

29. This sperm has its own motor. If you put a sperm under a microscope you can see - and with the electron microscope today you can see very well - the sub-division along the tail.

30. Think about the head of a sperm is just like the ovum that a woman carries. But the tail of that sperm is the same kind of protoplasm, but specially organized to propel itself along at a very fast rate, considering its small size.

31. In other words, the sperm shows you a way of travelling through an environment more and more quickly, and thus gaining more and more experience in less and less time.

32. Now this is the origin of the differentiation into what we know as male and female. And the characteristics, physically and psychologically are in correspondence.

33. That is to say that the ovum of the woman is relatively less mobile, is more dependent on external stimulus to move it along. Whereas the sperm of a man is self-mobilizing, has a principle inside it of utilizing energy to thrash its tail and drive itself along.

34. Now in the same way, the female tends to the type of the ovum. That is to say, she tends to be relatively immobile, unless stimulated from outside, And the male - the sperm mentality - tends to be 'drivey' and push itself about and pursue external experiences in a way that the ovum of the woman does not.

35. So, we could say these being correspondent - the analogue is quite practically good enough - the woman specializes in physicality, and immobility, and sensitivity.

36. She feels, but she is relatively immobile. If she does not get the external stimulus, she would tend to be still, and she would tend to feel.

37. We have mentioned before, that in the butterfly-catching industry in South America, you get one female butterfly, hang her in a tree in a cage, and from all directions of the compass come male butterflies. Now, it cannot be that she is sending out a perfume, because that would depend on the wind to carry it away, and the male butterflies would come in a direction determined by the wind. But they come from all directions. This means that the female is somehow, sending out a message to the males, "Come here." She is the centre of a radiating sensorium. This means to say that the males are tuned, without their being aware of it, to respond to the call from the female element.

38. Let us think about this very carefully because it is absolutely basic. The woman is, apparently, still; apparently immobile physically. But she is permeated by, and surrounded by, an extended bio-magnetic field. And she is continuously pulling into the centre of her being with a special message, "I am here. I am female, come and get me."

39. And this goes out from her being. And at a very, very subtle level the sperm can feel that there is a direction in which he must move. Something in him drives him - the energy in the tail part of his being - something in him receives a direction. So he rushes about, at first haphazardly, and then out of his movements the sensitivity comes, "We go this way." So that a sperm can find its way over, what for it is, a very long distance in a very difficult situation, and it can swim into the uterus and up the fallopian tube and meet an egg. There is a peculiarly subtle interrelation between these two.

40. Now, if we remember what we said, "If this cell eats and gets bigger, the bigger it gets, the less quick it will be able to move."

41. It will move less and less quickly the bigger it gets, and therefore from a point of view of survival probabilities, it would be better for it to limit its size so that it does not become so immobile that it cannot escape an enemy; or cannot acquire information quickly enough. So a division of labor occurs.

42. The egg - the primordial mass (what is called in certain oriental philosophies, 'The Cosmic Egg'; the energy field that comes from the Sun (what in Indian philosophy is called 'Surya Prana' - the prana - the energy from the Sun), that energy divides itself.

43. Here in the diagram, we put a simple straight line to divide it, that is for our convenience. And then it separates itself out, and one half goes into one environment and the other goes into another.

44. Imagine in the water, such a piece of protoplasm, having an experience of its environment, then divides itself and then swims away, east and west. Supposing one half goes into deeper water, one half into shallower water. Then the one that goes into deep water, if it goes down will receive less stimulation from the Sun's energy than the one that goes into the shallower water. And so there will be an energy differentiation in the two. The one that gets the greater stimulation will begin to show the greatest type of reactivity, and the one that gets the less stimulation will be relatively slower.

45. So we find in the oceans, a kind of life - apart from a few predators like very fast sharks - and so on, we find a peculiar type of life - a jellyfish, which is carried largely by the tides of the sea, but when it does move, it moves in a very gentle, undulating way, very reminiscent of the way females walk and move. And this jellyfish kind of life is a sort of type-life for the ocean.

46. It is an undulating life; it is cyclically phasic life. It is life very, very sensitive to ocean currents. It is very sensitive to moon phases and it is aware of the environment round it, and the pressures of tides, the differences of temperature, more than a quick-moving predator also in the sea - like a shark.

47. Now, we know, that in the evolutionary sense, the animals that first appeared on the land had climbed out of the sea. They must have been ones near the edge of the sea, and as they climbed out - like certain mudskippers do even today - they turned their fins into legs. There are fish the other side of the Equator that can climb trees. You may know some of the fish, after the Pacific atomic bomb experiments, some of the fish came out of the sea and started walking about on their fins. Some kind of mutation was occurring, something similar to the one that occurred millions of years ago.

48. Those that developed legs are beginning to become more directionally conscious.

49. Now separate them out in this way, and then we will put a differentiator on it to remind us. We will call this the 'dexter' side in heraldry the right-hand side. Imagine this is a shield facing you, carried by the enemy.

50. That's where he puts his lance, that's his right side and that is his left. Now in heraldry the right side is called 'dexter,' that means 'done externally'; and the left side is called 'sinister' - that means 'hidden, secret'.

51. The dexter side is the side that grows the tail; and the other side will round itself off and become an egg.

52. But because, when we divided these two - we pushed the two halves apart, -we left a bio-magnetic charge. It is even measurable - electronically today in terms of micro-volts - we need a charge that means that they are continuously being reminded, bio-magnetically, that really they are the same being split.

53. Now this is the basis of all human ethics, and it is the basis of sexual relationship. The original protoplasm, having divided, went off in two different directions. And one side of it tended to develop more motility than the other and that particular side eventually finished up with a tail and we call those 'boys' and the other ones 'girls'.

