

2 questions here- one about geometrical thinking, and whether it is applied merely generally or word by word. And another one about the fall of Adam. It says here the fall of Adam allows us to approximately understand the clothing of the spirit of man with gross matter. And is it possible to grasp the actual mechanics involved in the multiplication of individual(? men as cells of) mankind. See if we can join the two questions together.

There is a little statement here of Gurdjieff's, out of "All and Everything", where Gurdjieff says that heat, light and darkness do not come from the sun at all and that it is freezing cold. If we remember that Gurdjieff wrote "All and Everything" to arouse thought you could consider it first of all as a challenge to your groove thinking. You have accepted that the sun is sending light and heat without thinking about it. He is provoking you to think about it. There is a very old Chinese statement equivalent to this that says- fire does not burn, water does not wet. The statement has to do with subjectivity and the fact that all we receive from outside is motion and that how we experience this motion depends on our own sensorium and its qualities. So I won't deal much with the subjective aspect of Gurdjieff's statement because the sun is not freezing cold either because that also is a subjective experience as far as we are concerned.

What we have to remember is that as individuals with senses we are interpretative mechanisms. That represents any individual, this represent any stimulus. The rule is that no individual can possibly know anything beyond the limits of its own substance. So this being cannot know anything at all beyond that point where the stimulus comes. The stimulus is an inference as far as this being is concerned. A change takes place on the perimeter of this being and that change has not been willed from the centre of the being and therefore the being says it is an externally originating stimulus. It is a very simple rule. If the being does not itself initiate the change in its substance, then it assumes that something other than itself is initiating that change. We have to keep that in mind all the time. No being can know other than the modifications of its own substance and any change occurring in a being other than a change initiated by the will of that being itself, is interpreted as coming from outside. Which means that every perimeter stimulus that we feel, we will assume to be outside. In fact, perhaps on certain material levels under certain physical conditions, the perimeter of your being says skin can contract and in the process of contracting can stimulate itself. And then the self stimulation is interpreted as originating outside. If we keep this clearly in mind we can understand the meaning of the statement- fire does not burn, water does not wet, sun is not hot and does not give light. All that comes to us is motion. And how we receive that motion in our own substance determines what we will believe about the external world.

You know that Kant proved at great Kanting length that no being can understand the noumenon as such. What he meant to say, and he should have said more clearly was this- if we take any finite being anything that happens to that finite being from perimeter stimulation not initiated by itself is called a phenomenon. And the totality of phenomena constitute the external world for any being. The external world is simply the totality of perimeter stimuli acting on a being.

Now Kant knew perfectly well, and it is elementary logic to say, that this being cannot know other than the modifications of its own substance. He should have said it that way, it would have been shorter. And then, that being so, if there is another being outside, there is a being outside with knobs on. This being cannot know about that being having knobs on but it can know what happens on its perimeter if this being comes up and rubs its knobs on the perimeter of this first being. A. So whatever the being is in itself, and not simply and not simply as the cause of the stimulus is unknowable to the first being. Suppose we say the first being is A and the second being is B, now A cannot know anything at all about the essential being of B, it can only know the way B affects it in a perimeter stimulus situation. So therefore Kant said that the noumenal being, that is the being in itself, the essential being, is unknown and unknowable by definition. If we take this as a limit, the circumscription of a finite being then any being beyond the perimeter of the being A is in essence unknowable. It is knowable only in so far as it affects the substance of the being A. And what the being A knows about that is that its own substance has responded to some unknown stimulus in a certain manner. It knows the manner of its own response, it does not know the nature of the being beyond its own perimeter which it assumes to have caused that response. If you think about that in relation to Gurdjieffs statement about a freezing cold sun you will be able to work it out.

Are we going up or down?

The other question, about the geometrical thinking. Thinking in geometrical terms, is it merely general or word by word? Well, if it is not word by word, it cannot become general. Because the general is only the particular used over a large number of instances. If a single word has no significance whatever, then 2 words have 2 times no significance. That is no significance. And a thousand words have a thousand times nothing, which is still nothing. So in each word there must be a definite significance.

Talking in geometrical terms, if we talk about the word geometry itself, that is ge the earth, the circumscription thereof, and the measure of it, and the integrated result. We are getting an integrated end result from measuring a circumscribed zone of earth. That is geometry.

