

Talk No. 20

Colour

Q. I'm very interested in colour.

If we take the theory of colours used by artists in painting, their pigment relations, it isn't the same theory that is used by scientists in analysing colour relations. But the pigment way of analysis is traditionally older than the scientific one we now use. So when we are talking about symbolic meanings of colour in ancient traditions we will use the pigment relation.

In which case, we start with a triangle. We are going to put on one side blue, on one side red and here yellow. It can be seen in the case of pigments that the colour red cannot be mixed. We must start with a red pigment. In the same way with blue- we cannot mix it. We have to get a blue of pigment. And with yellow, we cannot mix it. We have to get a yellow pigment. Because of the fact that we cannot mix these colours, we call them primary colours. If we mix two of these colours together, red and blue, we will get green out of them. If we mix red and yellow, we get orange. If we mix red and blue, we get violet. These colours are derivatory and we call them secondary colours. All our symbology is derived from the union of the primary colours. Red belongs to the will- to the desire side of our nature- so we'll put will there, and desire. Blue belongs to the intellect, thought. Yellow is neither hot like the red side, nor cold like the blue side. So we call yellow the colour of the mean- the balance- because it does not move either to desire or intellectual activity.

You notice we talk about red passions and blue moods. Blue is the mood when the intellect is dominating. You remember that the intellect is a negative instrument devised to control the desire side of life. You understand that a blue mood is a mood where your thought process is in operation and has gained the ascendancy over desire- which means in effect that desire is inhibited.

If we want to treat a person with a colour therapy, if a person tends towards a red activity, that is desire-driven, a blue colour will make him feel cold, will tend to depress him, to pull down his desire reactions. If we find a person with an intellectual mood dominating, it will in most people be a mood not of constructive thought; it will be a depressive mood. Many people think that blue is a depressive colour on its own. If we find a person alternating between these two processes, what we would call a cycloid kind of person, who one minute is full of desire, and the next is thinking how foolish it was to be driven by desires, we apply yellow to them- the colour of the mean. Yellow stops the intellectual process and the desire process simultaneously.

In a very, very simple way we can see that from the primary colours we can derive a symbology that is useful as a mnemonic to remind us of how to think about these relations.

If we take the red side, the will and desire side, and add to it some of the intellective side, we get violet in the centre, and slightly towards the red side we would get a colour red/violet, and slightly towards the blue side, blue/violet. The purple side is slightly on the red side of violet- which means to say that it has intellection with a slight tendency to pass into action. This is why purple is the colour of monarchs. A monarch is not allowed merely to think, nor merely to act. He has to balance his thinking and his action. This balance is in the purple. You remember that the 'pur' in 'purple' is 'fire', and the 'ple' which means 'fold', is also the pi-law or rational function. So 'purple' actually means fire of will, and reason. So to wear the purple as a mnemonic- for which reason monarchs wear it- is in order to remind yourself that you have two sides to your nature. If you feel very pushed by desires it is time to use the intellect, and if your intellect is tending to inhibit action, it is time to release a little initiative will.

If you look inside the word 'violet', you will see the VIO of God, the JEHO or YEHO of the Hebrews. 'V' as we saw before, means 'development', and the LT function at the end is the conjunction. Again we see that the 'viol' here belongs to the red side, to the volitional side, and the LT to the intellective side. This 'T' means 'form'. If we take the whole function of this in the middle, we see the function of divine interrelatedness of the two. Violet gives us the perfect balance.

If we put it on the blue/violet side it means intellection is controlling the act. If we put it on the will side, it means for the time being the will is pushing the intellectual side.

If we take a man engaged in a fight, it would not do for that man during the fight to be dictated to merely by his intellect; because the speed of the nervous impulses is relatively slow when it is controlled, consciously, from the central nervous system. This means that every consciously controlled act is slower than an instinctive act. You cannot fight adequately using your intellect only. So a boxer in the ring, even if he is good technically, has to put the stress on the volitional side of his nature. He would be entitled to stress the PUR in him- he's a fire man- which is the origin of the word 'pure', incidentally. Purity can only come out of experience, out of the fire of experience. Only experience is able to purify anyone at all; because in a complex situation it is impossible to eliminate the toxins, the poisons, that block both volition and intellection.

In your nervous system you have certain cumulative effects of poisons through using the nervous system. And the same with the muscles. The phenomenon of tiring in muscle and thought is really the result of toxins generated in the process of using those organs. The only way to get rid of it is by this fire process. After a period of activity, you have to relax, and in that relaxation a certain kind of work is done in which the

temperature has been raised and there is a certain kind of elimination process going on which leaves your body actually cleaner than it was before you started to use it.

In relation to the red/blue side of this triangle we have a good indication of a practical use to which we can put it. Here we have to turn to the real purpose of using a magical symbol.

You know that magical symbols are credited with power; but they have no power unless the person understands precisely what is the meaning of that symbol and how it is to be used. All symbols whatever are used magically simply as support for consciousness and a means of exaltation of the will. The will of an ordinary person is very, very negative. That is to say that it cannot bring itself to do something against resistances. So in fact we say that in general there is no call upon the will-power. But if something happens, if the house gets on fire, or an accident occurs quite suddenly, volition manifests itself and things are done that would not be done in the absence of such stimuli.

The magician is concerned with stimulating his own volition without waiting for a fire or for an accident to happen. He wants to be a self-stimulating system. Therefore he will utilise any means whatever to guarantee inside his own organism a continuous presentation of the control idea.

If we look at this triangle- I'll draw another one up here- and we'll compare the two. If I put the blue one over here and the red there and the yellow here, I'm using the triangle which would be used by the Latin church to symbolise the Father, the Son and the Holy Ghost. The reason they put the base of this triangle at the top is to symbolise that the Holy Spirit comes equally out of the Father-that's the energy side-, and the Son- that's the intellective side. We could write up here the 'LOGOS', that is the principle of universal logical thought, and up here the Father, or force, and down here the Holy Spirit. The Holy Spirit is said to egress equally from the Father and from the Son. So in that sense the support of the universe is above, and the natural colour of Father and Son together in their mediation, is purple- because creation is actually going on now.

In the perfect equilibration of violet, there is no actual creation- the thing remains in pure potentia; whereas the moment the time series has begun it is evidence of a disequilibrium. The force of action has dominated the force of static thought. Thought does not get into your muscle system- into action- unless you emote about it. 'Emotion' is E-Motion, it's a motion outwards. If we take it roughly that the fore-brain is concerned with intellection and the back part is concerned with the motor responses, the middle part is the part where you emote. The thalami themselves have very strong emotional connections. When you think mathematically in the fore-brain, you do not necessarily move. In order to turn a thought into an action, you must first emote on the thought, i.e. you must work up an emotion about it,

you must feel about it. If you don't feel, nothing can be done. In the case of some mental disorders where apathy is present, we have very, very great difficulty; because in the state of apathy we have a perfect static field. Unless we can cause an emotional response in the person, then nothing is going to change. If we can get a person to respond- even if only in anger- we can do something about it. If they won't respond at all then nothing can be done about it

In the case of apathetic ones, we have to find some mode of getting at their feelings. We know there is such a mode because every being has these three colours or three modes in them. We have somehow to get at the feeling centre; which frequently means going down to association methods into quite early experiences of pleasures and pains. When we can cause an emotion to arise, we can guarantee a reaction. Once we have a reaction, we can determine the direction of it.

You know that when a motor-car is standing still, even with the brakes off, when you try to push that car it requires a lot of energy. But once the thing is rolling then it is easier. In the same way, if you try to steer a car which is stationary you will strain the steering gear. But the moment the car is moving, it is easier to steer.

So once we have broken the initial inertia of the standing car, we can steer it. Exactly in the same way with a human being. If we can provoke an emotional reaction, then we can start to steer the person. If we cannot provoke an emotional reaction we cannot steer the person. This is the basis of propaganda and any kind of suggestive technique- like advertising. First you must rouse the emotions and then you can point them in the direction you want. Unless an emotional reaction is forthcoming, nothing can be done.