54. Now there is a great advantage to this, as we shall see later, but there is a terrible disadvantage until you understand it.

55. The two halves here, when they have been away in different environments for a long time, they have a different internal content, don't they? One knows about shallow waters; one knows about deep waters. The more they differentiate in this way, the less vocabulary they have in common. And this is represented in early Renaissance and Mediaeval manuscripts, by turning the circle round and putting the two halves back-to-back, and then tying them together.

56. The tension between them guarantees that they are interested in each other, but the difference of their environmental stimulus records guarantees that they cannot understand each other.

57. Now this itself is a bad-good thing. It is bad because the two partners to the alliance have dissimilar vocabularies; dissimilar ideas, and find it extremely difficult to understand each other.

58. But that very, very same thing which, if they could understand each other, would not exist, - because if they could understand each other, they would be happy, and they would be adjustable and they would do that terrible thing, falling into comfort mechanisms.

59. If they really got on as well with each other as they would like to do, they would fall asleep in each other's arms.

60. You know what young lovers are like, they like to be in each other's arms, and they like to think nobody else exists, and they like to think they are in a kind of private Eden, and they would like to stay there, 'For ever and ever, Amen'.

61. But if they did what they want to do, they could not evolve. So mysteriously, the differential stimuli that have made these beings (warning) are very useful for furthering evolution' For accelerating the rate of development of us. Because every time we have a misunderstanding, we stimulate each other more, and more, and more in an annoying way. And this kind of stimulation forces us to try to find new ways of adjusting ourselves to this double attack.

62. Now, using the terminology of Ancient Egypt, we could say, "Once upon a time there was a period called the Period of Isis." Isis is the moon goddess and the old anthropologists would have said, studying that period, it was a period of matriarchy. It was the period when men did not know that they fathered children. Because it's, say, ten lunar months from intercourse to the production of a child, and it's a long time to remember where you were.

63. So, there seemed to be hardly any connection between the increasing girth of this lady and something that happened in a semi-drunken stupor ten lunar months ago. So the gentleman responsible - not response-able - responsible, liable to be called to account, saw no connection between it.

64. And, for thousands and thousands of years, men did not know that they were the fathers of children. And during this period, they worshipped the woman as a kind of magical creature - a goddess; omniscient; omnipotent - because she, 'The Great Mother'; 'Ma-ha-Ma', 'The Great Ma of the Universe', she knew everything about everybody. And she had a deep intuition that somehow what happened to her to produce the child had got something to do with the men.

65. Even today, sensitive women know when they have conceived. At proletarian level they call it 'clicked.' I don't know whether you have ever heard that expression, "Mm, I've clicked. How

awful! Tut, tut, tut. What will I do now?" They become aware of a peculiar kind of change of bio-tension inside themselves that now spells 'pregnancy'. And when they get it, they know they've got it; but the men don't know they've got it until the girls tell them.

66. Now, for thousands of years, women with this secret information dominated the human race. The Great Grandmother dominated all her daughters and sons, and all her granddaughters and grandsons, so that three generations constituted a tribe. 'Tri' – three; 'be' - house.

67. In one great house, called the long house, there three generations, and that was enough to constitute a tribe. Because this magical woman could have lots and lots of husbands, because they saw no connection. And she could have children, and as soon as the children were born and became themselves nubile, they could start on the same process, and then her grand-children - soon there'd be quite a lot of these. And she, the Grand Mother of all of these, could order them about, because she was the source of their being.

68. She was 'The Great Goddess': she was 'Ishtar'; she was 'Ashtaroth'; she was 'Isis'; she was 'The Great Moon Goddess'.

69. So the anthropologists will tell you about these 'Matriarchal Lunar Cultures'. They are lunar cultures because the women know that something to do with this pregnancy thing is menstruation, and this has something to do with the moon. So we call them 'The Great Matriarchal Lunar Cultures'

70. And this went on for a long time. And we find plenty of evidence, not only in the peat bogs of Denmark where men are pegged out and left there to die. Having been previously carefully drugged so that they won't fight too much - because you know that ladies are very good at making Irish stews that are lethal.

71. And on one special historic occasion, a mutant arose. A man suddenly got an idea. His mind suddenly made a connection. The connection was quite simple. He observed that the women who were capable of becoming pregnant weren't too bad looking. And some that were absolutely horrible to look at had not got this magical power. So he began to think, "Why do 'the horrids' not beget these magical children?" And he began to think, and he discovered the 'horrids' don't have visitors, called 'men'. And they click, like one of Cruella's chimpanzees, "Ah," insight, "It's something to do with us!"

72. So he thought, well we will try it. Socrates gives evidence of this because he says a man who has intercourse only with beautiful ladies, isn't really testing himself. So, how about getting 'a horrid' that hasn't managed to do this magical trick and doing a little bit of early empirical experiment with her. It is not difficult to get her to join in the experiment, so why not try, and behold - result, - the horrid deliver a child, only half horrid. These half-horrids, incidentally, in the Bible, are called the 'Nephilim', 'Titans'. Winston Churchill was one. Roosevelt was another. Stalin was another. Mussolini was another. 'Half-Horrids.' I 'm not joking you know.

73. Now, once the secret was out, did the man that discovered it tell everybody? Give me an offer. Did he tell everybody?

74. Group: No!

75. Why not?

76. Group: Power Trick!

77. Power trick. If you told all the men, they would all start wanting to be free, wouldn't they. They might all start being generous to 'the horrids'. What they would become aware of was that they need not obey women as goddesses any more.