Now this measurement concept, you know that the M signifies substance, and that the T signifies the crossing and fixing of forces within the substance, and the R means differentiate. You can see the word mater there, mother, and so on, and the word matter. All of which are simply extensions of this prime trigram, MTR. When we are talking about the earth, ge, this hard gamma, you know the expression to be (gammed-up) is to be made really tacky, solid, this hard G pronounced at the back of the throat by blocking it with the tongue, and suddenly releasing it, signifies the solidification of matter. So that we are talking, when we use a hard G as that one should be, it is corrupt to say geometry, it should be J-ometry, geometry implies the earth has already got a bit soft through thinking about it. If we draw the hard J - we simply draw a circle and block it in. And that represents Ge. Now the circumscription of it we put round here to make sure we know what we have got, when we consider the substance of it, and the substance is really the motion of the power within that zone blocking that zone with actuality.

Remember, the world is an actual world, which means it is a world of acts. It is an action world, a world made up entirely of the actions of forces. The totality of forces within a given zone is called the substance in that zone. When we examine the crossings of forces reflected inside that zone, we

are talking about the significance of the letter T. And when we use the letter R we are talking about the reduction of this mass through the vibrations of crossing forces into many tiny little bits. If you would trill the R like a good Scot would, you would get more of the significance of the letter R than if you slur it like a Southerner might.

So, when we come to consider the meaning of measurement it means take a substance, cross it, differentiate it by continuing the cross to a limit and then count the number of differentiations. And use the ultimate differentiation as a unit. You can then count up the definite number of substantial particles within that mass, all of which is signified by measurement.

Remember this root MA itself is the root of mathematics, this ME is the root of mensuration. Counting, measuring, all implies taking a substance, cutting it to bits, using one of the bits as a unit and then seeing how many of those units you have in the particular case. That is the meaning of the word geometry. And when we are talking in that manner we are thinking geometrically.

Now if we think about any being whatever the moment we circumscribe it, if we wish to deal adequately with it, we will be forced to find a gravity centre for that being and to measure from it, and thus to geometrize. When it is said God geometrizes, it is making a plain statement of fact about the material universe because the material universe is kept in being in exactly the same way as this chalk is keeping in being this circle by continuously translating from perimeter to centre and passing round it. A material particle is simply a force behaving in this manner, exactly the same way as the chalk has been rotating round and spinning into the centre and back to the perimeter and shifting its point of entrance and exit continuously. There is no material particle in the world that is not simply a force behaving in that manner.

When we consider then any being whatever in so far as it is circumscribed and we study the form of it, and the substantial formal relations within it, we are thinking geometrically. If we think that there is anything whatever that is not subject to geometrical thought then we are misconceiving the nature of a thing. T-H-IN- Ge, and the other word that goes with it, think. The T means a crossing, the H means power or force, IN- you can accept that you understand the meaning of IN, and this is the solidification. It means crossing powers in solid substance. So a THING is simply a gross manifestation kept in being by powers crossing each other. Just in the same way that when I rotate the chalk from centre to perimeter and continuously move it round, these force lines continually cross each other and thus keep in being the THING.

Now if instead of taking the gross material of it, I consider the form of it only without the gross matter, then I must change the Ge to K. I must change gamma to kappa. Then I can say think. A think is simply a thing with the substance of it ignored for the time being. You retain the form without the substance and that is an abstract process. You are deliberately ignoring something that really exists in order to stress the formal value as opposed to the substantial inertia of it.

Now let us apply this a little to the second question, about the fall of Adam.

Is it possible to grasp the actual mechanics involved in the multiplication of individual men as cells of mankind? Well, of course, there is a very simple answer to that and we find it in lots of text books very, very simply explained, that we have a primary egg with a nucleus through which certain forces

operate. We know that they operate through the nucleus because if we cut the nucleus out then no formal changes of an organic type occur in the plasm around the nucleus. We can cut a piece off providing we don't damage the nucleus and on the side of the nucleus there will be repair work initiated and the egg will proceed to develop itself. But if we cut out the nucleus then the thing will disintegrate. So we know that inside the nucleus is a doorway to a certain kind of organising force that works with the nucleus.