If we compare these two triangles- we build one from the material side- we can say "as above; so below". But the image is an inverted image. You remember in the case of the Solomonic star, the two triangles are placed one on top of the other. We're facing them like this and we are saying, 'whatever is above is below'. The image is inverted as in a mirror. If we place a line across here, then we can say that this triad is the divine triad and this triad down here is terrestrial. We can actually say therefore the lower you go, once you have gone below the median line, the nearer you are coming to God by becoming more materialistic. If we say this is the base line of pure materialism and that's the base line of pure spirit, as you are coming down from spirit to the intersection point here of the two, it is on this point here where the ego of man is formulated. If a man wants to become divine he must either go down or up. He cannot stay on that middle line. Aristotle thought you could. He recommended it and called it the 'golden mean'. But he had misunderstood the nature of this red/blue relation. The golden mean, kept on all the time will miss everything; because life proceeds in waves. So if I say there is the mean between

it- that's an abstract idea. If I will not observe the fact that people in the mass are sometimes wildly excited, and sometimes wildly depressed, if I stick to the middle line here, I will go through the world untouched. That is an ideal to aim at for self-insulation: not to suffer from contagion when the masses become excited or when they become depressed. In order to do so, you have to pull yourself down during elation, knowing that the more you can pull yourself down, the less you can fall below the median line, until you come on the median line deliberately. But that median line is only a line from which you depart deliberately. Suppose we say therefore that in this case this corresponds with the red and this with the blue, i.e. there is a rising line of action, desire, volition, and there is an intellectual depressive state. We want to get out of this excessive action because it always leads to depression.

So we bring ourselves by practice to the median line. But we do so only in order, in given instances, deliberately to come into this line and perhaps not go down into that line. If we had sufficient self-control, we could rush about with the herd when it is excited and then not be depressed afterwards because we are deliberately conformed to the demands of the moment.

This is the real meaning of expediency. 'Ex-pediency', 'ex ped', out of the necessity of putting your foot down at a given moment. You might insist on being wildly volitional because there is not time for thinking. Sometimes you actually have to precipitate a situation.

At other times, when everybody is being very wild, you may have to become rigidly intellectual. This you must do deliberately. In order to do it deliberately, you must first practise pulling down this process of volition, with the result that the intellectual state is brought up. Remember, if you don't allow a state of elation, you cannot get a feeling of depression. So when you are feeling elated you pull it down. Then you will not be so depressed. You gradually get it so you get a simple vibration on the median line. The median line then is not a static concept. It is a highly dynamic concept. You can see in this diagram that if we take the rise up and then the fall, the length of the wave is related to the height of it here. We say the pitch of the wave is related to the length. So if you pull it down a bit we find the waves getting shorter and shorter, and when the waves are short we say the frequency is high. So short-wave, high-frequency.

Consciousness is gained simply by pulling down during elation- which causes not as much depression. Eventually we can actually do two things simultaneously: we can use our full logic intellect and our volition, simultaneously. With God, to think and to act are identical. With human beings we find two kinds of activity: Promethean and Epimethean. Promethean activity is fore-thinking. It is the basis of insurance. The Liver bird on this building here is a sea-eagle, a cormorant, tearing out the liver of a person who feels he must get insured.

If you remember the story of Prometheus, he insures his future by fore-thinking. He stole fire from the gods and the gods decided to punish him. They sent down to him a lady named Pandora as a wife. But he was so busy fore-thinking, he thought there was something the matter with the gift- considering where it came from. So he wouldn't have it. His brother, Epimetheus- after-thought, took Pandora for a wife with the result that all the troubles of the world which we know of, were let loose. Prometheus is that insurance tendency, all the tendency to play safe, to predict one's future by resting on the material probability theory. So when we are going along we have to think if we try to insure ourselves like Prometheus did- fore-thinking, we will get liver trouble. The mythic statement is that the eagle, the intellect, comes and tears out the liver of Prometheus. When he goes to sleep at night, well then his liver is repaired a bit. But when he gets up again the next day, he does it again. So that his life is actually spent tearing himself to bits during the day and trying to mend himself at night.

We have to consider the rising ambitions here, and the depressions follow the failure of ambitious enterprise, and know that whatever we allow ourselves to purpose, if we fail to attain our purpose, there will be a corresponding depression. This is the meaning of the statement in the Tao Te Ching: He who does not declare his aim cannot be said to fail. Instead of declaring your future aim, you simply get on with your present work. Your present work has this three-fold basis and is a work involving volition, intellection and feeling in between. By feeling you translate intellection into volition. By volition you can apply in the material world the truth of an idea. But you cannot get it into action in the material world unless you first feel like it. And this state of feeling like it and letting the energy run outwards, is what we call 'emotion'.

So in the relation here- if we take the ego point in a man where he says, "I am I", it is the lowest point of the divine triad, and the highest point of the material triad. You can go towards ultimate knowledge either by going up or going down. As we said before, if you go up too high, you'll come down. If we now extend this line a bit and we start a wave where an individual decides to go to God in one easy lesson, and sees an advertisement- I regret to say it's usually in an American newspaper called "Scientific Prayer", or something, and he immediately essays to pray to the Absolute for a Studebaker- so he prays. But unfortunately all the other millions have got the same lesson that week. They are all praying simultaneously and the Studebaker output doesn't quite hit the market requirements. So some of them become depressed. They are forced right down into the material fact.

So if we put the spirit up here of God and the material down there, we can say that when the man tries to get to God prematurely, it follows that he must crash down into the material world. The degree of his fall is the degree

of his aspiration. This is very, very important.

The original Fall- inside which is a very, very cunning secret of the prodigal son, the Fall of Lucifer- is the statement of the attempt to usurp the position of the Absolute, with the resultant crash into gross material manifestation.

So if we really wanted to go to God without falling down- and remember we can't fall up; we never get by inertia to God the Spirit- we can only get down into the material world by inertia. We have a gravitational pull on us. This pull bends the spine down. It contracts the bones; it slips your discs, and so on. It does not lengthen the spin; it doesn't make it aspire to the spirit. It drags the whole of the organism down. In fact when people's energy level gets quite low in later life, they actually lose two or three inches in height; not only through stooping, but through actual loss from the body through simply giving in to the gravitational pull. If then we are to avoid this crash we must do something to avoid it. That is to say, instead of waiting to fall down, we must go down. This is what science tries to do. External, empirical science deliberately goes down into matter, knowing that it cannot fall down if it is right at the bottom. Once it hits the fundamental material base of the universe, it can go no lower- so that any further development will be an improvement.

When we come right down to the base line here, we know that we cannot go lower than the final ultimate particle of matter. So we will forget about God for a moment; because we know that this base-line is the reflection and has exactly the same significance as this one- the divine spirit- if we understand it. This is why Jacob Boehme, the German mystic, said that the worst- that is the bottom one- is as good as the best. If we come right down to the base line here, we find in fact that we can study the behaviour of inanimate matter.

A very good experiment is to persuade a man to get hold of a steel bar and grip it very, very tightly and hit as hard as he can against a lamp-standard. We know that if he hits very, very hard, the reaction in his hand will hurt him considerably and he will drop the bar, wondering what happened. Because he intended to hit the lamp and had forgotten for every action there is an equal and opposite reaction. So if he hit the lamp very hard, without a relaxed hand, he's taken the full shock of his own force back on to his hand.

When we hit this material world, we discover it has a very peculiar property, i.e. the property of reaction. This fact of the reaction of inanimate matter shows that inanimate matter is animate inside. The word 'inanimate' does not mean, 'not animate'. It means that the animation is on the inside as opposed to the out.

Remember we talked about circumscription. Matter is simply a rotation of force. If we consider anything that exists materially, it is simply a structure of rotating forces. We can understand precisely why it can react.

To make sure we do understand it, we'll draw another one here, a conceptual particle which corresponds with nothing whatever. That is a conceptual particle which I've shaded deliberately to pretend that it is solid. That 'solid' means absolutely without any space whatever in it- and that therefore it cannot react. If it had no space in it whatever, it would be absolutely rigid. And if it were absolutely rigid, then this sense reaction would be impossible for it. Whereas in this case we know that there is a very real possibility of reaction. If we hit this very hard, we actually compress it. The amount of power in it- the mass energy- as the scientists would call it, is quite determined.

When we hit it we actually add something to it, and in distorting it all the forces inside try to spring back to stop the force acting upon it and to regain its initial shape. In effect, if we get an apparently solid object like a billiard ball, the mass energies in it are quite high because it is dense, and if we give it a good hard knock we get a good bounce off it. If it were very, very soft, non-elastic as we call it, if we hit it and bent it it would stay bent; it wouldn't react. When it does react, it is evidence that there is power there which we have distorted in the process of hitting it. And that power is hitting back at us in the same measure that we hit it. The fact is that so-called inanimate matter is matter with the animation- the soul, or power- inside it. When we act upon it from outside, it then acts back on us. So there is power inside it, and it will react, i.e. if we stimulate it, it will stimulate us.