78. So, he had a problem. He'd discovered it. He could not work the thing single handed, so he invented Free-Masonry, old style.

79. That is to say he told his closest friend about this and said, "Try it out and see if it isn't true, and then we will make a brotherhood of knowledgeable men who know the rule. And we will make a band of such men and then we will rise up and we will overthrow the matriarchs."

80. And they got together and they made a club - the first 'Gentleman's Club' - means where the gentlemen club together - and we have the Rape of the Sabine Women, and the overthrow of the Amazon Women, as historical examples of this process.

81. Suddenly the men with the insight get together, they smashed the matriarchal authority.

82. Once they have done so, they begin to go about in that reactive manner that the newly free always do do. They went about, they smashed every evidence they could find of matriarchal dominion, and they established a new thing called 'The Age of Osiris'; 'The Sun God'; 'The Patriarch - 'daddy' is now in charge.

83. But not all men were told this truth. Most of them, - 95% of them were left with the illusion that mother still ruled. This is what we call 'Mari-olatry'. The worship of 'The Mary principle' or 'Mother Principle' is for the generality of men who are not to be told that men really can be fathers, really have initiative, really can show more mobility and a greater capacity to evolve at faster rates than women do.

84. Now, once again, it had to be a secret to begin with and that was a good thing, because it meant that only the best men were let into the secret, But like all secret organizations it had a drawback, because it produced an oligarchy of men, who very jealously guarded their secret and would not let them out, even to men that could have understood them.

85. And so there appeared a great social division between a handful of men that knew the rules and a great mass of men who did not.

86. Now, the battle raged between the women and the men. We had a division of labor. The men went out and they gathered food. or they hunted. And the women stayed at home, and when the food was brought back, they cooked it, they divided it. And this is the origin of women stay at home, men go out.

87. It is perfectly obvious that when the men were out hunting and 'shootin' and fishin' and things like that, they were being wildly excited in what was happening' Interesting things were happening. And when the women were at home there was nothing much going on except a waiting process for the men to return.

88. So, the domestic, closed situation was less stimulating than the external, exposed hunting situation.

89. So again, the men had been gaining through plentiful stimuli, more and more opportunity for accelerated development and the women were slowing down.

90. But when the men finally overthrew the matriarchs and established 'The Age of Osiris' – 'The Sun-worshipping Patriarchs' - the women did not take it completely lying down.

91. Whatever weapons they had got they used and they hit back wherever they could. Now because they were the keepers of the house and the preparers of the food, they became specialists in poisoning techniques, as the men had been specialists in violence techniques.

92. And so, when the women did not particularly like the bad way they were being treated by the men, they retaliated by bad cooking and sometimes by lethal cooking, as you know right up into the Italian Renaissance, when this kind of poisoning technique was largely a woman's weapon.

93. Now this process was never exposed thoroughly to both men and women. And the battle raged between 'the lunar matriarchal cultures' and 'the solar patriarchal cultures'. And from side to side the stimuli swung, and they gradually produced another type. And this type we call 'The Age of Horus'.

94. Horus is a hawk-headed god, and he is the product, he is the son of Isis in the myth, and of Osiris. He is the being who is being born today.

95. This is very interesting. Because through the clash of man-woman in the marital situation, the children are progressively becoming more and more hermaphroditic.

96. That is to say, instead of a straight clear division, as in the early days of the matriarchs where the men went out. And baby knew where daddy was - he had gone a-hunting to get a rabbit skin to wrap the baby bunting in. And he knew where mother was - she was at home, cooking it and saving the best bits for her lover.

97. Now, gradually, through the interchange of the inter-marital fight, the children saw sometimes daddy won, sometimes mother won. But you could never tell which one was going to win the final battle.

98. So, a new law began to operate, 'The Horus Law'. Now 'Horus' means (like the word 'horse' means) 'hierarchy of powers' - hierarchy.

99. The child began to see there was a hierarchy of power that swung from the dexter to the sinister side and back again to the dexter side. And it was continuously oscillating.

100. So, in progressive generations this law operated.

101. Now, you know that if children see father and mother fighting, they always watch with wide eyes to see who wins. And if there is a clear victory for one or the other, the child copies the behavior of the victor. So, in the old days, a boy with a hunting father who knew how to hit out. He would stand up and he would hit out too. And if the father was not there and he saw the mother giving orders, he would wonder whether he ought not better be a mother.

102. Transvestism today is just another echo of this kind of problem.

103. But, when the battle rages, the child copies both. This is very interesting.

104. So that as we go forwards in evolution we show that we are more and more obviously hermaphroditic. That is to say, we have techniques of the man and the woman in both the boys and the girls.

105. It is this fact that led this young girl to say, "Can we please talk about the problem for a girl who, today, when she goes to get a boy, often finds she is getting somebody as girlish as she is."

106. How can she contact the man within?

107. We know there is a man within because the original egg divided into male and female. So the original protoplasmic mass must have had the potentiality of maleness and femaleness. And that potentiality has been split, different environments have been encountered, different experiences have been gained, and all those experiences are recorded in the human protoplasm.

108. So that today, we are in 'The Age of Horus', we are in the age of that combined being who has learned tricks from the mother and tricks from the father. And at this stage of evolution doesn't know whether to go on one side or the other but has not clearly seen that he has to go on both sides, and unify these two techniques of life. and bring them back into the original state of unity - plus the value of the memory of the separated evolutionary steps through which it has gone.