Now there is an optimum size for any being in any given environment. Each little egg when it is absorbing motion which to it is called food, it takes it in by taking a portion of gross matter which is simply a rotating force. And it breaks it down and stops it rotating round its own centre and forces that energy to distribute itself throughout the being. And it calls it food because it is supplying it with a force upon which it can work and thus release energy for its own use. When the absorption of forces, or foods, from outside causes this cell to get bigger and bigger and bigger it is discovered that under terrestrial conditions the mass of it becomes increasingly difficult to move as a certain amount of friction and the speed of motion in a given environment is related to the survival possibilities of that being. And the whole mass of it and the inertia to be overcome in the movement sets for it an optimum size. Now when the optimum size is reached so that the being becomes clumsy then the initiating force in the nucleus starts a process within the nucleus so that the nucleus splits into two parts and the two parts retire to opposite sides and set themselves up and then proceed to bombard all the intervening plasm and set up a wall down the middle. This wall being established then the egg begins to nip itself in the middle. It nips itself progressively deeper and deeper until it cuts into two.

Now that is quite a simple mechanical process. We will see how geometrically it can be very very useful for inducing highly complex forms.

Let us take an egg in a quality-less environment and allow that egg to grow and grow and grow, because the environment becoming quality-less has no value to it. It must just expand and expand and expand. It will never be other than it is and consequently there will be no new formal emergent in it. There will be no new qualitative values, no new exciting events, just get bigger and bigger and bigger. And if it had nothing outside itself to measure itself, it won't even know it is getting bigger. So it isn't very, very good for it to remain in that condition.

Now Christ said, unless the seed falls to the ground and dies it abides alone. That is all one. Alone is all one. If this seed, this egg, does not fall and then die, that is be divided, it will remain one. And if it remains one it is completely valueless. There is no relation in the mere one. A relation implies 3 terms. That is the relating factor between the two terms and the two terms themselves as the subject, the predicate and an observer of both relating them together. So in a simple unity there is no value whatever and no possibility of judgement. The symbol of judgement is a pair of scales. The scales again has 3 parts, it has the 2 pans, and a beam rotating on a point. By means of this device things can be weighed. Some things are lighter, some are heavier than another and this judgement, this weighing of things, is only possible if we have this 3 fold structure. We cannot do it with a simple unity. Therefore that unity must die, we must cut it in half.

Now we have seen how it does it. In fact the nucleus divides itself, goes into the 2 halves, bombards the intervening plasm, makes a division, nips itself, and then nips itself completely and it now 2 beings.

Now when we have 2 beings in this manner they both have the same problem that the first one had plus a new one. The first one had no contingent relation whatever, it was simply itself and there was no other. And because there was no other judgement was impossible and therefore values did not exist. But when it splits into 2 then a new possibility arises, contingent relation between 2 beings. Now they are essentially identical with themselves and therefore with that which they were before they split. This is a very very important point metaphysically that we will come to later. The original egg ceases to exist as a simple unity when it splits into 2 and exposes itself to contingent, that is relation by contact, by collision.

Now let us have a look at one of the biological values of this. If we take this as a simple mono-cell swimming about in a quality-less water and having no experiences whatever, because it cannot get any external objects to strike against it, no values develop. We could consider it to be pure sentiency with no external objects. But when we imagine this cell to be divided, and the original one is now 2, in the contingent relation there appears an external world for both of them, where the cell A is external to the cell B and the cell B is external to the cell A. So a relation of externality appears by the simple division of the original mono-cell.

In this relation of externality there can arise a fortuitous behaviour because if we postulated the original mono-cell self-motion and sentiency, that is to say it can move itself and feel that it is moving, then when it divides in half the nucleus (...) split, we must affirm of both A and B that each has sentiency and self-motion. So that A does not have to take orders from B, nor does B have to take orders from A.

I will therefore postulate something that actually does happen, we can observe it happening quite easily under a microscope, where a cell A and a cell B move away from each other and thus break the contingent relation and A has certain experiences. So there is A and it gains an experience of triangularity. And B goes away and he gains an experience of squareness. Now from the point of view of A and B it would be to their benefit if they could exchange experiences and thus enrich themselves. There is a very simple geometrical way of doing this. Supposing A with his triangularity, and B with his square experience come together and re-fuse, that is fuse again, A triangle and B square, they have now restated the original condition when they were a mono-cell but they have added and experience of triangularity on the one side and squareness on the other. Then all they need to do to double their experiences, which they have gained in the same time, is simply to divide at right angles to the way they joined themselves together. We then have that and this. There they are divided at right angles to the original line, a fusion, and we now have A triangle there and B square, A triangle and B square. We now have 2 beings and they both have the experience that the other had. And they gained this experience in the same time.

