

**18. XII The Funeral Ceremony****Contents**

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**18.1. The Funeral Eloge**  
**18.1.1. (1) Compliments**

Note 104

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(May 12) 1 (\*) Remarkably, in the small "topo" my work is done in this p. 447

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18.1. The Funeral Eloge  
same brochure 2 (\*\*), the word "cohomology" or "homology" is not pronounced! The word "schema" either elsewhere. It is certainly about it (as the circumstances demanded, while I was acting as Fields first medal brought to the IHES ") titanic aspect "of my work, number of volumes published, clear essential problems, with the greatest natural generality (funny French that), very careful terminology, allusion to the "Grothendieck groups" (again one of these greatest natural generalities I bet!), and even topos and their usefulness in logic (but especially not elsewhere!). . . But no hint at a **result**, or a **theory** I@developed and that might have been used - we must believe that these twenty titanic volumes were drastically empty, or just problem collections (never solved) and notions, with the greatest natural generality it@something heard: Grothendieck@group is adjudged (since my name is already glued after), presented as "ancestor" of the algebraic K-theory (!) (and which has nothing to do of course with the topological K-theory, which we breath word) 3 (\*\*\*) ; as to the theorem of Riemann-Roch, it must be the descendants of "the ancestor" who took care of it - the ones who make the real theorems, serious things!  
At a time when fashion is in defiance of generalities (paralyzed by this turn of events)

ridiculous "greater natural generality". . . )

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anonymous pen that took care of my praise here p. 448

funeral abundantly gratified me of what now comes to disdain 4 (\*). I also appreciated to its value (perhaps I am the first ...) all the humor of the same anonymous pen in this passage of eulogy:

"He created at the IHES a school of algebraic geometry, gathered around the seminary he animated and **nourished by the generosity with which he communicated his ideas**" (my emphasis). Unfortunately like my "titanic work", this "school of algebraic geometry" that I have rigorously empty - not a single name is spoken, and no one has come to complain that it has been forgotten, not to me anyway.

It seems to me, however, to have seen the young Deligne haunt faithfully this seminar (presumed empty) between 1965 (he must have been nineteen years old) and 1969, and learn in this seminar and in our tete-a-tete schema technique, cohomology techniques, and cohomology - ie,

the tools precisely used on every page of his work (among those I have seen, at least). In the

1 (\*) (18 May) the following footnote is "following a footnote page (in footnote 47 °) who took prohibitive dimensions." I got it inserted here, thinking that this order is this time more natural than the chronological order.

Since the very moment this note was written, I felt the need to develop it even more - it will be done in a note that will follow this one, which is not written yet at the time of writing these lines. The two notes together have now took the right name: "The Funeral Praise"!

2 (\*\*) (May 18) This is the brochure published in 1983 by the IHES (Institute of Advanced Scientific Studies) on the occasion of the celebration of the jubilee of its twenty-five years of existence. It is already referred to in the footnote to the note "The separation

healthy" (n ° 42), and again at the beginning of the note "Denial of inheritance - or the price of a contradiction" (n ° 47), to which the

present note (The Funeral Praise (1)) refers (see previous footnote).

3 (\*\*\*) My work on the Riemann-Roch theorem are the first strong start of **Algebraic K-theory** and nulle- an "ancestor". The **topological K-theory** was born the same year (1957) where I demonstrated the Riemann-Roch- theorem Grothendieck, following my lecture at the Hirzebruch seminar. "Ancestor" of this "descendant" passed over in silence had not another year! The algebraic K-theory (with the introduction by Bass of the functor K in addition to the functor K

that I had introduced)

developed in the years that followed, under the double influence of "the ancestor" and the first "descendant" of it.

I also, in the second half of the sixties, an approach to a description of the  $K_i$  higher (for a category "monomial", p. ex. additive), in line with Mrs Sinh's thesis. It remained heuristic, being based on intuition of  $\infty$ - **category enveloping Picard**, when nobody yet at that time (or since) had taken the leisure to develop the notion of  $\infty$ -category (non-strict), ie The notion that I call now the name of  $\infty$ -field (on the punctual topos) With the sketch of foundations for a cohomologico-homotopic formalism of the fields that I am preparing to develop in the Pursuit des Champs (in line with the ideas I developed between 1955 and 1965), this approach "geometric" towards a theory of higher K-invariants would finally be available.

4 (\*) (May 18) And I have spent! For a complete quote from my Funeral eulogy, see the note "The Funeral Praise (2)".

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"topo" dedicated to Deligne in the same brochure, no hint either that could make suspect reader

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that he may have learned something from me. Yet, remarkable thing, my name is pronounced

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three times in this eulogy (by no means funeral for the coup) of Deligne ("IHES third Fields Medal").

And even in a periphrasis it is alluded to, with the wave of rigor that must surround each appearance of my modest person, the fact that I would have "constructed the theory of cohomology in geometry on a body

any "- and surely again" with the greatest natural generality", it smells the grothendieckerie to full nose 5 (\*). The complete quotation of the context is worth giving, it is a small masterpiece of the type:

"Starting from there [classical Hodge theory] and l-adic analogies suggested by Grothendieck

[One wonders where Gr. has found the time to learn such serious things, while writing

his twenty volumes of larger natural generalities], he [Deligne] has unearthed the notion of a mixed Hodge structure and has equipped the cohomology with any complex algebraic variety. In

l-adic cohomology, so [?] for varieties over a finite field, he proved the conjectures of

Weil, of a proverbial difficulty. This result seemed all the more surprising [! that Grothen

dieck, having constructed the theory of cohomology in geometry on any body

wonders what he went to get there again, had brought back the remaining conjecture [? ? ?] at

a series of conjectures that are as unaffordable today as they were then. " Clearly, far from having contributed in any way to prove this surprising result of a difficulty if proverbial, these grothendieckeries there (in the name to make escape the most hardened generalist-naturalist) were just good to still cluttering us to **conjecture** as fair (he actually never more!) and unaffordable what is more (we would have suspected), as much today as when he had the crazy idea to do them.