109. Now the question was, "How does a girl get in touch with the man within her?"

110. The search for that has produced, as you know, a new type of being - a girl that begins to think that she might think. She has been provoked to it by a boy who is looking at his mother and father, and using a bit of the techniques of both so that he has not got the decisiveness of one of the Nietzschean Supermen. Remember Nietzsche, in describing the Superman - the Germanic blond beast - said, "Women are for the delectation of the warrior." That is only the Nineteenth Century. "Women are for the delectation of the warrior."

111. That means that they have really no other use than amusing men after the men have had a battle. That was an attempt to restate an ancient tradition - we can call it 'The Mithraic tradition'

if we like - the age of the militarist male, who by sheer physical force, by initiative, by deliberate violence, can conquer external beings, and then appropriate them to his use.

112. That blond beast, as defined, if he really existed in his pure form would smash all opposition with violence, and would then divide the defeated into two categories - those he could use as slaves and those worthy of his sexual attention.

113. Now we know that that was a kind of pipe dream, that the blond beast in his pure form does not exist. We know that Hitler himself was not a blond beast. We know that a lot of the Nazi parties did not have blue eyes and sunny, golden hair. A lot of them had brown eyes and brown or black hair. They were not pure enough to fulfil the definition.

114. What we do know is, that all people being born today and that have been born since the turn of this century, are tending towards a hermaphroditic state. That is, they are tending to balance the male and female sides of their being. So that the males in them are there and the females in them. So that if it has got the external form of a boy, more or less, it does not mean that it is an old Mithraic, militarist man of initiative and violence. It could equally well be a very, very quiet, subtle weaver of patterns of feelings and of ideas, a wheedler, as much as a man of violence.

115. Simultaneously, because of this female emergent in the so-called male, the females have had to start thinking to themselves, "Can we find a masculine principle inside ourselves so that we can rescue ourselves from being toys for warriors, considering the warriors don't exist?"

116. Now, having set the general outline of this, we can now start to answer the question. The question is, "How does a girl get in contact with the male side of her being?"

117. Let us assume, for a moment, that until we get the balance of male/femaleness properly inside ourselves as individuals, we will never attain ultimate happiness.

118. Let us see why. Because we have a physical body - and we have said that is a female stress, and we have a feeling kind of existence and that is female: but we also have motility, mobility, and this mobility is masculine.

119. Women are as mobile today as men are. They have a superior stress on their feeling and their preference for physicality but, in fact, they can move. A woman on skis can give quite a good performance today. She is not just a piece of jelly sitting in the shack waiting for male gentleman

to come back off the ski run. She is able to join in and she does not tumble much more than he does except in the early stages, which is so she can be picked up by him.

120. Now - How to become in contact with the masculine side of being? The female has to initiate activity inside herself, because initiative - the starting of mobility is a masculine characteristic. And she has to do another thing - she has to commit herself to the logic of the situation.

121. Now this is the hardest thing. The male mind has developed itself logically whilst the female was developing in feeling and emotion.

122. So, for a female to develop her masculine side, she has to develop submission to logic. Now, tell me truthfully, ladies, do you like the idea of submitting your lives to the dictates of logic?

123. Group Members: No.

124. Any offers? Logic.

125. Let me tell you of two kinds of logic now. One we will call Aristotelian Logic. The Aristotelian Logic is very rudimentary, it is very simple. It consists in saying, "That the letter 'A' shall represent the letter 'A'; and any other letter than the letter 'A' shall not represent the letter 'A'. We call that 'A' equals 'A'; and 'not-A' equals 'not-A'. And another law - 'A being must either be 'A' or 'not-A' - it can't be in the middle'.

126. Now that is all that it is. A thing is what it is; it is not what it is not; and between being what it is and being what it is not there is no middle. That is Aristotelian logic. That is very simple.

127. Is there any problem about it? You are what you are, you are not what you are not, and between being what you are and not being what you are, So there is no middle. Sounds easy doesn't it?

128. An orange is an orange, it is not a non-orange; a non-orange is not an orange, and between being an orange and a non-orange there is no middle. Sounds crazy doesn't it? It is simple and it is useful in certain clearly defined situations to do with material objects that can be clearly defined and separated from each other. But, it hasn't much use outside.

129. Supposing we take an example, we take one apple, verily it is an apple and not a not-apple, and we start to peel it with our teeth.

130. Is it still an apple when we take the first bit off? Is it a slightly peeled apple? So you go round it until you have got all the peel off. Is it now a peeled apple? Then you start biting into it. First bite. Is it now an apple with one bite out, or is it less an apple? And you go on biting bits out. At a certain critical point you come to the old joke about, "Is it a half-apple, not eaten, or is it a not-half-apple - that is the part that has been eaten? Or "Is the pint of beer half drunk, half full or half empty?" In any dynamic situation, in any changing situation, that logic is too crude.

131. So we have another kind of logic and this kind of logic we call 'logo-logic' from 'logos' - a Greek word meaning 'ratio', and it is the word that is used in the Fourth Gospel to signify 'The Second Person of the Trinity' - the Creator of the world.

132. 'Logos'; 'ratio'; 'logos' - a word that means 'ratio - the ratio of realities'. This Logos is the same concept that is applied to the person of Jesus Christ, He is 'The Incarnate Logos'. That simply means he is a man who has wholly given himself to operate the principle of the Logos.

133. Now, we are going to draw the Logos so that we don't get mixed up. Sometimes a diagram saves a lot of trouble. Here is the Greek letter 'L,' - λ , that is 'lambda'; and here is the Greek letter 'gamma' - I will thicken the gamma one up to differentiate it. We have now written the word 'leg' or 'log or 'lig.' In a primitive language like Hebrew or Arabic, there were no vowels, as there weren't in the Egyptian. So we can say we have written 'L', 'hard G' - 'gamma': 'lambda-gamma'.