Let us say that this represents the world now- the earth- the earth is precipitated under certain conditions by a determination on the part of prime volition, divine, to make itself a platform on which to work. So we will now say this little line, the base of this triangle is really a curve- here it is- and this is the earth, and here are some radiations coming into the earth from outside it and the power inside the earth is responding to it, so that when a force hits the earth, something bounces up. Now the thing that bounces up initially on the earth we can say, without becoming too involved in the process of evolution, is the vegetable world. The vegetable world springs out. Sometimes Rabbis call the vegetable world the hair of the earth. If we remember that 'hair'- HR= power, then it is quite correct to say this is the hair of the earth. The plant world is power springing out. That same power later on will produce animals, and the animals with the power derived from the relation between forces outside and within, will run about and eat the plants and add the plant energy to its own, and gradually there will emerge a man, and eventually a superman who will know the sources of his energies.

So in this diagram we have the divine force outside here, and the material force here, so those two triangles in this diagram are represented here with an imaginary circle outside to represent the top triangle, and this

precipitated circle inside to represent the earth. There is no difference whatever in kind between the reactions of the mineral world, and the plant, the animal and the human world. Which means to say if we study very carefully the nature of material reaction, we are studying spiritual facts. There is nothing unspiritual in the world. In the case of the distribution of nervous impulses in the body, there is an electrical effect, there is a chemical effect, there is a thermal effect. Physiologists would say that the chemical and thermal effect act in the nature of supports to the electrical effect; because the electrical flow of impulses is conditioned to a certain extent by temperature and by chemical saturation.

When we are talking about the gross material world, we can actually analyse that world in terms of electrical, chemical and thermal effects. When we come down to here we are studying a triad again. Inside here we could pretend there is a mysterious triangle belonging to this one which is exactly the same as that one up there. I've drawn the triangle below this line, but we should really think it to be drawn here- above the line- coming out at right angles to the diagram. We can say inside there there is an electrical, a chemical and a thermal effect. We know that when we pass electricity down a wire to light a lamp, there is a field effect round it. We know there is a chemical effect and there is also a thermal effect- the heating in the wire.

We are using the energy stored up from the sun in coal, abstracting gas and gas is burning and is imparting its heat to that asbestos framework and that's radiating the heat into the room. It is all a question of translation of motion.

We said that the material world is simply forces in rotation. We know that this concept of spirit is the same as the concept of force. The material world is simply a spiritual precipitate. In analytical terms, you could say that the material world is the excrement of God- which simply means the 'ex', the outer 'cre ment'- that which is created outside for counting purposes. 'Excrement' simply means 'pushed out so that we can count it'.

In another diagram we could say that this isn't the earth any more. That is an egg of a human being before he develops. Inside the egg there is a little centre- a nucleus. In that nucleus there is intelligence, there is force. There are two factors: there is force and there is force. The form we say is the principle of heredity; that is to say it is the genetic factors, the chromosomes with their little genes on them. Those forms inside, under certain conditions of the nucleus, will proceed to divide this egg and they will cut it into innumerable little cells before differentiating the form. We therefore have in the nucleus this top triangle; so this is another way of looking at the symbol. We can put the divine triangle in there, and say this one, the nuclear triangle, is the one from which all development is controlled.

We know this to be a fact, because if we take the egg and cut the nucleus out, the rest of it will die. Whereas, if we take a knife and cut a bit off the protoplasm surrounding the nucleus, it will not die but it will be repaired- which gives us factual proof that the nucleus contains two factors: that is a force corresponding with volition in us, and a form corresponding with intellection in us

So however we look at this thing we are presented with the meaning of these colour relations. There is the force, red, and there the blue, the intellectual side is in there: hereditaments, form. The red is the force which will actually be applied to part that cell into many cells, and then differentiate into a human being.

We know for a fact if we get a microscope- say an electron microscope- and we examine the constituent parts of the nucleus of an egg, we do not find inside it a little genius sitting waiting there to get bigger. We find no such thing. All we can actually find when we come down to the material level here, are primary rotations and aggregates of such, building up to atoms and molecules. Let us take this again as the image-which doesn't exist factually- the image of a primary particle, so defined. We can see that it is not a man and we know by this nucleus, which is built of such things, that although it is not a man, it can produce one. We know from first principles that we cannot get anything out of that thing unless it is in it. And yet we have defined it that there's nothing in it. So if it be true that there is nothing in it, we can get nothing out of it. In fact, we do get something out of it: namely a human being develops. It therefore follows that even though there's nothing in that, there is something in it. Now if you want something, and the same time there isn't anything in it, you'll have to define it in a special way. Therefore we define it in the way that we have to and call it a door. What there is factually in there is a door. This is the meaning of Christ saying, "I am the door". There is a hole in the wall. In Tao Te Ching terms, it's use is precisely because there is nothing there. You can go through it. Because this thing is a conceptual particle, we can say of it, it is a door. Inside there there are actual particles, which you can see under the electron microscope. Of themselves they could never become a man, but nevertheless men develop. Therefore the only alternative is: the man is in the field. That is to say we must now posit the field round here- the divine and the terrestrial. So we now put that dot inside the Solomonic star. We remember the divine triad and we remember the terrestrial triad. A Rabbi would say, 'Everything below is the same as everything above'. Man is an hermaphrodite- "In the image of God created He them male and female". Red, desire, for woman; blue, intellect, for man...put them both together.

We are coming to our favourite glyth now; the Doris and the Ionic column. Before Eve was taken out of Adam, it is said, Rabbinically, that they were together side by side- and it was no good. He was all one. There was male and female in him- but they were side by side. Being

side by side, they couldn't produce anything. Because of this fact, God took Eve out of Adam and they then came face to face. In coming face to face, they actually proceeded then to generate, and they got themselves a baby serpent, which later got them into trouble.

When we look back at this egg nucleus, we find that the actual material particle cannot contain a man, and yet nevertheless one appears wherever there is such a nucleus. Therefore we know that the field energies contain these two principles: form, which is masculine, and volition, which is feminine. This probably surprises people when they hear that a man is intellectual or that a woman is volitional; but if there is careful thinking about it, it will be seen that all drive and push in a marriage comes from the side of the woman- because the man is concerned with the formal analysis of the situation.

Remember, it is the man that takes the clock to bits; it's the woman that makes him go out to work to buy a new one. This occurs both inside the individual- because he's hermaphroditic- and also in relation between man and woman.

On this base we may say red for ladies and blue for gentlemen. The statement is that it's red for ladies divine and blue for gentlemen divine. It is said that nothing goes on below that doesn't go on above. So if a man and a woman marry on earth, Rabbinically, they are said to have already been married in heaven. If this is the heaven line here, it is the force line- this is positive in relation to this. It is your will- if you've got any. It acts on your body and says, Hand hold chalk...draw. The chalk doesn't say, Pick me up and draw. But the will and the intellect say I will pick you up and draw. So we say this is active up here, and this is passive down there. So in this diagram the divine here has already made a marriage.

You know very well that young boys and girls go out, and they go on -what do you call it in Liverpool, is it the monkey-run, or something, lovers' lane...? and they go down there in droves wherever it is in every town- but they don't respond to everybody, do they? They just go. Suddenly two boys going out hunting together, will say, "Those are alright."

Now the marriage has already been made in heaven; that is to say in the conscious part of themselves, and they will be driven to seek a physical consummation-because the attraction already exists. Actually what causes this attraction is prior experience- we'll come back to that later. Every girl you like, you have already had an affair with in a special sense which we'll discuss later.

You know the Bantu are very, very incestuous. It is said if there are twins in utero, one a boy and the other a girl, the girl will not be born virgo intacta. That is a statement about the Bantu, and it is fairly true.

The germ plasm in you is actually immortal. All the experiences sexual that your ancestors have ever had, of whatever types of beings, are engrammed upon your tissue in that nucleus.

If you feel biased towards a particular woman, or a woman is biased towards a particular man, it only means that she's already had experience of that type- and found it alright. If you feel that you don't like somebody- like Dr Fell- although you don't know the immediate reason,

nevertheless you have had ancestral experience of this and found it very unpleasant.