0 However, I think I remember having touched on them, these unapproachable conjectures, but it was probably because p. 450

that I was badly informed. It was about the moment I left, sorry deceased I meant, and my posterity better informed than me was careful never to put his nose in this stuff, since Deligne was formal: it was unaffordable!

I recognize the style well: we did all his duty, quoted Grothendieck abundantly (him or no one will be able to claim burial on this solemn day), and even an allusion-inch to "analogies l-adics "who had played a role in starting the mixed Hodge theory, that must be the second time since the famous half line lapidary thirteen years before 6 (\*); both references look like strangement to "weight considerations" of a 1968 article 7 (\*\*): one is "inch", and led the drive by the nose at the same time! Here, the solemn occasion helping, the inch reference does better than to drown fish - the impression that this text suggests about this famous Grothendieck is that this fashion "wind" that I have felt for a few years - the one I had the opportunity already feeling today 8 (\*\*\*) , not in shades of eulogy and occasions

5 (\*) (18 May) In Praise of Death, it is question of "attention" I wore terminology. In use silly expressions like "the greatest natural generality" or "the theory of cohomology in geometry on a body whatever, "I clearly perceive the intention to deride this attention.

The extreme care I give to the names given to things flows naturally from the respect I have for these things, including the name is meant to express the essence, or at least some essential aspect. By the echoes that reach me, I was shocked more of once by the affectation of disdain which today seems to put in relation to this attitude of respect, disdain which expresses sometimes by the use of abracadabrant names for important notions. See also the note about "The perversity" (n ° 76).

6 (\*) This "half-lined lapidary" is in the ratio of Deligne "Hodge Theory I" at the International Congress in Nice 1970. See comments in note 2 ° 78.

7 (\*\*\*) See in this regard the beginning of the note "Weight canned and twelve years of secrecy" (n ° 49) and the more detailed examination in note "Eviction" (n ° 63).

8 (\*\*\*) See note on the same day "massacre", n ° 87.

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### 18.1. The Funeral Eloge

before many assistance, but in those of the massacre. . .

I continue the quote, it is worth it:

"This theorem (formerly Weil's conjectures) helped to make l-adic cohomology a tool powerful pointless to name the brilliant and modest inventor of this powerful tool. . . , applicable to seemingly distant questions from algebraic geometry such as, for example, the Ramanujam.

More recently, he has studied the Hodge cycles on abelian varieties, taking a first step towards "motivic" theory as Grothendieck had dreamed. He also demonstrated the algebraic mechanism of the "intersection cohomology", MacPherson and Goresky topological theory. This allowed to transpose it to the l-adic theory, where it has proved surprisingly useful. "

Thus, an anonymous pen (which I guess the same) has finally repaired, one year after the publication of the "memo" Maple volume °9 (\*\*\*\*), a little" forgotten "in said volume. Someone had perhaps put even when a question, and Deligne here performs repair forgetting in its own way (it's nice to even quote this dreamer

0 Grothendieck, when it comes, finally, to serious mathematics! ). And always deceiving the reader, p. 451

seeing that the "first step" was made in 1968 with Deligne's launching of the Hodge-Deligne theory, rooted in yoga patterns that he had indeed "nourished" indeed to my contact, all along four years before. This yoga of which his work is issued, of which he never knew how to detach himself while denying it, is actually sent in the periphrasis of the first quote under the name of "analogies l-adics "A reader who would not be both very aware and very attentive would certainly not suspect a link between these "l-adic analogies" which would have played a role of starting point (but especially not beyond ...) for the Hodge theory Deligne-10 (\*), and a "motivic theory" that I had indeed dreamed (and a damn dream more precise) - if not this link, it is still this same dreamer Grothendieck who arrives (by force of larger natural generalities) to suggest analogies to true mathematicians, dependent on them for do real work.

As for the famous "algebraic mechanism of the" intersection cohomology "", here we are right in the

Perverse 11 Symposium (\*\*) (though the "perverse" word is not pronounced). We certainly took gloves with one Four Fields Medals

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the IHES ", given the solemnity of the occasion - but not to interfere with the student is 452 percent. posthumous of this same Grothendieck. My own burial on this exceptional occasion under fire the ramp, speech of the Minister and the rest, is not the burial by silence, but by the **compliment**, skillfully dosed and administered. But it goes without saying, where Mac Pherson and Goresky are named, that for the student posthumous Zoghman Mebkhout silence is de rigueur, as it had been two years earlier at the Symposium Perverse, and as it is still today.

9 (\*\*\*\*) This volume Lecture Notes ◦ No 900 published in 1982, referred to in the notes "Memories of a dream - or Birth of reasons "and especially" The Burial - or New Father. "(n ◦ 51, 52) This is the volume where" exhumed "reasons (after a twelve-year death silence about them), under a (implicit) alternative fatherhood.

10 (\*) This theory of Hodge-Deligne still in its infancy, failing to develop the concept of "complex Hodge-Deligne "on any finite type scheme on C, and the formalism of the six operations for these" coefficients ". such a theory was obvious for Deligne as much as for me, even before his first work on Mixed Hodge, it flowed evidently from the yoga patterns. But as soon as I left the mathematical scene has developed Deligne a "bloc" against the key ideas I introduced in homological algebra (derived category, six operations, without counting the topos), which prevented the natural rise of a theory whose start had been spectacular.