134. Now the 'lambda' signifies 'light'; signifies 'consciousness': and the 'gamma' signifies 'physical body'; 'inertia', 'unconsciousness'.

135. And now we are going to make a very funny, dialectical statement. Whatever we can assert of the one we can assert of the other, only hidden. That is to say that the 'gamma' is 'lambda' inverted: and the 'lambda' is 'gamma' inverted.

136. We will find this to be a very important concept. Your consciousness is the sole means whereby you know that there is a world. The world is 'gamma', that is, 'substantiality'. 'Lambda' is consciousness, but the only evidence that you have that there is a world (= 'gamma') is your consciousness (= 'lambda').

137. That is to say, the world that you know - and this includes your physical body, which is a 'gamma' function: the world that you know is a phenomenon in and of, consciousness.

138. No 'lambda' (that is 'consciousness,') no 'gamma'. But no 'gamma' (that = physical body) no content for 'lambda'. If you have not got a body, you have not got a content for consciousness.

139. Now that is 'L-G'. We will put an 'O' in the middle, and an 'O' round it outside like that, we have now written logo, 'L-O-G-O'.

140. We lack only an 'S' which we will put in in a moment.

141. The small circle on the inside we will let represent the 'O' that follows the 'L,' and the big one we will let represent the 'O' that follows the hard 'G' - the 'gamma.' So we could read 'L-O', and we could read 'GO' – 'LOGO'. Now 'logo' means 'a body permeated with consciousness'. 'GOLO' means 'appetite eating substance'. When you talk about your gullet, down here, and when you talk about the 'golo' or 'colon', you are using the same word in a slightly modified way.

142. The appetival nature that draws in energy in the form of food and deposits it in the physical body is the 'gamma' principle, and the consciousness - the 'lambda' - just observes that consciousness.

143. Now let us just for a moment allot these two to the male and female principles, and a very interesting piece of dialectic comes in.

144. The 'gamma' is occupied with physicality - so we will have to say it is feminine. The 'gamma' principle is feminine. It is to do with the physical body, and the sensation of physicality. But the 'lambda' principle is to do with consciousness. And because consciousness is structured formally, it is to do with formal awareness, with intellect - it is male.

145. So we say the 'gamma' is female: the 'lambda' is male. And yet mysteriously, because women 'receive' from men in the process of being impregnated, and they receive factors of heredity which they perpetuate through their children - and there are gifts in children, because children 'receive' - the children receive characteristics from the parents. So the abilities of the child are a product of the 'lambda-gamma' relation of the parents. And, as each child has two parents, it follow that there must be a 'gamma-aspect' (female) in the child - that is its physicality; and there must be a 'lambda-aspect' in the child - the pre-occupation with the increase of consciousness, which is male. So, every child born is male-female.

146. Now, you know this word, eunuch. I'll put a hyphen in there – 'eu-nuch' The statement in the new Testament, "Some are born eunuchs, some are made eunuchs by men, and some become eunuchs for the Kingdom of Heaven's sake."

147. Now this little couple of letters here is a Greek prefix meaning 'the best' or 'noble'; and the 'nuch' is the form of the word 'noah' and 'nous' - means 'intelligence'. So the word 'eunuch' means 'the most intelligent way to be'.

148. Now this statement of Christ's, "Some are born eunuchs, some are made eunuchs by men, some become eunuchs for the Kingdom of Heaven's sake," led to one of the greatest errors of the early Christian period. It led to certain men, who thought they were going to secure power if they gained this 'eunuch form', to sacrificing their genital organs by cutting them off.

149. They thought, if it is true - the Kingdom of Heaven consists in power, and you will see the Kingdom of Heaven coming in power - and, mysteriously, their Great Teacher has said, "Some are born eunuchs," - that means with the best way of living, "Some are made so by men, and some become so for the Kingdom of Heaven's sake" - that means in order to secure power, if you cut off your sexuality, you will get it.

150. Now the men that did do this - called 'the sacrificium phalli', or the cutting off of the male organs - to get this power have made an equation that the generative power in the human being; as in the animal world; as in the plant world, is somehow, mysteriously connected with the force of evolution.

151. So that if you stop the leakage through the sexual nature, you will retain the power that would otherwise be lost, and you will become very powerful, and you will be able to rule people.

152. Now early church leaders who performed this sacrifice on themselves, became very great nuisances to everybody else. Because once they had done it they assumed they were powerful and they began pushing people around. And if you read early church history you find some lovely examples of the men that did this, and what terrible nuisances they became to everybody. Because now, the energy they were not expending in the old way of sex, had sublimated itself in the body and become a wonderful new talent of criticizing, dogmatizing and ordering about.

153. The energy not expended physically, was now being expended mentally, and especially verbally, pushing people about. There had been a misunderstanding of the principle.

154. Now what Christ meant by this was something slightly different. Slightly different - like the opposite of it.

155. What he meant to say was - Some people are born in a state of balance such that they are conscious of their physicality - the 'gamma' function; conscious that they are conscious - that is the 'lambda' function. A few people are aware that they are physical and they are also intelligent, conscious beings of initiative. Now, some other people are not born in that way - there are very few like that - but they are made so. By what? By education. That is to say you can take a fellow who was not born with this insight, 'I am a physical body - 'gamma', but I am also an intelligence - 'lambda'. With my physical body I can receive sense stimuli from objects around me, but with my intelligence I can categorize and use those stimuli to change my environment.