Now this kind of process goes on and the mono-cells come together and simply fuse, and then divide on another axis and so mix up their experiences. And they are having these experiences in separation in the same time so they are actually gaining time because A is having an experience for B and so on. Now if AB, the second division, should meet another one that has had an experience

with another one, which may be circularity and a pentagonal experience, then again the fusion will result in the multiplication of the experience very rapidly. Now this kind of division on one line and fusing together again on a line at right angles to the original one, greatly enriches the formal content of each being. So that we find a great increase in internal form in beings at quite a low level.

There then occurs another brilliant manoeuvre by the nucleus which says, in getting this experience the mono-cell moves rather slowly and we could save even more time if we were to accelerate the motion of the cell. Now in order to accelerate it we must cut down the mass inertia of the being, we must stream line. So when the original mono-cell has divided then a change takes place in half of it. One half remains round but the other half deliberately contracts itself to a very very very tiny little dot and grows itself a little tail which is then an impeller. Now this large round one, we'll say roughly it is a thousand times bigger than the (.....) manufacturing their form packets for a long time

At puberty they start precipitating the form into themselves and they make sperms which are simply, as the word tells you, spirits rationalised substantiated. Which tells you that each sperm is a substance with a definite formal content which is a precipitation of spirit. That is like the causal world, the S; the subtle world, the (?pirau) world; and the gross world, the substantial. Every sperm is a form packet and as a man is going through his experience, unlike the girl who simply has eggs waiting for form, he is making the form in the sperms inside himself out of his daily experience. Consequently we can say in its abstract form that the fundamental difference between a man and a woman is the same as that between a sperm and an ovum. That is to say that the man is a form packet and the woman is a substantial receiving being. And the whole of the psychology of the two is conditioned by this.

And you can see that the psychology therefore is really a geometrical function. The drive of a man towards form, the attempt on his part to understand formal propositions, that is intellectual propositions, and the beastliness of the woman, I must make this- you notice that this function I leave out the substance for a moment, I will write it in with the whole lot. That OVU, if we write the equivalent of those letters properly as we should in the Hebrew it is the equivalent to 666, because there is only the one letter to represent those 3 letters in the Hebrew and it is the 6th letter. (.....) you have to put down the number for the corresponding letter and when we refer to the beast as 666 we are referring to certain aspects of the life of the ovum. Now we will see why that is perfectly legitimate and not really (?an insult) to the ladies at all.

If we take the pure spermatic energy which is form, it is initiating change and it is continuously dashing about. It hasn't the slightest interest in establishing anything whatever. All it wants to do is to get more and more form. It is driven by certain other cosmic gradients to deposit that form in recipient substance. Otherwise the form would be totally lost. But the form of the recipient substance is a sphere, and that sphere as we know by the divisions of our circle, which gives 6 and at right angles 6, and at right angles again 6, if you remember the divisions of your circle, that sphere represents the state, the substantial form, it has substantiated the form of the experience of the sperm.

So the 666 is given as the number of the man and of the beast, like the beast means the state, the national state, remember nation comes out of a little word meaning to evolve, and a nation is simply

the product of an egg which has developed. And if we did not have that substantial egg there would be no state, no substance, no permanence in the world at all. So on the egg side of humanity we find a great desire for permanence. Psychologists would call it a security mechanism. They are driven to try to get form and to substantiate it and to try to drag in the little form packets and make them do service in substantiating. And therefore in the world of woman, which is called the matriarchal world, notice the root again the substantial activities, crucified, differentiated, the matriarchal world is concerned with establishing substance on earth. Whereas the patriarchal world is concerned with positing form into substance. Now there is an euphemistic diagram.

The whole thing has to be conceived as a polar relation of which both terms are equally necessary and one of them is more important than the other at a given level. At the level of the earth the M function tends to dominate. It tends to get hold of the form to tie the form into substance, to substantiate, to make the form persist and to insist on the value of the form that has been substantiated.

So all mass inertias whatever, all social inertias, all traditions, all those things that have caused the world to persist, the world of matter, the world of plants, of animals and man, all come out of the same function in the end. And all the values that human beings recognise as producing substantial security, comfort mechanisms, and so on, derive from the matriarchal side. It is your Mother that wants to make you comfortable not your Father. Your Father would like you to become educated and formally brilliant. Your Mother is quite satisfied if you are a congenital idiot as long as you stay at home.