11 (\*\*) See, on this symposium, Procession VII, "The Symposium - or bundles Mebkhout and perversity."  
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### 18.1.2. (2) The force and the halo

**Note** 105 (29 September) "previous" notes, "The Praise of Death (1) - or compliments" (No. 104 ◦) is May 12 - more than four months old. It had started as a footnote to "Refusal a legacy, or the price of a contradiction "(note 47 ◦, late March), history up through a small made "comical" which I had just noticed. But when I wrote it, I realized over the lines and pages that these two short seemingly innocuous texts I was commenting on, without much to have expected or sought, were a real "mine" 12 (\*). It was also the day I had come provide a picture of a massacre (note 87 ◦) table that had emerged from the mists gradually over weeks gone by. There he materialized suddenly, had taken shape by the mere virtue of a description enumerative, and now he was calling out to me forcefully. The massacre, and the "compliments" - Praise at the address of the late deceased - these were just like the two complementary parts of the same and striking chart, appeared on that same day!

There was something to fill me certainly! The next day, "hands swarmed" to continue the momentum and, in particular, probe further into this little jewel of mine on which I had just put my hand unexpectedly. It became clear that the first thing to do was to quote in extenso the two passages in question of the jubilee plate - at the same time it would also be the best way to better contact with these texts and better immerse myself in their true message, the message "between the lines". . . 13 (\*\*). Without even have had the

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leisure still to copy the two texts, the contact of the previous day had already sufficed to

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to awaken in me several associations of ideas, which I felt juicy. I could not wait to continue without too much to know where they would lead me. . .

Finally, it is not on this momentum that I chained in the days and weeks that followed, all promising me, all the while, to come back in the next few days. A "health incident" unforeseen ended for more than three months in any work of reflection on Harvests and Seeds, and even at any intellectual work whatsoever 14 (\*). The "hot moment" conducive to the pursuit of this direction for reflection, which had just opened up in those days, has now passed. He©not sure he©come back, nor even that I want to make the effort to "blow" (hot!) to make it come back at any cost. For everything say, my real desire now is to come to the final score, taking a provisional **assessment** of the entire reflection called The Burial - and draw a **final line!** For the purpose of this note, I am going at least already give the complete quote that I had promised myself (and already promised to the reader, moreover); and maybe at least some summary hints too, about some associations of ideas that these two texts (and perhaps also rewrite them black and white) will have aroused in me.

The two texts in question (pp. 13 and 15, respectively, of the 1983 Jubilee Plaque entitled "Institute High Scientific Studies ") are part of the series of" minute portraits ", " permanent "and" guests " long term "that have passed to IHES since its founding in 1958, arranged in chronological order of entry. These are short texts, about half a page each, each with the dates of the transition to the IHES and the function (professor, or long-term visitor), the main honors, the prin- main areas of interest and the most important contributions, with (if any) the names of certain

employees. For my modest person however, there is a remarkable void about these three

12 (\*) For some retrospective comments on this subject, see the beginnings of the note of September 24, "Surface and depth" (n ° 101).

13 (\*\*) On this subject the note "On the art of deciphering a message - or praise of writing" (n ° 102), which follows the note quoted in previous footnote.

14 (\*) See the notes about "The incident - or the body and mind" and "The trap - or facilitated and exhaustion", n ° s 98, 99.  
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### 18.1. The Funeral Eloge

"objective" aspects of a work and a personality - areas of interest, main contri

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tions, princi- p. 454

collaborators or pupils - which empty is filled by these "compliments" in dithyrambic style, some have been noted and cited already in the previous note. . .

The series in question, which I have the honor to open, is made up of the following mathematicians and physicists: A. Grothendieck, L. Michel, R. Thom, D. Lane, P. Deligne, NH Kuiper, D. Sullivan, P. Cartier, H. Epstein, J. Fröhlich, A. Connes, K. Gawedzki, M. Gromov, O. Lanford.

I thought I remembered that Dieudonné had been a professor at IHES at the same time as me, and I noticed on this list that it is not - he had therefore contented himself with ensuring the direction of Publications Mathematiques. However, I notice now, on page 3 of the brochure, in the "Curriculum Vitae" of the IHES, that it is not so, that Dieudonné has indeed been like me "permanent professor" since 1958 (and than in 1964), theoretically at least. Little contradiction a little strange! I copy here the beginning of the "Curriculum Vitae", at the first two "dates", 1958 and 1961:

**1958** Creation of the association Institute of Advanced Scientific Studies in Paris by Léon Motchane, assisted by renowned scientific advisers: worldwide and by a group of European industrialists.

The scientific activity is launched by two mathematicians: Jean Dieudonné (- → 1964) and Alexandre Grothendieck (- → 1970) appointed permanent professors. Issue of number 1 "Mathematical Publications of the IHES".

**1961** Recognition of public utility.

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I note in passing that it seemed useful, in this brief Curriculum Vitae, to mention the publication (a tad symbolic) of the number 1 of the Mathematical Publications (consisting of a 24-page article by GE Wall, whose author had no particular connection with the association which had just been born), but not algebraic geometry (well known under the familiar acronyms SGA 1 and SGA 2) by which I started to to ensure alone the scientific reputation of an institution, for years where it hardly existed than "on paper". Moreover, up to volume 24 of the Mathematical Publications, most of these publications consisted of successive volumes (1 to 4) of the "Geometry Elements Algebraic" 15 (\*) all other volumes tower

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ing around fifty pages each (high scientific level, it p. 455

Obviously). Moreover on page 19 (after the series of "portraits-minute" of which Dieudonné was absent, God knows why 16 (\*)), we read in a layout very "display ad" (with a photo enticing battery impressive volumes of the prestigious Publications):

Mathematical Publications

It is Jean Dieudonné who, alone [!], Took since 1959 the Mathematical Publications at the pinnacle of world excellence.