156. We get hold of some people who are interested to be educated and we can start - "Some are made eunuchs by men." That is, some are educated to know they are physical bodies, they are also intelligences. They are great thinkers, but they have sensitive feelings too. So they have physicality - a female principle; sensitivity - a female principle; intellectuality - a male principle; and initiative - a male principle, all in the same being. And you can be educated to do this.

157. You can teach a child that it is a physical body. You can get hold of it and say, "Look, this is a physical body, I am holding it. Try and get out of my grip." The child tries to get out, and you don't let him out. "You see, you cannot get out of my grip. But you can try. I want you to try harder." And then when the child tries harder, you loosen your grip a bit and apparently the little boy escapes and he smiles.

158. He has now got positivity; he can get out of your grip. And you encourage the child by putting it in difficult situations and then releasing it subtly so that it actually thinks it has won. This way you educate it into self-confidence. It actually begins to see that it can initiate itself. And then you take little puzzles and you show him how to put bricks together, and how to get pieces of bent nails, and put them together and take them apart, and Chinese Puzzlery, and you say, "This is the development of your intellect." There is a way of doing this thing, this is called 'making eunuchs by men', that is - in a true educational process.

159. But then, there is a third way, "Some 'become' eunuchs, for the Kingdom of Heaven's sake."

160. Now, the Kingdom of Heaven consists in power. It consists in a field of energy that is so subtle that your physical eyes cannot see it, but it is really there.

161. We will have a little silence for this bit. Listen to the silence a bit. Can you hear that the noise of the machine was being adjusted to beforehand, but now you can hear something else? You can hear what you call 'silence'.

162. It has a characteristic, doesn't it? It is not nothing. If you listen, can you hear funny noises? Can you hear the noise of that lamp? Can you hear something running somewhere, like somebody may have left a tap on? If you listen very carefully you will begin to hear the sound of somebody moving a sleeve, which you would have not noticed before would you?

163. And then think - your sensitivity can be extended to infinity.

164. The only reason it has not been kept so, is because of concentration upon the particular material objective that has been chosen, and imposed, in a materially biased educational system.

165. So we can extend our sensitivities beyond anything that ordinary sense perception knows about.

166. When people do this deliberately they are called sensitives.

167. Some so-called spiritualist mediums approximate to this.

168. Yoga practice is supposed to help you to develop it; meditation can help you to develop it.

169. And, when you understand the increase of sensitivity is increase of sense data. The more quiet you can make yourself, the more you can hear. The more you can hear, the more information you get.

170. So that increase of sensitivity is a movement towards power: it is a movement towards knowing more and being able to do more. Because when you know more, and you adjust to what you know, you can accomplish more.

171. Then you discover, in your sensitivity you find a peculiar thing about the sense of hearing. It convinces you that you are a being of initiative.

172. Just do this little experiment. Listen to the sound of the air. ... Can you feel inside you a kind of tension? ... You call it psychologically, 'attention' - ('a-tension'), pay attention to the air. See if you can hear sound. Is it absolutely silent? No.

173. Now, while you are listening, I want you to focus on something like say, that lamp or that one. See if the quality of the content of consciousness changes. Does it remain the same? ... Is it exactly the same? Try this little modification - listen very carefully, and then focus on the person next to you. Close your eyes and listen to the person next to you. See if you can hear them breathing. See if you can feel the rhythm in their body as the lungs contract and expand. Have you got no information, or some information? Some information? Is there anybody with no information about the person next to them?

174. Group Member: (*Inaudible*)

175. You? Sure? Well you always have no information about the person next to you don't you? Because you are my best example, aren't you? You are focused - self-confessed - on you, right? So you don't really want to know what is going on in anybody else, do you?

176. Group Member: Not (..?..)

177. Let's try it.

178. Is it not true, generally, of you, that you don't want to know anything about anybody unless it adds to your power? Particularize a physical problem and focus on your body as a means to solve it. You logically cut yourself off from the extension of sensitivity... Right?

179. If you feel and listen, you will get more information than you had. And in the process of this you will discover your initiative, because to feel in this way you have to focus, and you have remember that you are focusing, and you have to tell yourself, "I am focusing on this being, or that being, or the other being," and you discover that you have this power to converge upon a content of consciousness.

180. Let's do an example with my friend Gerhardt again, who will oblige by telling me, are you aware of that spotlight up there Gerhardt without turning your eyes?

181. Group Member (Gerhardt Noakes): No.

182. With your eyes open, are you aware that it is there without turning your head?

183. Group Member (Gerhardt Noakes): No, not really.

184. Not really. Are you aware of that one without turning your head?

185. Group Member (Gerhardt Noakes): Yes.

186. Yes.

187. You are. Your head is slightly canted towards that side, isn't it?

188. Now put it half way between these two lights, I want you to shift your attention to the periphery of the eye. In other words, instead of focusing sharply on an object, somewhere here, I want you to put your eyes out of focus, and shift the attention to the periphery of the eye, and then tell me whether you are not aware that there is a light over there and a light over there, without turning your eyes.

189. Group Member (Gerhardt Noakes): Amazing! I am aware of those two lights but not of this one you were talking about.

190. But you are aware of these two? Normally, in your usual process, you wouldn't bother to make such an observation would you? Now while you are peripherally aware of those two, I want you to do this little experiment. I want you to shift your attention but not your eyes, don't move your eyes - shift your attention to that light and notice what happens inside you. Then shift your attention to that light and notice what happens inside you... Can you feel that you can do this shift?