So when a marriage is made on the earth plane, it is actually posterior to this marriage made on the heaven plane already.

The material world is simply the spiritual world inverted: that matter is only spirit rotating. So we don't have a dualism. We don't have the problem of how there is a non-material spirit manifest in matter, because matter is spirit, that is a modal activity of spirit. Rabbis say therefore, If it be true that every marriage on earth is previously made in heaven, then once the marriage has been made in heaven, there is nothing you can do on earth except obey it. This is the origin, incidentally, of the anti-divorce laws; because if you be true in relation to that person, and it has not been a marriage of convenience, economic, or so on, if it is a valid, polarised, biological relation, then it is better to keep it up than to break it. If you break the relation down here on the physical plane with a divorce, you then cause a break up here.

A recent medical book is called, "Emotional factors in pulmonary tuberculosis." What they are finding out about it is something that can infer quite easily from this fact. Many of those people are people who have thought that they have married out of love, and then they thought that they had made a bad choice. They then become emotionally very confused. And this emotional discharge acts on the lungs, particularly, being the median place between the volition and the intellect. If the marriage is not simply a marriage of material convenience, and is biologically determined, with equal zeal on both sides, then to break it is merely to break the relation at the material end- and

the polarised relation remains.

This is why when a solid biological relationship has been broken, through economic forces or social forces or the influence of other people, when they are physically driven apart, they still don't forgive each other. They are still tied to each other and they still condemn each other and assume that something could have been done other than was done.

The rule is: don't break it down there if it is valid biologically; because every biological tendency that you have is valid at its own level. The breaking of such consummations of relations is the chief cause of modern neuroses. We'll come back later to this polarised diagram when we come to consider this. We are going to draw a Solomonic star again. Here is a gentleman up here- the macroprosopus (?), the big face- this is God himself. Down here it is represented as water which is the symbol of plasticity, and down here there is a very miserable face- the microprosopus (?) with his mouth turned down. And his beard and his hands hold. This fellow down here is light in the dark waters; this fellow is dark in the eternal sea of light. The water here is called in Genesis 'the waters below the firmament. In the circular diagram this

fellow is inside here, and he is outside. The firmament is the circumscription. There's the waters below- namely inside. What is below is inside; what is above is outside in this diagram. This is the plastic matter, matrix, mater, or receptive substance of the universe. Inside it the divine here appears as light. That is to say that the intellection of a man, the consciousness of an individual within the material world is the only light he has as an individual. So he is the light of the world in the plastic world. In other words a human being, as a humanist believes, is really the light of the world. But it is only the inverted reflection in matter- and matter is rotation of spirit- of a spiritual being whose form is dark in an infinite ocean of light.

If we had absolute light, with no darkness whatever, we should have no formal content. We must have some mode of introducing differences. We'll see in a moment why colour is tremendously important. But at the moment we'll confine ourselves to a colourless analysis- namely, black and white. If we have an infinite ocean of light with no introduction whatever, we would have consciousness with no object. It would be quite useless, valueless. 'Value' implies duality, combat, struggle, victory. So that in the infinite ocean of light symbolised by the white paper, we find that the divine being appears as dark. Now the first dark being we hear of is the devil. It is this very principle of form in the absolute field of light, which is the cause of what we call intellectual activity. This is absolute intellectual activity. That intellectual activity is the one that Lucifer was proud of. Proud, we'll find out later, is a phallic euphemism. That is to say it has to do with a certain kind of energy packing.

When we get this dark being up here, appearing as God the Father, it is the energy aspect. When we get it appearing as the form, it is the intellectual aspect. And that is inside the infinite ocean of spiritual light. That infinite ocean would be quite useless if we had not got the form in it. So we then take the Father, make Him his dark Son, and because the Son is dark and formed in the Formless- Jacob Boehme called him the counter-stroke to the Father, which is another statement about the Oedipus story, and it is again a statement about 'proud', because Oedipus means 'swollen foot'- and that is a euphemism.

So we have the generative energy here, which is formative power, applying itself in the material world here, of plastic possibility- whereupon it inverts and appears as light. So that all the things that we call light are ideas. You know very well that every idea that we have is a circumscribed zone interfering with consciousness. Consciousness itself, without object, is useless, and with object, has interference. The interference is the object. So that an OB or ORB, thrown in, JECT, the great interjection, an object thrown in. Into the absolute ocean of infinite light there was thrown the ball. Omar Khayyam says, "The stone that puts the stars to flight, Awake!" etc.

That OB was thrown, JECT, into the infinite ocean of light and therefore became a formal precipitate upon which intellection can proceed and make inferences. That is the letter Yod in Hebrew. Primarily, it was simply a circle. That same Yod which we 'll now put up here for God the Father, is the first letter of the Tetragrammaton. 'Yod' is the Hebrew for 'hand'. It means the creative hand-another euphemism. Really this is the positive sexual power of the universe. It has an opposite power which is called 'Heh'. If I write Yod here and then the letter Heh, that is the name Jah, which itself is said to be a very, very great mystery; because it means boys and girls or ladies and gentlemen, man and woman, positivity and negativity, activity/passivity. It means a whole series of things, but they are all polarised in this way. This Yod here, in its reflection, becomes another letter, the letter Vov or Wow. This letter we'll call Vau, which will make it easier to hear. We will simply put a long tail on a Yod. We'll write that Vau upside-down here and say that that Vau is simply the reflected form of the Yod.

If I draw this Vau in Egyptian hieroglyphics you must forgive me- because it is a euphemism. There is the Egyptian hieroglyph for it: it is simply the male genital organ. It is made very, very simply like that to make it quick writing for scribes. Scribes again are intellectual so they would not want to be bothered with its biological function! They simplified it. Therefore the man down below here, the 'microprosopus' or 'pinhead' as we call him, is a reflection of this creative God above.

Therefore the whole formal principle of the Absolute is vested inside the genetic principle in the sperm. It is not in the ovum, we'll see why afterwards; it is in the sperm. All this water here represents biologically the ovum, the egg, that a woman carries and really is. All the form inside that egg that the woman carries has come from the male side of the family. She gets her form from her father, from her father's father, from her mother's father. She never gets it from a woman. She only gets it from the male side because only the male side is experiential. Nevertheless, women are very formed providing they had formal daddies and grand-daddies.

You see that in this diagram we have a highly complex relation which shows itself as two triangles: one belonging to the divine and the other belonging to the terrestrial. That terrestrial one is simply the divine one inverted and established by rotating the forces within it.

So we have to take this diagram and reduce it to this one in order to understand it. But as we don't want to give it away to Tom, Dick and Harry, because they invariably abuse it in three different ways, we have to put it back in the form of this Solomonic star again. When we come to meditate on this- a Yogi would call this a 'Yantra'- you put a dot in the middle and that dot is that genetic principle. If we put a circle round there we would say the whole thing represents the egg. That represents the nucleus, this represents the divine initiative

in it, and this represents the material receptive side of it. This represents the logic term or the intellective side, the formal side of the genetic principle. This represents the desire or active initiative side. Here is the mean between, which ties them together in the exact reflection with the other triangle.

So there is nothing in heaven which isn't already in your physical body. This is the meaning of the statement, "The kingdom of Heaven is within." If you understand that you cannot fall if you are right on the bottom, you deliberately go down into the material situation, you attack the very, very root of matter and solve the material problem. And upon it you may then raise yourself the great pyramid- because you are starting from there. We know that the great pyramid was a very funny one, because although it was perfectly designed, no top brick was put on it. The top brick was left off by the architect in order to symbolise that the Infinite is really the top. So the rest of it is concerned with building from below.

We can be as euphemistic as we like about this because the 'building from below' has various aspects. We could say this base line is the material world if we are talking scientifically. We could say it is the mass of people if we are talking politically. We could talk about different levels along here scientifically, about things that are climbing up until right at the top we get catalysts- very magical substances- which cause things to go on down below. In the same way inside the government: there are people who don't do anything- except when they appear, somebody else does. The Tao Te Ching represents it by saying that when the state is in disorder, the Emperor rustles his robes; whereupon order is resumed.