Since 1979 they have been published in a regular periodical of 400 pages a year, under the directorial committee whose editor-in-chief is Jacques Tits.

Distribution is ensured by. . . (etc.)

15 (\*) of which I am the author, with J. Dieudonne.

16 (\*) (September 30) The idea came to me that the reason might be this: not to have to say that during the years in question (1958-1964), Dieudonné@time was essentially divided between the drafting of the Elements of Geometry Algebraic (where I unfortunately appear as the lead author) and Bourbaki writing - apart from the piano and cooking (Dieudonné was both a fine musician and a fine cook), which, alas, could not be discussed in this booklet, too select for a passing smile to slip in. . .

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### 18. XII The Funeral Ceremony

If Mathematics Publications pin are mounted in **this way - there** in this presentation ju- of a prestigious institution whose main vocation has never been that of publisher of a periodical, no doubt that this is to forget some unpleasant fact some 17 (\*\*) that this institution would

doubtlessly passed on to profit and loss, and forgotten since the beautiful Lurette, if for three or four years tick a certain quidam, stubbornly pursuing in his corner ideas to him (who had the good fortune to hang on some, including in the "big world"), had then brought it against the odds <sup>18 (\*\*\*)</sup> a cau- and credibility that the

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the most beautiful statutes of association of the world, and even the most beautiful "advisers  
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world-renowned scientists "(sic), are powerless to give.

(September 30) The style "to the epate" and "all-round ointment" sorry, I meant "public relations" of (very) high standing, this jubilee plate (which I will get to know well!)} is certainly not that of my friend Pierre, or Nico©- they certainly have other things to worry about, than to compose this kind of circumstantial text. On the other hand, it is obvious that the two minute portraits that occupy me, one of me and another Deligne, have not been written without the latter provide at least the words - if only because he is the only one at IHES who is in a position of competence to do so; and he is equally clear to me that these two texts, at least, were not delivered to a printer, without that this same Deligne did not read them at first and gave the green light. Also, it seems to me clear from the outset that the two texts in question reflect in any case and in the first place the provisions and intentions demon friend - the image he strives to give of me and his, both to himself and to the public mathematical. It is for this reason of course that these two passages interest me. This interest does not depend on the fact whether or not Deligne is the author of these revealing lines, or whether the author is another (the one undoubtedly who has "thought" the brochure as a whole), Which for one reason or another would have married this "message" that my friend wanted to pass.

At the end of the two endings are the two portraits taken from the portrait gallery (pp. 13-19) entitled "Activity of permanent professors and long-term visiting professors".

A Lexandre GROTHENDIECK, mathematician, professor at the IHES from 1958 to 1970, Fields Medal. During the 12 years he spent at the institute, A. Grothendieck renewed the foundations and theories of algebraic geometry, and opened up new applications, including arithmetic. He has created at IHES

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a school of algebraic geometry, gathered around the seminary that he animated and nourished  
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of the generosity with which he communicated his ideas. The titanic aspect of his work is reflected in his publications, including the treatise "Elements of Algebraic Geometry", in collaboration with Jean Dieudonné (8 booklets) and the 12 volumes of "algebraic geometry seminars of the Bois-Marie", in collaboration with many students.

In algebraic geometry, he identified the essential problems and gave each concept its greatest natural generality. The concepts introduced have proved essential well beyond the algebraic geometry brick. They often seem so natural that it is difficult for us to imagine the effort they cost. Yes

17 (\*\*\*) due respect to my friend Nico (who was director for twelve years from the said institution celebrating Jubilee), which surely (in this occasion as in others) saw only fire. . .

18 (\*\*\*) Tides: without letting it affect me throughout these four years by the warnings and rumors persistent imminent bankruptcy of an "adventure" (as suggested by knowledgeable friends ...) entirely unrealistic, not to say fumitic on the edges! The fact is that IHES did not have the least financial or land base, its life He was constantly suspending short-term donations from some more or less well-disposed industrialists. I do not I was hardly worried, limiting myself to trusting founding director Léon Motchane, who came year after year to "save the put "by prodigies of financial conjuring and" public relations. "After all, in these mild times, if it crumbled, I had a good chance to quickly find a less problematic base! On the other hand, if I won the bet that I had done on the IHES (with the encouragement of Dieudonné, who knew Motchane and in which I had all confidence), my position at IHES suited me better than any other I knew.

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### 18.1. The Funeral Eloge

they are today self-evident, it was undoubtedly facilitated by the great attention he paid to terminology. Recall also that the "Grothendieck groups", linked in algebraic geometry to the theory of and used in topology, are the ancestors of the algebraic K-theory. The topos introduced in geometry algebraic on a general base body to transpose the previously proven results to C by way of topological, are now used in logic.

He left IHES in 1970, at a time when his passion for mathematics was eclipsed. Should we believe that the problems he had in the line he had sketched had become too difficult?

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P IERRE D ELIGNE, mathematician, professor at the IHES since 1970 Fields Medal, Gold Medal Henry Poincaré, Foreign Partner of the Academy of Sciences.