191. Group Member (Gerhardt Noakes): There's a slight change.

192. There is a slight change. Now can you feel what you are doing inside your head to do it?

193. Group Member (Gerhardt Noakes): Well ... It is a shift of attention isn't it?

194. A shift of attention.

195. Now this shift of attention is, today, measurable. It is a shift of a bio-magnetic field in the brain and this can be measured - in micro volts - just like a muscle tension could be measured in milli-volts. It's a very small amount of current but there is a definite tension there.

196. When we pay attention to anything we actually tense the bio-magnetic field - that means the field of our life.

197. Our life is an energy, that energy is able to tense itself, and that tension, that power of focus we call 'masculine'. The power of formal convergence, formal focus we call 'masculine.' To bring consciousness to a point is 'masculine'; to leave it spread out is 'feminine'.

198. That is to say, if I don't focus now, I'm not focusing my eyes, but I'm aware of all the people in the room - now that is 'a feminine act' because I am not focused. Now I am using the feminine side of my being, I am aware of all the people here, and I am not focused - that is 'feminine'.

199. Now I will deliberately look at my friend Josie, there. I will converge upon her. In doing so, I have put the others over here very much out of my awareness, and those. Josie is my centre of concentration. That concentration, that convergence, is masculine. It is exactly the same function that created the sperm out of a one-time egg – ‘convergence’. I am aware of the lady in front of her, but not so intensely as of Josie. I am aware of Georgie behind Josie, but not so intensely as I am aware of Josie.

200. Now Socrates said, and the Greeks generally believed, that when you look at somebody, then the energy goes out of the eye. And modern optical theory said, “Piffle, rubbish! Light comes in at the eyes but nothing goes out.”

201. But very careful measurements show that there is a real polarity in the human eye - electrical. You can put electrodes on your eyeballs, you can turn your eyes sideways, and put an electrode there at the outside of the eye, and therefore you can measure towards the back of the eye there, and towards the front of the eye there. And you actually find a field difference between the front and the back of the eye, in which the front of the eye is positive and the back of the eye is negative.

202. That means to say, there is really a tension in the field.

203. The field is energy spread out, and this energy is able to converge, to focus itself. And when it focuses it is ‘masculine’, and when it spreads itself it is ‘feminine’.

204. Now, it is obvious that when you spread yourself consciously, you get generalized information. In fact, when you are driving your car normally, you are driving like a woman. That is to say, you drive with your consciousness spread out.

205. You are aware whether there’s a person about to step off the pavement there, whether there is a dog over there. You get them peripherally, and the moment you see the possibility of the danger you convert from the feminine to the masculine - you converge. You are aware that there is a dog running along the pavement. If it steps off the pavement you do a quick flick - you catch it. That quick convergent flick is ‘masculine’; the generalized awareness is ‘feminine’.

206. There is two kinds of awareness there: convergent – masculine; spread – feminine.

207. But to make the change you have to use your initiative. And the initiative is masculine: whereas the passive acceptance of the situation is feminine.

208. So, supposing you were driving down the road and you had your feminine mode operating, spread, you are aware a dog is going down the pavement, you are also aware that it has stepped off the pavement but you didn't bother to converge upon it to see how far it has gone. So you hit the dog and kill it. That was a feminine act, because you didn't converge.

209. Now if on the other hand, you were looking too wildly for stray dogs, like this, and birds in the air, and butterflies on the windscreen, you would be so convergent and so multiplicity impelled by myriads of stimuli, you would lose your feminine general awareness and you would crash into something in a male way.

210. Two kinds of accidents: diffused consciousness accidents; and excessively convergent accidents. What we want to do is have both kinds of accidents, deliberately, at will, when necessary.

211. Now, the question was – “How do girls get in contact with their male half?”

212. The answer is, by first deciding that they never, ever - of course they will fail, but first they must make the decision - they are never, ever, going to wait for a boy to take the initiative again.

213. They are not going to diffuse their consciousness merely, they are going to converge. They are going to learn to look for what they think worth having, and go over and get it. They march over to a boy and they will look at him and say, “Haven't we met before somewhere dear?” They are going to do it, do you see? When they do this they are masculine.

214. Now, because of the feminization of the Horus period, that is 'today kind of boy', it is surprising how often they will get away with it.

215. That is, they will catch themselves what is called 'a wife-type husband' with that technique. But the way to do it is by convergence – that's one way. Convergence must be gained if you are to get in contact with your masculine half. But not only convergence, initiative.

216. You must initiate changes. If one technique fails you just change it for another technique, and you never allow yourself to merely diffuse your consciousness and stay in that state and, you never allow yourself to fall into physical inertias. So, there is the technique.

217. You cultivate convergence and initiative, subjection to the logic of the situation, and you let these gradually take over the direction of your life, instead of the opposite. Spread awareness, waiting for it, and the inertia of physicality.

218. Now, the question is, "Is it worth doing?" And the answer is, "Yes," ... Are you smiling at that, Jeremy? ... Is it worth doing? Is it worth doing Jeremy?

219. Group Member (Jeremy): In some cases.

220. In some cases it is. You know that old silly joke about when men were men and women were glad of it. Those days have gone.

221. So now it is a question of deciding in which particular case, not whether it is worth it - you know perfectly well that it is worth it, but whether in this particular case in which it is worth it, and to what degree - because of a great law, 'The Law of the Inequality of Finities'.

222. We saw that when the primary egg split, half of it went East, half West; half into the deep water, half into the shallow water. And in the process, became differentiated by the stimuli.

223. So, it means that every person you meet has a unique balance of male and female principles within. And this is what you were referring to wasn't it?

224. That when you meet a so-called male or when a so-called male meets a so-called female, the situation is always unique - there is always a very peculiar balance in which initiative and intellectuality are there in a certain proportion with feeling sensitivity and physical stress.