If a man could build himself a reputation like, say, at the lowest level, Churchill has done, then an ordinary person would tend to be intimidated by the presence of a man if he knew that man to be Churchill. Churchill had a double during the war; so did Montgomery. If you met the double and thought it was the original, you might feel a little awed about it. But if you knew he was only a double you would not feel quite so bad. The difference between the two feelings is the weight of opinion which has been generated around the man, as an aura. But if you remember that the dot inside there-the nucleus- is the centre of power then you know immediately that if that represents the body of Churchill it is certain that not in the material particles of his organism- which isn't the very best or the most beautiful organism in the world- could arise such power. But there is a field around him and the field has two aspects: the formal content and the volitional content.

He has been trained superficially in certain aspects of this as he knows when to shout, and when to pretend to be reasonable. The Tao Te Ching says it very quietly by saying, He who being a man can remain a woman has finished his work. That is worth meditating upon; because it contains what the Rabbis would call the 'mystery of faith'.

So if we remember that there is in us an unformulatedness-power which tends to move- and a precipitate form, which is useful as a guide for such movement, then we can begin to train ourselves. I am going to draw that little diagram of ours here and talk non-euphemistically about it.

That is the Doric column and this is the Ionic column. 'Yonic' is from the word 'yoni'. 'Yoni' is simply the female. Here are the Fall-opian tubes. They are put on the top here as decoration. Here are the ovaries and here are the tubes, and this will be the uteral chamber itself. Now the Fallopian tube is so called because through it the Fall occurs for every being that comes into this world. Inside there are a lot of eggs. A baby girl is born. She is a woman at birth. She's got lots and lots of potential beings- they're bodies; but those bodies have no souls in them. That is very important to realise. We said by the particle that we examined before that there was no human being in the particle. The human being is in the field round it. But the chemical precipitate which makes the particle is in a definite resonance relationship with the field; because matter is simply spirit modalised in a certain way. So if there is an egg there with a certain chemical content, when that egg is fertilised with another similar thing- another chemical content-the two chemicals put together will produce a certain compound which can respond to certain intelligent vibrations in a unique way. So when the egg is released it actually has no power to move itself, so it is pushed along this tube- this is its downgoing- little hair-like processes push it along. This whole thing Rabbinically is called the 'well', and this thing is called the 'stream' down here. It says, "A well fed by a stream". Meditate on that; because in it lies the 'mystery of faith'! So every person in the room has fallen down one of those tubes- in the remote past. That fall is really not a fall at all; it is a push. There are forces along here resident in these little processes- the cilia, hair-like processes- kicking that thing down. So it is not really a fall at all. It is what Nietzsche would call an 'untergang', a down-going. It's been pushed. Hence the statement, 'Did he fall, or was he pushed?' One of these energetic little fellows down here is a form packet from a male line of experiences. (Incidentally the 'mystery of faith' is also called the mystery of experience, or prodigality. This is 'prod' and this is 'gal').

Frequently this fellow is so zealous, he swims up here and before that egg has got time to get really kicked down, he started operations upon it. When finally this rolling stone gathering no moss beds itself in here and proceeds to develop, it is the product of one force polarised into male/female.

The relation in a sexual relation is said to be face to face as opposed to the relation side by side. Eve was Adam's sister before she was his wife. In the relation side by side, that is brother and sisterliness. Hence Solomon says, 'my spouse, my sister'. Because all relations

between human beings are incestuous. They are either closely incestuous or distantly incestuous. A lot of the so-called bars against incest are economic; but the valid ones are biological. They are all to do with the value of form. The real purpose behind avoiding an incestuous relationship is simply that you don't want to repeat the same forms over and over again. The more formal differentiation you can get, the more stimulus value there is, the more vital is the being that results. If you keep in-breeding back, the tissue itself becomes more or less opaque to spirit, and so there is less and less effort and less vitality appearing through it.

You see in this diagram, which is this pillar of our symbol, that the Fall of man occurs every time a baby is born. Here is another part of the mystery: every egg that comes down there is developing by partitioning itself and then going through various stages. One of the stages through which it goes is the female stage- and every man has been a female. That is to say, at a certain point, all the development proceeds by volition and the form has not got the dominion. There is a continuous internal process, urging, feeling and so on which keeps it whole; but when the differentiation inside it- inside the embryo- reaches a certain point, if it goes over that point, it becomes more formally charged- it becomes a male. But if the formal content becomes latent, it is the female. But we all go through the stage of being relatively formless before we become formed, which means that every man was a woman once.

So the difference between man and woman is again a relative polarity. There is no absolute difference between man and woman. Some women are nearly male; some are very, very feminine. Some men are nearly female, and some- very, very few men, are very very masculine. A really masculine male and a really feminine woman would be practically useless in modern society because they would not have the compensating factors to be able to integrate themselves into a modern social context.

So when we look at the Ionic- 'yoni' means the female organ; put the yonic head on this one- we are to remember all this and meditate upon it. So that when we look at our diagram, we will say, Here is the female, here is the cause of the Fall. here is where the Fall takes place. It is only in conjunction with the female that we can fall at all. That is very important. You will then see the Genesis reference to it.

On the other side we have a Doric column, which is very blunt. If we were to curve the top of it and make it phallic like that, it would not be architecturally so good as a support. So it is made a bit blunt- because it is a bit blunt really. It is not very intelligent at times. Here it is, and this in conjunction with this, produces the world. That is to say, all the actives and the passives produce manifestation between them. We put across here a tie to symbolise their relation. This tie symbolises the yellow if you like, the medial line.

That yellow line is simply to remind us that all polarisation is dual, and all duality presupposes a prior unity. That horizontal there represents the primal unity from which these two polarised entities derive. So masculinity here, femininity there, and in between the unity from which they both derive. That will therefore be the line of universal substance- and substance is not matter; it is spiritual power. Matter is only a modality of it.

In our diagram we have a dot in the middle, which is simply that letter Yod restored to its original circular form. These two together are 'H' and the dot is the dot on the letter 'I'. This is the Yod, Yot, jot, and therefore we have the letters I H. We have said before, I H, Yod Heh, are the two first letters of the name of God, which is translated Jehovah. That means male and that means female. 'H' signifies the whole field, and the whole field is polarised. The formal precipitate there determines which will be stressed at any given moment.

We have drawn a dot on the centre-line. That dot represents the ego-centre between the two triads here- the divine triad and the terrestrial triad. This is now a tight-rope on which an individual man is presuming to balance himself. We have represented him there as a serpent. The serpent is in a certain sense, God and the Devil simultaneously. We have made him turn towards the Ionic column, which we said before was the female column. It means that the intelligent individual, if he's a man, will actually be prepared to study women. We'll have to find out what the word 'study' means later! Because they contain the great secret, if they could articulate it- and would. Some of them can and won't! If they would, or you could persuade them to, then you would know all about it; because hidden inside woman is the potential of reason, which a man thinks he's got. Only she will not use it. She has very, very good reasons why she should not use it. We'll go into that later.

So this principle of form here gives rise to the individual who is the serpent. We remember that 'ser' means 'toothed', and is the basis of 'free' and 'pent'. It is the root of 'hanging' and 'thinking'. You can translate it 'free-thinker' if you like. You can translate it on 'tooth-hanging', hanging by one's teeth. 'Ser' is the root of differentiation of spirit. All intellection, all analytical work, is based upon the differentiation of spirit. In other words, we must be quite clear in our formulations. Then we must be prepared to 'pen', to contain, to practise continence about what it is that this lady tells us when we talk to her in a certain kind of tongue. Actually, she will tell you a lot if you ask her very, very nicely. Usually it is a very old lady that tells a young man what a naughty woman another one is. If she is sufficiently old, and she's given up the game, she'll actually advise a young man about what it is about. She would not do when she was young. So if you can find a nice old lady and ask her pertinent questions, she will tell you something about it. Young ones will not- except on special occasions.

So when we look at this diagram, we now see three letters: I, H, and S. For certain reasons the word 'validations' is left off. Somebody thought it occupied too much space on the letter-heading. If we had put it in it would have meant 'victory'. 'V' means to triumph through actualising potentials. The whole word spells I H S, which you know in the Christian symbology to symbolise 'In His Service'. You know that the letter 'H' is a woman so that when you say, 'In His Service' you means 'Her' service- in a special sense. The woman that you are referring to is the lady called by Christians, the 'assumed Mary', by the Chinese, Kuan Yin, by intellectuals, 'universal substantial illumination'. But it is quite definitely a feminine thing; because it will not speak, except under certain conditions. Silence is its name.