The main focus of his work is to "understand the cohomology of algebraic varieties". If the variety



complex algebraic  $X$  is non-singular projective harmonic integrals of the theory provides  $H^*(X)$  a Hodge structure. Starting from here and from the analogies suggested by Grothendieck, he has notion of a mixed Hodge structure and has provided the cohomology of any complex algebraic variety. In  $l$ -adic cohomology, so for varieties on a finite field, he proved Weil's conjectures, of a proverbial difficulty. This result seemed all the more surprising that Grothendieck, having built the cohomology theory over an arbitrary field, had brought the remaining conjecture a series of guesses which today are still unaffordable then.

This theorem has contributed to the  $l$ -adic cohomology a powerful tool applicable to issues remote appearance of algebraic geometry, for example, conjecture Ramanujam.

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More recently, he studied Hodge cycles on Abelian varieties, making a first step p. 458 a "motivic theory" as Grothendieck had dreamed. He also demonstrated the algebraic mechanism the "intersection cohomology" topological theory MacPherson and Goresky. This allowed the transpose the  $l$ -adic theory, where it has proved surprisingly useful.

His current interest is in noncommutative harmonic analysis (theory of functions on groups real Lie or  $p$ -adic - or finished conventional - and some homogeneous spaces), in the extension of its work on automorphic forms (Guess Ramanujam) and, with G. Lusztig, representations of finite groups.

He has great speed of assimilation and penetration of all mathematics and he, by Therefore, enlightening and constructive feedback for each question put to him.

These two instruments are supplemented by a third, where Deligne and I figurons in a breath. I got it found in a separate sheet inserted into the wafer under the same title "Orientation of research the IHES portrait gallery "that chapter where the inserts are" ", with the subtitle: " Brief Note on the "outlook of scientific activities". "This is essentially a" shortcut "draconian gallery portraits, this time reduced to only "permanent professors" (present or past) 19 (\*), with two or three lines for each. These are (in the order they are cited) myself, Deligne, Michel Thom Alley Sullivan Connes Lanford III, Gromov. This is the order of the most detailed portrait gallery, except that this time Deligne has "risen" to the benefit of being quoted in a breath with me. Amusing detail in this text proper names of reviewed eminences appear underlined in all, with the exception of my modest person 20 (\*\*)! Here is the passage about my friend and me:

19 (\*) (October 1) To make "good weight", so we included it Connes (although it is that "visitor"), it's always a "Medal Fields "more for the collector. However, my friend Nico Kuiper was left behind. It is not he who would made a difficulty to erase for the occasion. . .

20 (\*\*) (October 1) The typographic effect obtained by the brilliant method (whose intention is perhaps not conscious) is that 443

## 18. XII The Funeral Ceremony

The theories of legendary depth of Alexandre Grothendieck and Bright discovered Green Pierre Deligne (both Fields Medal) have linked the topology, algebraic geometry and Number Theory by "Interdisciplinary" means (cohomology). Recently, This allowed G. Faltings of West Germany (who previously worked at the IHES) to prove difficult theorem that makes mark in number theory and illuminates the famous "theorem Fermat ".

I note in passing that the "Fields Medals" were treated in this mini-gallery, a capital M - and that "interdisciplinarity" has been from the beginning of the great IHES favorite theme of his Director-founder. This is perhaps due to this circumstance, moreover, that in this digest, it seems finally leave hear that my person might have something to do with some "interdisciplinary way" called "cohomology" (which happens to be "the center director" of the work of Deligne, for some unknown hazard).

But here I am taking this text through the wrong end! The occasional reference to Faltings which had, overnight, to rise to the forefront of scientific actualité with his sensational result (here called "arduous" as if that's what it was - but no matter for my purposes...) - it also belongs to the "small piece" of the text: the "signature" of the scribe in short, and hardly deserves than I stopped. This is the first sentence of Deligne and I obviously contains the "message" critical transition. He told me a lot about certain provisions in my friend and former pupil - and above all on a deep "Unsi-cherheit "(insecurity, lack of confidence, deep footbed) 21 (\*). Here, just as in any published texts signed him 22 (\*\*), or both portraits minute that preceded nothing

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could SUP-

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ask my friend could at any time have learned something from me. But here he is, in terms clear and sharp, looks like a **different father** a wide unifying vision "taken" to another 23 (\*), as captivated by the intimate conviction of his profound inability to conceive himself and let him flourish

**his own** visions as large or even larger; and as if to be and look "great", he he remained since the paltry resource **back on his own** this halo, which he rained from his youth to surround a prestigious and now deceased elder (or at least so declared providentially consensus. . . ). Grab a **halo** rather than let germinate and grow in him things shapeless, nameless who are waiting to be born and be appointed - rather than live **his own strength** based in him, and that she also expected. . .

(October 1) It seemed to me that night again touch the heart of the conflict - the very one I had spoke in general terms from the very beginning of Crops and Seeds, there will be eight months (in section this passage will be cited appears as dedicated to P IERRE D ELIGNE (whose name appears typographically as head in the line of "permanent", excluding mine), and I do a little figure of **collaborator** , foreign to the establishment! The order is respected certainly nothing to say for sure - yet the effect (and surely sought) is the one a **reversal** of roles, arousing in me familiar associations (mentioned in notes as "overturning" "The eviction", "Thumb", n ° s 68 ©63, 77). So I also found a **style** of ownership - style "Go!" - which ... me clearly indicates the **true** author of the message.

21 (\*) The German word "Unsicherheit" that came here has no equivalent in French, or (I think) in English. his translation literal "insecurity" can hardly be applied to describe a psychological trait. The negative term "insecurity" is a Another makeshift approximation. It is understood that this is "insurance" has a deep level, which can be perceived lack on some occasions, while superficially prevails printing an assurance of perfect ease; they form as a protective shell, an inertia and a "strength" often considerable foolproof. . .