225. All those four are there, simultaneously, in every being, but the balance of them changes. And it changes every moment. And this is why we get a doctrine - that Yogic doctrine - of 'Here-Nowness'.

226. If you are divergent in your awareness and convergent simultaneously; if you have a body presence you know you exist as a physical being and yet you have initiative. You can, in immediate 'Here-Now' terms evaluate the condition of the person to whom you intend to relate.

227. You can see how much initiative there is there. And if there isn't much, give it a little push. You can see how much sensitivity of feeling there is there, and not tread upon its toes too heavily. You can see how much intellectuality there is there, and either climb down while it expresses itself, or join in for the fun of it. In this 'Here-Now' immediate evaluation, you can evaluate the person to whom you intend to relate.

228. Now, this was a question about - 'How can a boy be discovered in a girl, so that she doesn't have to hang around waiting for a being called 'boy' to act like a male. To balance herself so that

she can conduct her own life?' The other side of it is – 'How does a boy get hold of his feelings and his sense of body-ness, like a girl has?' And this is equally important.

229. For the male, there has to be a deliberate practice and acceptance that intellection is not the only mode of awareness: that feeling sensitivity gives information that intellectual calculations cannot give. And that initiative itself - a male function - is not the only way of interfering with reality. The way of stillness also interferes.

230. We will examine this rather carefully. It is perfectly obvious that initiative can interfere because I can reverse this pen, I can put it on there, I am interfering with initiative. That is a masculine trick. But there is another, called the way of the woman Lao Tse called it 'The way of the woman'. Conquering with the way of the woman.

231. When you sit still, what are you doing with your energy? When you do nothing, what are you doing? You are stilling your energy.

232. Now, in order to still energy, what are you doing? Nothing? You have to get hold of it. Now, this 'getting hold of one's own energy' we call 'Reflexive Self Consciousness'.

233. To get hold of one's own energy - which is associated with this body - is to get hold of encapsulated intelligence. And this self-getting-hold-of does a very peculiar thing to the whole infinite field of energy.

234. We are living on the Earth inside a Solar System. The Earth has a certain orbital distance from the Sun that places it within the sphere of the Sun's energy at such a distance that human life is possible.

235. It is not possible for life to evolve on any other orbit. The Earth's Orbit is the orbit where the heat of the Sun is neither too much nor too little for human life to evolve. And therefore it is here that we are.

236. When we become aware of this, we centre ourselves. Centering is the beginning of axiality.

237. You posit that you are inside your being. You feel yourself - remember Bruno in the year 1600 was burned at the stake for saying this - you feel yourself to be a centre of infinity. Your circumference is nowhere, it is extended infinitely, but your centre is where you are. And if you

get hold of this power, where you are, in your centre, and you still it, does the energy round about stay the same?

238. Group Member: No.

239. No. What does it do?

240. Group Member: It becomes interested in that field....

241. It becomes interested..

242. Group Member: Attraction, holding...

243... you see. If you positively get hold of yourself, you have become a centre of interest. Observe this, most human beings are not interested in themselves at all. They are not interested in their real self; what it is; where it is from; whether it is eternal; whether it is immortal: they are interested in something outside themselves, which they pursue - and they think by accreting that thing to themselves in a mineral way, they will become stronger. The exact opposite of the truth.

244. When the average human being's interest is outside himself, he comes under that peculiar law – 'Where there is interest in a particular, the universal field is also interested': 'Where you are interested, the field is interested'.

245. So, if I look at Zero, like that, with interest - I am looking at you with interest now Zero. Supposing I decided that you are a desirable creature, and I look at David out of the corner of my eye, quick look. Supposing I really mean it, you see, and I start being interested. What I am doing is causing energy to drift to you. I am actually making you more powerful than me. Now that is the inversion of what I am trying to do.

246. So that when a naughty boy gives, what in old-fashioned terminology when I was a young man, is called the glad eye - I've never heard that expression for fifty years, 'The glad eye' – meaning 'Glad I have seen you'. A little later they used to call it 'The I-am-bowled-over-come-and-bowl-me-over' look. You know the kind of thing, a sudden flash of interest. And that creates, "I focus on you. You are interesting." The Field, the whole field of the universe begins to converge on you. You begin to become more powerful. The more I do it, the more I think you are worth having. And I am doing it! I am making you more worth having than I am making me!

247. Now that is the way most people do it. They continuously look outwards and confer values on other people, don't they? Everybody's grass seems greener. Yes?

248. Now the true way of doing it, which is very difficult, is being still on the inside - Feminizing, instead of converging on external objects (which is a masculine thing) spread consciousness, sit still, and wait. That is called, 'Conquering with the way of a woman'.

249. Now women know this is the technique, don't they? Because they know that most males are, to a certain degree, convergent, and as soon as they see a relatively quiet girl they feel that they want to interfere with it. Why? Because if it is quiet, if it is not dictating, it means that the male can feel relatively, superior. There is one that is not bashing people about, "Mm maybe she is a quiet girl." Do you see? "I will go and interfere with her." Stillness provokes interference, yes? Do you agree? Are you finding it hard to say yes?

250. Group Member: What about animals in the wild then? Does the male still interfere?

251. Of course it does. Have you never seen the still look in a female animal that provokes the male? Even in deer and things like that.

252. This female trick runs through the whole of creation. Women intuitively know that if they keep still when there is a bit of excess energy around and a male converging, and they look peaceful and quiet, his interference intent will grow. And, like the Black Widow Spider, that sudden 'phsst' only comes at the end, and not at the beginning!

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