So shortly we come back to say that any device such as this is a support for the mind, to stop the mind wandering. You can force your mind to stay on the same subject until you've analysed the inter-relations of these things and to find out their equivalents in your own nature. When you see that dot say to yourself you mean clarity of thought. When you see this 'H', say you mean your whole feeling-awareness. They are exactly opposite: an infinite field of awareness, your 'Heh' value, and a formal, clear thinking process, your 'Yod' value. In the field of infinite awareness there are two terms: a volitional/desire side and a formal side. A woman is a man and a man is a woman. The Rabbis said it in a nice way. They said that when God was making Adam and Eve, he took a little bit of bone from Adam and he put it in the bottom of Eve's heart. Then he took a bit of flesh off Eve and he put it in the bottom of man's heart. This is why men are soft on the inside and hard on the outside. That is a good Rabbinical statement.

So when we look at this we have to remember all that we have discussed now, and deliberately (if we wish for the benefit as an individual, and only individuals get a benefit), we must go through all of this and then ask ourselves quite truthfully, how much in me is woman- that is, unformulated wilfulness, and how much of me is man - that is, formulated wilfulness. Note the difference between the two. The only difference is that in one case it is clearly formed- ideation- in the other case it is not. The woman keeps her will in a feeling state; she is eternally ready for anything. But the man is trying to formulate himself so that he can be ready only for some things which he determines himself.

If you have exhausted all the serial means of such a diagram- which the Yogis would call a 'yantra'- then you hold it in suspense in the mind, in its totality. Now remember what we said last year about this. We have withdrawn the sense-organs from the external world. We then have concentration of the energies within upon some object, say this diagram. We must then discursively meditate upon it, which means take it to bits, run round it, analyse it, until we have completely exhausted all

the serial content, everything that is in it taken separately one at a time. When we have exhausted it, we put the whole thing back together again into its prime unity. It is now a synthetic unity. Before we analysed it, it was an unanalysed unity. Then we analysed it and it became a plurality. Then we take the plural bits and put them back- and it is now a synthetic unity. We then hold that synthetic unity in our mind, and we call this stage 'contemplation'- not meditation..Meditation is discursive. Contemplation is simply holding the total meaning of that diagram. When you hold the total meaning of such a diagram inside yourself, various things happen. Because of the amount of work you have done on it, intellectually, there will be a certain re-distribution of intellectual energies in you, so that your ideas- if they don't agree with the result, if they are false- will be forced to migrate and change their relationship. This has to do with the history of the Jews, externally.

There are certain cells inside your body which are the chosen people internally. They are destined to rule. But they are not in the right state to rule until this dispersion and then recollection of tribes in the body has occurred.

When you have got the rational effect out you will find that in holding the object, contemplating it, there is also a total feeling arises from it, and you will find the particular character of this feeling in its wholeness is always profoundly good. Yet at the same time you're feeling the goodness of it and the fact that you're really glad you did it and that you are bigger and better and more powerful than you ever were before, particular parts of it (we call them sub-entities) will be dissatisfied because they have been disrupted in their attitudes-which were irrational- have got to change.

So in the midst of a completely whole confidence that you are right, you feel odd little niggles. Now you get hold of this whole feeling and hold it, and look at those niggles while you are holding the big feeling, and you will gradually notice that they try to fight you- to overthrow the wholeness. You put the weight of your will on the side of your wholeness, and they gradually realise they cannot win, and when they are quite convinced they cannot win, they migrate into their own proper relations, the complete constellation of forces within you is equilibrated and there is then a complete transcendence of that situation. It is no longer problematic for you.

When you are dealing with a diagram of this order, or of the Solomonic diagram, or this one genetically, once you have held it in your mind and comprehended it that way, there will be certain subjects which no longer bother you- or even interest you; because you have transcended them. The Tao Teh King says, "Daily deal with less and less." If you do this dealing with less and less in this way, you deal with less and less because you are

dealing with more and more. That is, your symbol is higher, so it eliminates the necessity for petty niggling over a wide variety of subjects. You finally discover that there is only one subject, and that subject is the mystery of faith, that is, what is the precise relation between boys and girls. The relation between these is one determined by the essential qualities of the Continuum of which they are both polarisations.

So that if you take a diagram of that order and meditate upon it to the point of exhaustion of its serial content and contemplate it, you will actually cause the whole of your organism- because remember that matter is only spirit rotating- to come into a new kind of harmony that you cannot attain in any other way.

We could go on to other things, but have you any questions about this series of ideas?

Q. Well one question suggested itself to me a little earlier when you said that marriages were made in heaven and what were made in heaven cannot be wrong. But if you have already made one on earth, you must not make any more in heaven.

A. Assuming that was the right one?

Q. Yes.

A. Well of course you won't. If it was not the right one then you will, won't you?

Q. Yes; but you said if you were attracted by any kind of woman, she was the right one. There must be more than one right one.

A. Well you know this is one of the mysteries of faith. The fact is that the one that you commit yourself to, biologically, you will have extreme difficulty in getting rid of it out of your system; because there is a real interchange of forces between you. Before the physical fact certain forces exchange. In the physical fact, then material forces are also exchanged, and you are no longer the same person. You will actually find it extremely difficult to get rid of the other half you have absorbed. It is very often necessary to be euphemistic about certain aspects of this. If you consider the nature of the diagram very carefully and meditate upon it, then a hint is enough. A lot of men in the Old Testament were not immediately struck dead for having more than one wife, were they? Everything depends on the different factors. You know that biologically you have factors which become latent, and they hide and they don't show in the child. But they are still there. The express personality is only a part of your potentiality and the things that you have not developed you might have developed will be transmitted into the next generation. So if you have a child, those things you did not develop, may develop in a child of that child. If they do they will resound to someone that you might have married if you had been born at a different time. All relations are primarily incestuous, and every man that gets married is still marrying Eve.

Q. If we came from Adam and Eve, we must be incestuous?

A. Well we know the physical fact that we all came from a specific kind of egg, which became human- whether we accept Biblical symbology- which is symbology- it is not supposed to be anything else- of a biologically evolutionary

process, or the scientific statement about it that we have evolved from a specifically qualified egg, from a specific animal and underwent a certain mutation. The fact is, whatever theory we take, at a certain point historically science would say a certain mutant occurred. That corresponds with the symbolic statement that after all the plants and animals had been made, man was made. If you look in the Genesis story, man was not made on earth first; because it says, These were all the things that were made before there was a man on earth. And it has already said man has been made. Man was made first in the formal field then precipitated into the material field.

Q. That's one of those difficult questions really. The more you try to concentrate and sort it out, the more confusing it becomes. If you let it remain vague, it seems better.

A. Yes, but letting it remain vague is the same thing as stay where you are. Running on the spot, commence!

Q. Would it be best then to just sit and watch it?

A. Watch the mental process? That is your necessary first step; because unless you really do watch your mental process you will not become disgusted with it. If you do have the courage to watch it, unbiasedly, you'll come to the conclusion that it is rubbish- which it is. Let's say the mental process is entirely determined- before you have exercised yourself- by stimulation of your organism materially, through your five senses. So there is nothing in your thinking process except mechanical responses through your five sense organs. If, in fact, there was nothing higher in man than the five senses, we could not even begin to want to integrate them. The fact that we can actually deliberately co-ordinate vision and hearing, or touch and taste and smell, means that there is something higher than those five sense organs. The something higher, philosophically, was called the 'common' sense. Now common sense is very rare, isn't it? Today we say 'common sense' and some people think it means the 'sense of common people'; but it doesn't mean any such thing. It means the sense that is common to the five- which is the basis of possible integration. The common sense itself is the substratum of the five senses. Over and above that you must have initiative, whether you will look or listen. So the common sense has an initiative factor as well. So you have five senses, common sense, point of initiation.

If you watch your mind, you will discover that most of these processes are tautological, i.e. they go round and

round and never get anywhere. That is mechanical self-stimulation following ^{ex}ternal stimulation. Every external stimulus gets its tail in its mouth and goes round and round and round. So that the whole of your thought-processes as come in from outside, are cyclic. If you think for a very, very long time you will find you are thinking exactly the same things that you were thinking before. For which reason, this process in the mind is called literally the 'ring-pass-not'- this cycle of definitions that you cannot

get out of. But if you deliberately cut into it with initiative, analytic power, then you will discover that every time you cut into an idea that you never analysed before, you will find energy that you did not know you had. Two ideas are bound together by a certain amount of energy and they produce a complex idea. If you have not analysed it, you have got a packet of form there and the energy in it is not available for your use; but if you split it into two, the energy that was binding you is now freeing you- running about- it will try to find a target. Very frequently after analysis you suddenly feel you want to do something now- that is the loose energy- and that is the one time when you should do nothing about it. You should allow that free energy to go into its own place- that's the watching again. The whole thing is to let consciousness do the work for you. Consciousness is a catalyst, and if you don't interfere, with egotistic bias, everything must go into its own place.