22 (\*\*) In at least those that I had before my eyes until now.

23 (\*) There is a special irony in this, moreover, that this vision by taking others as "halo" to himself, has was actually delivered to the disdain and systematically country from the "death" of the master, by the very person making figure heir

while distinguishing itself and by repudiating the legacy. On this subject the three notes "The heir," "The heirs ...", "... and Chainsaw "(n ° 90,91,92); and other illustrations, the procession X (Le Van Funèbre) formed of four" coffin "1 4 and Deadman (notes n ° 93-97).

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## 18.2. THE KEY OF YIN AND YANG

"Infallibility (of others) and contempt (of course)", n ° 4), and I found "in an extreme case, particularly brilliant "to the beginnings of the Burial (in the note" node "n ° 65, April 26). This was again an unexpected encounter, turning a quote that I ended up including in the wake of two others, matter of conscience! I spotted passing it a few days ago already, in the famous refeuilletant plate, he hit me well on the shot, but without me to dwell. But yesterday, after I had written in black white, it seemed once more full of meaning and brighter, both circumstantial passages I had just copy and who were supposed to be the main theme of the note I was writing. Yet there was no shortage of places that made tilt in both passages, sparking associations I would not have missed it, there are four more months to also develop dry

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ten pages even if not p. 461

not twenty. But it struck me suddenly that I could develop and was responsible, to a exception at most of the **already known** that I found confirmed an angle perhaps somewhat different, and above all: that they were aspects **accessories** finally, the kind of issues on which I had expanded sufficiently in the previous note "compliments" of May (and all through my reflection on the Burial). The third crossing against taking me back to something e **ssentiel** , and I tended to lose sight throughout this long "investigation" that was (among others) my work on Burial.

I was also tempted to stick one then, without at least trying to capture in words what this single pithy sentence of four lines said to me, and at some level was indeed "heard". I have eventually overruled. The words were slow and reluctant to rise, while printing, first diffuse to decanted over the writing. Once it was in black and white, and pruned what seemed useless, I knew I had identified what I "heard" as well as I would be able to do so.

It was getting prohibitively later he really had to stop there. I went to bed happy but not sure yet if I would include in my testimony for publication, I had just written. After all I could safely leave to the reader, if he wanted to go beyond the surface of a message; take the day itself that **he** could hear! It©only now that I knew that I will include this passage, expresses indeed a certain perception or understanding I have (or believe to have) something I think is important, even crucial as deep spring of this Burial.

## 18.2. THE KEY OF YIN AND YANG

### 18.2.1. (1) The muscle and tripe (yin yang bury (1))

**Rating** 106 (2 October) I want to continue for at least associations of ideas, prompted by the Funeral Eulogy in three parts (which I finished yesterday give the full citation). This association was imposed on me the day after May 12, when I had to write the note "The Eulogy Funeral (1) - or

compliments "(n ° 104). It touches on some aspect of the things that often breaks unnoticed, and which I have dawned on me that really counts

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for five or six years.

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Lines in the texts examined, we see say the cult of certain **values**. So what is highlighted about the Weil conjectures, proved by Deligne is their "**difficulty**"<sup>24</sup> (\*) - not their <sup>24</sup> (\*) (October 3) qualified Difficulty "proverbial" to boot! This makes little sense, if not the intention of those who impress are not in it! The "difficulty" of a conjecture can be truly appreciated once it is demonstrated - it is his against fertility can be approached immediately, and often manifests itself objectively, even before his demonstration, for the work it has inspired. The "big" conjectures are not distinguished from other by their "difficulty" (which is unknown - even if the term has any meaning. . . ), But by their **fertility** . I note in passing that this is an aspect

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**beauty** , simplicity, vast perspectives they opened already from the moment when they were set by Weil. I also think of the fruit on these prospects interviews, long before they are demonstrated, glimpsed and other fruits that now are timely, once crossed the final step in the long journey which led to his demonstration. This is the beauty, the extraordinary internal consistency of these conjectures, and previously unsuspected links they provide a glimpse, which made it a source of inspiration so powerful and fruitful for two generations of surveyors and arithmeticians. The deepest part My work (both the "fully completed", the "dream of reasons") is directly inspired (by interposed Serre, who was able to capture and communicate the strength of the vision in his speaking conjectures). Without them, neither the l-adic cohomology, or even the language of topos would probably saw the day. Rather, the "vast unifying vision" geometry (algebraic), topology and arithmetic that I sought to develop for fifteen years of my life, it is in these "Weil conjectures" I@e found as a first draft and striking. And as the vision gaining in scope and maturity, this vision itself and things previously hidden it possible to understand one by one, not that blew me what to do, where to "take" what appeared at hand. The last step in the proof of the Weil conjectures was no more, nor less than one step in a long and fascinating journey started I can not say when, long certainly before I was born, and after my death still is not close to completion!

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But in the spirit that we detect in the quoted text, one might think that the "Weil conjectures" were

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a matter of weights: Here are the weight to be lifted "in extremis"! Two hundred kilos is not nothing, the difficulty is proverbial, many have tried it and no one has yet been able to do - to "update H" (like "Hercules")! The result is surprising (106 1 ), so feel two quintals - nobody would have believed that will never happen. . . It is the same spirit that perceives in the laconic comment on the "difficult theorem" proved by Faltings: again, the same designation of this new stage in our knowledge of things is the **difficulty** still is highlighted, to arouse the admiration of the crowd - not the perspectives that open, from a record high reached <sup>25</sup> (\*). It does not even seem worth mentioning the name "Mordell conjecture" (unknown, it is true, a non-mathematical audience) - as if apprehension and the formulation of the conjecture (here by Mordell) was something accessory, for "easy". Instead of that, a perspective-can on the "Fermat theorem" (which is supposedly "enlightened"). It is true that it is universally known (and even outside mathematical circles) as a weight well three hundred kilos (which has withstood three centuries of effort).