This is an essential part of the polar relation and produces a tremendous tension between the two sides. There must be a tension between the two sides because both of the two sides derive from, as we say, the white paper. The egg and the sperm are simply modal energies of that symbolized by the white paper, that is the spirit. Spirit has created mass inertia as an egg and it has made little packets of formulations as sperms. It drives the formal packets into the substantial ones in order to make a new earth. And it drives the sperms away in order to discover the forms of a new heaven. So to make a new heaven and a new earth requires a Daddy and a Mammy. It requires the Daddy to go out and get the ideas and the Mother to insist that he brings the ideas home. You can see that if we stick to this kind of geometrical analysis we will penetrate to certain relations between substance and initiative force and begin to understand why certain things happen.

Let us consider a little more the geometry and the psychology in these 2 polar opposites.

We are going to say that every psychological term is fundamentally geometrical and mechanical. That there is no psychological term that is not reducible to a geometrical significance. And the more clearly you can see that then the more clearly you can see how to control certain motions, certain geometrical functions within your being which you would ordinarily think to be psychological and therefore difficult to access.

We return to the prime egg and we recall that there is no contingent relation if the egg remains all one. The cosmic egg must split and in the splitting arises contingent relation. They strike against each other. The amount of force involved in each being determines the vigour of the stimulus in each case. And the vigour of that stimulus determines the reverberations of the substance of the

being receiving it. There is therefore a force relationship with the form of a being. When we consider the force in a man we tend to think of it as will power and we know that when a man wills to do something he mobilises himself and proceeds to apply himself and his physical body into a situation to do something.

Now the fact is that if we take a perfectly plain being with no form in it whatever, it is an abstract concept it is a balloon, even a balloon with no skin on it, and we apply a force to it, and this is tremendously important in modern physics, the use of this force applied to this being does not merely introduce a force into the being but necessarily introduces a form into the being at the same moment. You cannot have a force that does not formulate when it strikes a substance. Therefore every force introduced into a being will produce formal behaviour within that being.

We have said before with God the intellect and the will are not separate and we can see how that is so. Any force entering into a being is not merely a force, that is has not merely a will aspect, but also formulates the substance as it enters it and therefore is an intellectualising force. When we talk about the Logos Spermaticos we are talking about a force which is rationalising and wrapping itself up in little tiny compressed packets and then squirting those compressed packets into substances and thus formulating the substances on the inside.

Let's draw an empty substance and call that a woman, and a little wiggler and call that a man. Now if we ignore all the formal packets in the ovum and thus consider it as pure substance, then we can say it has no formal knowledge whatever. A being never knows other than the modifications of its own substance. And therefore the pure sphere without the formal packets form the spermatic force has actually no content whatever of consciousness. Consciousness is there and what it is aware of is nothing. Because there is no form in it.

Now when a boy, this is a little boy, meets a girl he actually does not meet a girl that has not already been tapped by another little boy, even if it is only her own Father because every little girl has a father and every father has a sperm and she herself was partially his. Therefore in every existential little girl, as opposed to this abstract girl, there is already form. But there is no form in her whatever from her mother as such. That little girl has a father and a mother and the form in the girl has come from the father, from the mother's father, not from the father's mother, but from the father's mother's father. So that we say esoterically that as to form no woman has ever contributed anything whatever to the universe, but her Father has and her grand-father has and her mother's father has, and so on. This might be a hard saying if it were not so humorous. The fact is that when you meet a developed egg, that is a girl, you are meeting something that has already been formed by a long line of male ancestors and kept formless by a long line of female ancestors.

And we have referred before to a tacit conspiracy. When the Absolute was standing infinitely, that is with no values whatever, and as a pure power polarised itself, it did not say so. You can see that prior to doing it, it does not say anything. And at the moment of the polarisation there is an immediate incommunicability between the two halves. The formless half cannot understand the form, and the formed half does not know that the other half is formless. So there is silence between them. And yet there is a conspiracy. So because there is silence and yet there is a conspiracy, we say there is a tacit conspiracy from the beginning.

This little sperm will become a boy and this little egg will become a woman. This sperm, because it knows only the modifications of its own substance, and has got plenty of them in it, formal packets, must think it is remarkably clever. And this girl, here, being totally void of form must simply be a pure receptive consciousness. And she must suspect that he also is like that because she does not really know he has got any form. And he must attribute to her form that she has not got. Then he must go and knock on her perimeter and there will arise in her form. And she will then become conscious of form during the period of stimulation. And she may respond to questions formally put. And the responses are entirely determined by the nature of the questions.