You know when Christ says, "I do not judge; but if I do I judge rightly." The lower ego when it judges it judges on the basis of the five senses, and its judgment is rubbish; because it is conditioned by factors that are entirely irrelevant to truth. If you cut out all private purposes and just look at the situation, then the inherent differences of the situation present themselves to consciousness, and there is no confusion. It doesn't need an effort of will when I hold up two fingers to see that one is longer than the other, does it? Personal bias will say, Well it is not really. If I hold it up and show it to him, he'll say one thing about me. If I hold it like that he'll say another. If I fan my hand that way so that my index finger is shorter than my ring finger, he'll say I'm an extrovert. If I pull it the other way and show it to him, he'll say that I'm not. Because for all ordinary persons, those things are done mechanically- and the rule applies. So we say that all rules, empirically derived, apply to all people in the groove. But they do not apply to people who know the rules; because people who know the rules can falsify all the expressions if they wish. That is one of the modes of freedom: the ability to change phenomena, and thus to present a situation with a new stimulus.

If you allow the mind to run without any specific bias, without worry, without Promethean activity, without hoping that it will come out right- just commit yourself to truth, nothing else- if it is true it is better for me ultimately than lies. And the truth I can only know if I don't comment. The witness just witnesses; he doesn't say anything about it. One man is 5' 6", another is 5' 9". There is no comment. You see it, but you don't say that it is a little runt, and that's a big potato- he's rotten- and so on. Those are comments which are determined mechanically- and they don't help at all. If you just see the difference, let the difference speak to you, everything goes into its own place, and there is a spontaneous integration of things at their own level. Children do it unless you condition them to do otherwise. Children say

very, very peculiar things that their parents have to stop them saying; because they have the innocent eye. They say things like, "Why has that man got a black face, Mummy?" And she says, "That's not a black face; it is just a coloured gentleman's face." When those things happen, the child has the perfectly innocent eye, and left with that innocence, and given a proper education in other matters, the child would become human. The tendency is to try to stop that innocence because it is socially inconvenient; because people have such tender souls that they cannot afford to be told their ears are long by a little child. The thing is to gain the innocent eye, or the pure witness, or as Christ said, "Become as little children." All of which are different ways of expressing simply the unbiased observer. When meditation is done in that way, from watching the content of your mind- and you are merely watching it, nothing else- you don't need to do anything else. People who watch their minds and interfere with the thought process to try and put it right, put it wrong; because there is only one right place for every idea and that is in a constellation of other ideas in the same reference frame. The individual cannot possibly know where it should go. But the pure witness, looking at it, can see where it won't fit, and it keeps moving until it comes into its own place- like a coal sorter-outer..

Q. Is that what causes agitation?

A. Yes. The coal sorter-outer is a good image of it; because that vibrating, running table that lets big pieces out here, and small pieces here....

Q. When you feel there is something not right in the situation, although it appears right, rationally you'd feel you had done as much as you can logically in the situation. Yet there is still an underlying feeling of rather dissatisfaction, disequilibrium....

A. It may not be in the part you have analysed. As we have said before, when you have got the whole thing, you can have sub-entity objection to the analysis; because you have not yet analysed the whole universe. The part of it that you have done is quite correct, but the part you have done, although correct, is in the wrong room- but it has moved into a new context. The whole analysed thing then will fit exactly. If we analyse this diagram at a certain level, say biologically, it's only a part of it- it will fit there. But suppose we come to apply it sociologically in a social theory, what does it mean? The thing actually means that a cunning gentleman serpent will deliberately give votes to women to get a stampede vote, doesn't it? In other words, you will deliberately tell them that they are marvellous, they're wonderful, they are intelligent, they ought to be in the House of Lords. He will not believe it; but he'll say it.

So there will immediately come a jar inside the organism. Certain men who have got lovely wives say, 'I don't agree.' Some other men with very powerful wives will say, 'I don't agree'. And very powerful wives will think, 'I do agree; but I will not say,' because she

knows the weapon. The weapon is will. The weapon has always been will, and it is the weapon of the Taoist. But the intermediary weapon is reason, isn't it? Very euphemistic, that one! Reason means that relating power, doesn't it? So it is the intermediary power. Ultimately you come down to the point of willing, actually willing, and if you are actually willing consciously, that's alright; but it is being a woman. Whereas when you have not enough strength of will, you will reason- to find out how to do something that you have not got the power to do.

Remember, 'Cain' means that thinking power. 'Abel' meant the will power. And the Cainish power killed the will-power by over-thinking upon it. In other words Cain was like Prometheus and Epimetheus. If you think too much about a venture, you will paralyse your will. Atrophy of the will results in over-stimulation of the intellectual centre. It pinches all the energy that should go into motor nerves. You can actually get a process of energy in the body, circulating in the intellectual department, telling you exactly what you ought to do, and simply because you have thought, you cannot, because you have used up all the energy thinking about it.

That serpent says there, turning towards the ladies side, 'Leave just a little bit over for doing something about it.' And yet you cannot break through into will until you complete a process- if you are a man. A woman can. She doesn't need to break through a thought process. She's just wilful. But a man cannot break through into the will unless he completes his thought process. He cannot even regress and become a woman; it is too late.

Q. That's made it a bit awkward for a man.

A. It's very awkward. More men die than women through it, you know.

Q. Is that the idea where you get a lot of these men who get a great liking to dress up as women- are they tending towards that womanishness?

A. They have not left it. They have only just made the grade into man.

Q. So the tendency of woman is there....?

A. Yes. They have only just got through. They have only got a little bit of that extra formal chemistry to allow them to become sufficiently developed, physically, to be called men. They have only just made the grade.

Q. So when we treat them with contempt, we are misunderstanding them?

A. Exactly. Lack of understanding. Everybody has been a woman once. About 42% of men have only just made the grade. About 4% are, physically, demonstrations of their middle nature. There are changes of sex from woman to man fairly commonly. There are no recorded cases of a real man regressing to a woman. There is that pseudo-case of Roberta Cowley, who was intersexed in the first place. But there are not any cases of developed men becoming

women; because it would involve the most weird thing- the abandonment of gained form. It would actually be impossible for them to put it down- from themselves. It might be possible, conceivably, by some fantastic radiation brainwashing device or something, or by some chemical attack. But it could not be done by a man because he would have to do something no being will do- abandon power. The evolutionary process is through will, through form, back to will; from undifferentiated will, through differentiation, which is form, intellection, to synthetic, when the whole of your intellection powers are synthesised and become a new kind of will- a will that knows exactly what it is doing, and why.

Q. Is this true then, that any man who is man enough to father a child can never become a woman by change of sex?

A. They are only newspaper stories. Roberta Cowley was probably the most publicised example of that, where the BMA themselves published a statement that it was untrue. He wasn't a proper man. I mean it is a terrible thing to absorb that appendage, isn't it? Which is what you have to do. It is easy enough to grow one because they have already got one, small. But to actually get a large one and absorb it, it requires a terrific reversal of energies- for no advantage.

Q. To really meditate on that symbol that you have drawn there, and meditate and meditate and keep meditating on it, the problems that arise solve themselves if you watch it?

A. Yes. You know the idea of the Rabbis wearing a box on their foreheads and another on their arm, well inside them they have little quotations from the Old Testament. They are simply to remind them that behind there, in the forehead, is the control centre of the individual will. There is the administrative executive power in the arm. There are certain passages written down. So when you look up there you remember something else. If you were to remember that when you met any person- you would say to yourself in every situation- if there are two people or more, there is a polarisation. In every polar relation there is active and passive. Am I being active or passive at the moment? If there are three people there, one of them is playing the serpent- balancing on that rope between the other two. Who is it? Is it me or one of the others? You see, you work on this symbol all the time. You say to yourself, Do I want to be free or bound?