The first point I was getting at is that the values that are exalted in these texts (with discretion befitting for the occasion, certainly) are those we can call the **values of the muscle** , the "brain muscle" in this case: one that makes it able to exceed the strength of the wrist, proverbial Records of "difficulty".

Those values are not only those of the heroes assembled here hairpin, like those of the author of a some jubilee brochure (author remained anonymous and I think I recognize). These are also the values that more (do-it seems) predominate in the mathematical world, and more generally, in the world scientist. Even beyond this world, still relatively small,

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we can say that they are also, and

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increasingly, the values of a certain "culture", described as "Western" <sup>26</sup> (\*). Today and since typically "yin", feminine, thing, while the "difficulty" is a value typically "yang", "male".

<sup>25</sup> (\*) What had me most hit, as soon as I held the hands preprint Faltings where he proves three conjectures-key, including Mordell (discussed here), rather it is the extraordinary **simplicity** of the approach, whereby it proves forty pages these results, which were supposed to be "out of range"! (Compare with footnote ° 3.)

## 18.2. THE KEY OF YIN AND YANG

ages ago that "culture" and its values have conquered the surface of our planet by destroying all others, undeniable proof of their superiority. Global symbol, the heroic embodiment of these values, this was the spaceman in his tight armor, trampling the first some unimaginably distant planet and desolate, before millions of viewers panting, sprawled in front of their screens. These values, that lack of understanding closer I merely denote a summary term value symbolic, "the muscle" does not date from yesterday. In jargon ethnologist, could also be called the "patriarchal wedges ". One of the earliest written texts, it seems, when their rule is affirmed with force (a force without replica!) is the Old Testament (especially the book of Moses). Yet just read in This fascinating document of an early period, to realize that the primacy of values "patriarchal" that of man over woman, or that of the "spirit" of the "body" or the "material" was far to go to denial or disregard of complementary values (which were perhaps not even then perceived as "opposing" or "antagonists") 27 (\*\*). I do not know if the story of the vicissitudes of these two sets of Additional values was written - and it should be a fascinating thing to continue this history, La- to centuries and millennia of Moses to the present times. It is also the story undoubtedly degradation progressive a balance of "values", "patriarchal" or "male" one side "matriarchal" or "Feminine" on the other - the "muscle" and "guts" of the "spirit" and "matter"; degradation visibly ment is made in the direction of "male" values (or "yang", in traditional oriental dialectic) at detriment of values "female" (or "yin").

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I think our time is characterized as that of an exacerbation of this excessively degraded p. 465 cultural dation. Among the last acts of this story, there are those, closely interdependent, the "race space "between the two super-antagonists (imbued substantially identical values), and arms race (including nuclear). As a final act and likely outcome of this évolu- tion frenzied overbidding in a certain type of "strength" or "power", we can predict now a nuclear holocaust (or other, there is plenty of choice...) globally. It may have it deserves to solve all problems at one stroke and once and for all. . .

My purpose here is not yet paint a tantalizing picture of "end of the world" (I was not expected for this), let alone go to war against the "muscle" or against "the brain" (aka the "spirit"). I know that even my "guts" have nothing to gain! I want my muscles and my brain, which me are very useful one suspects, as I also like my "guts", not less. Rather, it seems useful here to say a few words (if possible) how was played in my own person this deep conflict, mediated by the surrounding culture, between these two values. In more land ground, it is also my attitude to history (or even acceptance of exaltation or rejection) of two **aspects** or **sides** also real and tangible to my person, inseparable and complementary in nature and no antagonistic by themselves. I could call them " **man** " and " **woman** " in me, or as (To take designations less "loaded", and for that offer less risk to mislead) the " **yang** " and " **yin** " .

It seems that for most people, "Game Over" in early childhood, which is put "Official" - those carried by the school, the media, the family, and are subject to a general consensus in the various professional backgrounds. This does not mean that these values are accepted without reservation by all, nor are they the base note in the attitudes and behavior of all. Moreover, it is with sorrow that honest people, media The competent and professional literature (from the pen of educators, sociologists, psychiatrists etc.) speak of a "certain Youth "in particular, which decidedly not" frame "and not disfigure a table!

27 (\*\*) Thus, the worship of the mother is a strongly rooted in Jewish culture tradition, which probably has a role compensation against "official" values (so to speak) highlighted in the sacred texts. This tradition is found, in a modified form and exalted, in the Catholic tradition, the cult of (virgin!) Mary.

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Essential mechanisms in place which, during life, will dominate in silence, with an efficiency PLC perfectly developed, attitudes and behaviors. At the heart of these mechanisms are those of AF firmation or rejection of such and such traits in us, or such deep impulses to "signature" or yang is yin, or such and such "packets" of data signature traits and impulses, and even the "yang" or package package "yin" whole. It is these mechanisms that, to a large extent determine all other choice mechanisms (affirmation or rejection) structuring our "I".

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For reasons that are still mysterious to me, in my own case history of relationships (both

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conscious and unconscious) between the self ("the boss") and "male" and "female" in me (as well in the "boss" himself in the "workers", which both depend double aspect yin-yang of all things) - this story was more eventful than usual. I have identified three periods. The last joined in a sense the first, which covers the first five years of my childhood. The third period, I can call that of **maturity**, can be seen as a kind "return" to the child, or as progressive reunion with the "**infancy**" with harmony nuptials without stories of "yin" and "yang" in my being. The reunion began in the month of July 1976 at the age of forty eight years - the same year that I made the discovery (three months later) a to previously ignored me, the power of meditation <sup>28</sup> (\*).