This is very important. In this sense, esoterically a woman is a mirror. There is a mirror, hope there are no women present in that mirror. And here is a force, or a light, hitting the surface of it. And the light bounces back. And the law of reflection is, the angle of incidence and reflection are the same. That means if you confront a girl and point a stimulus at her she will fire the reply back to you and the reply is simply your question inverted, this by law. But if you do not stand and confront her in this manner, you stand to one side, and you put the question, she will fire the answer at somebody else.

SIDE TWO OF CASSETTE

She will fire the answer at somebody else and then somebody else will (.....)that's a very smart girl.

Now remember every human being, we are finishing the funny part now, every human being is polarised and is male and female. We have three parts, the bottom part is the substantial part and therefore the belly is female. And down there, there is a beast, a questing beast of the Arthurian legend. It climbs up here and speaks. And up here there is a man, a spermatic force, a formative force, and that force is sending orders down here, down the spinal nerves. And they do not exactly meet, if we draw them in profile we will see. The mouth is there and it wiggles down here like this. So the sayings come out and the control function from the brain and the nervous system goes down there. And so they do not confront each other properly. This is tremendously important because it means that the man, the human being, who is polarised, can send rational statements down to the belly and the belly can give belly replies to the same statement. Because they do not actually talk on the same level, on the same wires. So the only way to resolve this opposition in the individual being is to become conscious of the zone of interplay between the two.

Now the belly department is a woman and every man has got one. And the brain department is the man and every woman has got one. But the difference between a man and a woman is the degree of stress on either of the two parts. If the stress is on the belly department it does not develop into a man. It bears spermatic forces later in life, extrudes them and makes other beings. But if the stress is on the head it formulates in itself. The form is having more influence on the body than the straight maw is. Maw is a better word than appetite. Appetite is a bit finicky, maw is a good strong simple word. In any given individual, when the forces of the maw are rising up, the universal (.....) for it, trying to dominate the situation, are met by the forces of form, we must be reasonable about this thing, they continuously traverse the mid-space between the two. And this mid-space in the chest is the same as the mid-space between this gulletal serpent and the spinal nerves. The same space in

here is like the (.....) out of the (.....). It is continuously traversed by unformulated maw and formulated intellectual powerless form.

It is very important to see that your ideas are quite powerless to change your wolf. You cannot convert the wolf, the leopard will not change its spots and the wolf will not abandon its peculiar singleness of mind. But in between the two there is a contested zone. And if you pitch your consciousness in that contested zone you can feel the form towards which the maw is using its energies. Because although it is vague, it is actually moving towards specific forms that it does not yet know about. It is trying to formulate but it has not quite made it. And the form in your head is simply compressed reactions from previous experiences arising from maw driving into situations. So the form in the head being compressed has not got the power of the maw, of the pure wolf, it simply has the logic. In between you can feel that the idea on its own is powerless, it is just clarity, it is just knowing what to do. It is not having the power to do it. It's knowing how to take the clock to bits. It is not pushing to put it back together again.

And in between these two the powerless form, and the formless power, there is a zone of feeling and as you become conscious of it you become equipped to formulate your appetite and to empower your idea. And it is this formulation of the appetite and empowering of the idea that is the ultimate aim of individual man. Exactly in the same way as in the chest this zone of contested form power exists, so between the gullet and the spinal nerves, and the spines nerves ramifications throughout the body, and the ramifications of the blood stream, and so on, there is between the two a contested zone. Which means that you can feel all over your body an appetite and a form. And the whole function of Yogic exercises is to become aware of this fact and to discover the form that your wolf will be trying to produce and to empower the idea that you have already got. Again you see that it is a product of geometrical thinking.

Let's pretend now that there is a relation between a man and woman, and we will put a cross where we stress. This one is a woman and that one is a man. Now if one end of a being is positive the other end is negative. This is an electrical analogy which is perfectly valid. So if the woman is positive in the reproductive centre below, she is going to be positive towards child bearing, perpetuating substance on earth, she is negative at the top level in the thinking department. If the man is positive in the thinking department he is negative in the will department. If the man is positive in the thinker he will start trying to posit ideas in the mind of the woman and a flow will start. If he starts positing his ideas her negative mind will receive them. But when it receives them the energy always goes down the spine and sends a little message into the positive department which then points to the negative department of the gentleman. And there it begins a flow like this. Now the flow then is that the man is formulating the woman, and the woman is sexually orientated towards the man.