I asked a very sick boy this last week when he thought that he was in a very, very bad way. And I said, "Do you prefer freedom or bondage?" And he said, "Freedom, I suppose." "Do you prefer truth or fantasy?" "Well, truth, I suppose." After a series of polar questions his answers all added up. He would rather be free than bound. He would rather be a man than a fantasy, and so on. He was clarified about it. He began to knit together. He began to become less negative.

In the same way, in every situation, look through the situation with that symbol.

Each symbol has a specific kind of stimulus value. If we take the circle and the cross- it's a very, very simple thing. The circle to me when I put it on this present situation is the limit of the subject matter we have undertaken to discuss. The vertical in it represents the active side of it, and the horizontal, the passive. The passive is the material with which we are dealing, and the vertical is the energy with which we are dealing with it. So we can control our thought. While one man is trying to keep up with the subject and forgetting what it is, by a simple device we can make sure we don't lose the subject. If we were discussing football, we'd say, Football is what we are discussing at the moment- not fox-hunting- that is outside the circle. We draw the circle and we define it and we will not have any other subject in unless it is relevant and then we say that the material that we're discussing- the material aspects of it- and the forces involved.

By means of that simple diagram- which is only this diagram disguised- we are concerned with these active/passive polar relations inside a defined environment. If we use the device it will help us. It will put things in place. If we don't we'll get no benefit.

Q. That's the validations involved in it?

A. Yes.

Q. Is there a paradox here with this man and woman business because some of the men you're inclined to regard as masculine, are full of urge and will and determination to do things? The thinking man one is inclined to regard as feminine.

A. The reason for that is quite easy to understand. The man in general who corresponds with the one you are thinking about, is the one called an intellectualist. So he is deficient in initiative power. One of the things that we worship in the world is power, isn't it? The male in general has the greater muscular force than the woman. He is externally harder, isn't he? Those people who are externally soft try to make up for it by internal form, namely intellectualist activity. So they are externally women and they are trying to be men on the inside.

Q. What about the other example then?

A. The case of the man who is hard on the outside. He may be a real woman on the inside. Some of the toughest rock-climbers I know are very, very nearly women- emotionally and volitionally. Some really tough sportsmen including racing motorists who are externally tough and hard are internally quite feminine. There is a polar relation between the inside of a thing and the outside, you know. There is actually an electric polarity between the inside and outside of a muscle. The outside surface of a muscle is positive and the inside negative.

Q. Would a soldier be like that, the hard soldier type of man?

A. Very, very soft as a rule- the natural soldier, not the conscript. He is a really woman on the inside. He

loves sentiment. He is always thinking of the spoils of war. This he interprets as a nice quiet night with his head between a pair of bosoms. In other words he's talking about how to be a little baby and get back to Momma again.

Last night there was a play about Hitler. Did you hear it? There was one remark in there. The author had either picked it up out of a biography, or heard it somewhere; because it was quite valid. A man who had been terribly tough, when he heard that Hitler was dead, he could only think of one thing: he had to go to bed with a woman. You see, it wasn't a masculine urge. He really wanted to go back out of all the trouble, go back to the woman and stay there where it was nice and quiet- because his leader had died. It appeared superficially that it was a masculine sex act; but it wasn't. It was a purely regressive act, an attempt to get out. You have to be very careful about that because very often the man who is easily perturbed sexually isn't masculine- he is feminine. He is still attracted to it in this repressive manner.

In Indian philosophy they try to deal with this and deliberately try to encourage it. They say that the husband contains the child, the brother, the husband and the father- all rolled up into one- the perfect mate. In actual fact, teaching that to the Indian tended to turn them into babies, not into fathers. Because they thought, That's another good reason why we should go there! It is all back to Mumma or be comforted. It is true.

Q. Well then, it becomes escapism, doesn't it?

A. That's right.

Q. Reading a book can be escapism.

A. Well, anything can be escapism- even work. I know a person who escaped by chopping wood very vigorously.

Q. Before, when you said that we have certain ideas that keep rotating and we ought to split them- then the energy would be released. We weren't to do anything about it. The energy would find its own place. Well, what happens? Does it become a new reserve of energy?

A. It runs about and it is at a certain resonance. And because the idea that you split was in any case a false reliance between forces it will go about, and , according to its resonance, it will tie itself to an idea that it should belong to. If you allow that energy to run out, and its most obvious way of leakage is to tell someone what you have just thought, that line of least resistance on to the tongue is an initial energy. If you analyse a thing and immediately tell someone about it, the energy which was released has gone into muscular activity on the tongue and created a line of least resistance- which really disqualifies you for talking euphemistically about the real mystery of faith afterwards.

Q. You have really lost something?

A. Yes- a definite amount of energy. And the person to whom you have said it, has gained it.

Q. You have done them the good instead of yourself?

A. Yes; because if they can keep their mouth shut and get lots of people that cannot keep their mouths shut around them, they will be fed. That is another secret

saying, isn't it?

Q. We are to understand also that there is a reciprocal feeding going on....

A. That is a higher level. If you understand that, you can afford to talk.

Q. Well that becomes a sprat to catch a mackerel. You might get a better one from them.

A. That's right; could be.

Q. You said you would mention something about the importance of colour before you finished..

A. Yes. The importance of it from the point of view of effects on the self is to use it as a mnemonic. Whatever you see that is red, immediately say to yourself, What is my desire state at the moment? What is my will state? What action tendencies are there in me? And if there are any other persons around there, say, What about that person; what is there in them? And the same with blue for intellection, and the same with yellow for balancing.

In actual fact, if you do this over a period of time, you will discover that when you look at a certain person that person will actually appear to you be either red, blue or yellow- or combinations- as if you could almost intuit. If you become more sensitive you actually see such colours in, and in the field of them, changes that you would see round somebody a certain kind of colour vibration. So that you have a mnemonic system. Every time you go out you have got colour as a stimulus. You have got a bit on the tie there and you have the opposite colour in the rest of your shirt. That is about a red/purple. We have to analyse all colours into red, yellow and blue. That one is a red-red/blue, isn't it? The rest of the shirt is a grey with a blue bias. With a little bit of practice, you can see. You can see that pullover there: it is red/yellow, isn't it? That one there is a red with a slight bit of blue in it. With a little bit of practice you can see it. And then you find if a person is dressing according to their own tastes and not according to fashion- in other words they have an habitual way of dressing in colour- it is an index of their psychological state. In other words it's a giveaway of the kind of person it is.

Q. That's one thing I was very interested in. Different people have a feeling for a different colour. I was wondering if it was something lacking in their...

A. Yes. If they like a particular colour, they are deficient in it; they need it.

Q. Is that why I don't like red?

A. Well it would seem to you to be a disturbance, wouldn't it- an irritant?

Q. I mean, I never wear red- to put it that way-though I support Liverpool.

A. That's for another reason, isn't it?

Q. Yes. I would never think of putting a red tie on for instance, or a red shirt, or red socks...

A. In other words you don't want to aggress openly, do you, in the environment. You don't want to attack it. It isn't your specific mode of living, is it?

Q. No.

A. Nevertheless, you like the colour you have got on there, don't you?

Q. But it is not so severe, is it?

A. But it is red there, but it has got blue in it. So you have this intellective process in you- mixed up with the volitional side. If you clarify the will element and the intellective element of the two, when they are separated out, it is alright. But until you separate them out, one of them can fool the other- just like the thing you mentioned: you support Liverpool. That is really irrelevant, isn't it? Because the reason why you support Liverpool is because you are in Liverpool and because you have relations in Liverpool other than colour relations. So you can actually endure a colour that you don't like because of another reason. So that when you are meditating on the reason 'Why I support Liverpool' the first reason would not be because they have red shirts.

Q. Why, when Everton wear blue?

A. You don't live in Everton, do you?

Q. Liverpool people support Everton.

A. Yes; but if you examine those people you will find they have very good reasons for not supporting the home town. They have a concept about themselves.

Q. Young children seem to show a preference for red, don't they?

A. It is the most stimulating colour there is.

Q. In this triangle, yellow is the mediation between the two, and the common association is that yellow means cowardice.

A. Well, a balanced man is always called a coward by an unbalanced man. It is a historical fact: the fellow who doesn't rush in is called by the man who does, if he survives, a coward. Aristotle's concept of the mean is a cowardly concept; because it was done to avoid trouble- not to balance other people. He liked to avoid trouble for himself and therefore for him it was a bad thing.

The real meaning of that yellow is not simply to avoid trouble. It is in order to balance powers which can sometimes be very troublesome, to keep the mean between two opposing elements.