Now if ever a man doubts his formal capacity and goes negative in the head then he will go positive in the sexual department and he will start pushing towards the sexual department of the lady which will then go negative, a force will rise up into her head and become positive and she will start giving the orders to him. And the flow goes on the other way. This is a thing you can observe very, very simply all day and every day going on between men and women.

Whenever the man feels negative he always becomes sexually orientated to a woman. And he is really trying to go back where he came from. He is trying to get back into the womb because he has

gone negative up there, he has lost his formal initiative and all he can think of crawling back where he came from into the original comfort. And because that is immediately felt by the woman she knows underneath why he is coming, that is because he has gone weak in the head. Therefore she immediately converts (.....) the relationship is such that she is the man and he is the woman for the time being. So that any man who feels like getting comfort from the woman should immediately examine himself and see what in the head has gone negative because he won't want to unless he has gone negative in the head. Even if it is only a matter of physical tiredness and he wants a little cuddle or something, somewhere to lay his bony head. It cannot happen that the woman will give orders to him on the head in supreme confidence that they will be obeyed unless he has become orientated sexually towards her. Which is evidence that he has become negative in the head.

Now this has a peculiar relation with bringing children into the world. Every time a man feels that his ideas are failing he feels that the organism he has is not very good. So he feels he would like a new one. So when he becomes negative in the head he then wishes for children which are simply new bodies for him in which he believes he will have a better chance than the one he has had so far. So that as soon as he does that he is trying put what little forms he's got, the best of his form into another substance so that he can re-incarnate later on and have another go. But as soon as he does so the lady knows that really she is a doorway to his future and therefore she immediately lays down the conditions for the future. She will dictate the substantial fact because he has not got the formal initiative to determine the spiritual present. You can watch yourself very very carefully and you will find that every time a negation arises, I'll talk to the men at the moment, in the mind, there will result a tendency a warming down below, a certain movement of circulation and then there will arise from certain chemistry in here other processes in the brain and it will appear that that lady is beautiful. But really the cause of it is the negation here and she appears to offer comfort. Really unconsciously deciding to go back where he came from and then have a fresh start.

To understand that relationship saves an awful lot of trouble. But when you intellectually understand it you still have to apply it.

How is the time going?

Well we will wind up I think. Just before we do I will make a short statement about this.

That the substance of your body we represent by M. In its first phase, which we call M1, it is the substance of your body not adequately stimulated by your initiative will. So that it has not got the form in it that will enlighten it. So it is like a woman on her own when there are absolutely no men about. That is to say profoundly miserable. But if a stimulus comes to it of a formal nature from outside, it then converts into M2 which is the second phase. And then the substance begins to formulate and all these forms are presented internal to consciousness and seem like tremendously interesting and exciting ideas. But it then tries to capture the formative force and keep it in and it rushes towards every formative force in the environment and tries to seize it and then chain it to its purposes. It will not go onto another level unless it meets up with a formative force who rushes towards it and then goes like that. Instead of rushing into it, it rushes away. At that moment it realizes there is something peculiar about that formative force because it did not try to get back where it came from so it can't be very negative. So it must be valuable. So it becomes a target to be pursued. If in the pursuit this thing turns round and enters she says it was only nearly good, it was

not really good, and she converts back to M2 again. This is true of your will inside your own body here (...). If however this force continuously dodges then the substance continuously follows it and will do anything whatever that that one dictates and it is then called M3.

Shortly we say, M1 is the miserable Mary, Mary miserable, Mary introverted, Mary alone. M2 is magical Mary , (?Miriam of Magdala,)Magdalena, and M3 is Mary the Mother of Christ. It is the substance which in the presence of a very, very superior initiative power will obey it in order to try to persuade it to go in. And it is therefore called Malleable Mary that is the Mother of Christ. And the substance of your own body will not obey your initiative idea until your idea is so strong that it actually does not think that substance is good enough for it. So it does not rush into it to get into security but it goes away looking for a better substance. And while it is looking for a better substance this appetite is following it, trying to catch hold of that formative force. If ever the formative force does enter it, it will immediately convert back into M2. There is a great mystery in this somewhere, I am sure.

I will leave it there now because there is plenty to think about in geometrical thinking.