The dominant values in the person of each of my parents, both my mother that my father, were yang values will, intelligence (in the sense: intellectual power), self-control, influence on others, intransigence "Konsequenz" (meaning in German extreme consistency in (or with) its options, ideological logics in particular), "idealism" at the political level as practical. . . My mother, this valuation has taken from a young age heightened strength was the reverse of a real hatred she had developed screw screw "the woman" in it (and from there, vis-a-vis women in general). This hatred she eventually take a vehemence and even more destructive force, it remained completely obscured his life during. (I myself have come to find out these things there are only five years, three years after meditation appear in my life.) In such a parental background is a mystery (and yet a fact that is no doubt for me) that I could develop myself fully for the first five years of my childhood - until tearing the family environment and the destruction of my family of origin (composed of my parents, my older sister and me), by the will of my mother and the favor (so to speak) political events of 1933.

**Rating 106** <sup>1</sup>

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(October 3) Neither I nor Deligne have never had any doubt that the Weil conjectures

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may not be valid, and I do not remember hearing anyone express such doubts.

Qualify the "result" (ie the demonstration of these conjectures) as "surprising," still reflects the deliberately grandstanding. Moreover, at no time since the introduction of the "topology" and cohomology the stalls, I had the feeling that these conjectures were out of reach, but (from 1963) that they would not fail to be demonstrated in the next few years. At time I left in 1970, I had little doubt that Deligne, who was best placed for all this, do soon not to prove (it has not failed to do), along with "standard conjectures algebraic cycles", stronger (it is attached to discredit against).

Moreover, it is with reason that Deligne has reservations about the validity of recent speculation, including I am not convinced that it. But the scope of conjecture does not depend on whether it will eventually be true or false, nor his character so-called "problem", which would make it "out of reach"

<sup>28</sup> (\*) See the two sections "Desire and meditation" and "Wonder", n ° s 36 and 37.

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## 18.2. THE KEY OF YIN AND YANG

- entirely subjective, him. It only depends on whether the **issue** on which the guesswork puts his finger (which was not perceived before it is asked) - if this issue affects some something really essential for our knowledge of things. It is obvious (to me at least!) there is no question of having a good understanding of algebraic cycles, neither of said properties "Arithmetic" of the cohomology of algebraic varieties (or, the "geometry of reasons"), as long as the question of the validity of these conjectures is not resolved. Today as in the Congress in Bombay in 1968, I consider this issue to that of the resolution of singularities, as one of the two most fundamental issues in algebraic geometry. I feel the scope one and the other! This potential fertility can not fail to manifest itself as soon as it is longer confine itself to circumvent chugging a conjecture declared "too hard", and someone will take Finally penalty up his sleeves and wrestle it!

### 18.2.2. (2) The story of a life cycle in three movements

#### 18.2.2.1. (A) The innocence (the nuptials of yin and yang)

**Note 107**

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(October 4) I had occasion already to mention an important aspect of these first five <sup>p. 468</sup> years of my life, as a "privilege" of great price <sup>29</sup> (\*): a deep identification and problem with my father, which has never been touched by fear or envy. I realized that circumstance and the very existence, as the silent force of this identification with my father, there only four years (during the meditation on my childhood and my life that followed the August 79 March 80 on my parents). This identification was like the quiet heart and a powerful identification

the family that we were, my parents, my sister (who was my elder by four years) and me. I vouais a admiration and unbounded love my father as my mother. Their person was to me far of all things.

This does not mean that my attitude towards them was that of a rubber stamp, a blind admiration. I knew they were probably not the measure of all things for me, but I knew well they were fallible like me, and there was no fear in me that would have prevented me from see disagreement and express it clearly. In conflicts around me, I was not afraid to take part in my way. This in no way affected to a certain faith in insurance which formed the foundation deep, unshakable of my being - rather, it spontaneously arose from that faith, that same assurance. It happened that my father, in impotent tantrum when my sister (without seeming) took fun cause, striking brutally - and each time I was outraged, in a show of solidarity fully with my sister. I think these were the only dark clouds passing in my relationship with "my father (there was not with my mother). It©not that I approved the pranks sometimes my sister, nor do I think they really disturbed me - it was not **she** who was for me the measure of things. Its towers (the reason surely as much escaped me that my father, who "walked" every time, or my mother who took care not to intervene either before or after) - these towers in a sense does not really firing at result for me. It was my sister, she was as she was, this tower. But as **my father** lets go to such a blind brutality. . .

The three closest beings, which together formed as the matrix of my early years, were torn by the conflict between each

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of them and himself, and the other two: insidious conflict, p. 469

impassive face between my mother and my sister, and conflict violent outbursts between my father and my mother a 29 (\*) See note "massacre", n ° 87.

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side, sister of the other, each for its own account (and without anyone alive my parents ever pretended to notice. . . ) Did walk his way. The mysterious thing, extraordinary, it is thus that, surrounded by the conflict in the most sensitive years, the most crucial of life, it remained **outside** for me, he did not really "bite" on my being in those years and it is not installed remains.

The division in my being, which marked my life as well as that of any other, has not installed me in these years, but in two or three years that followed, my sixth to my eighth year around. At some point (which I thought I could locate within a few months, which would be placed in my eighth year) there was a **changeover** , after more than two years of separation with my parents (who did not care to give me a sign of life) and my sister. It was above all a **break with my childhood** , "buried" from this moment by effective oversight mechanisms (which remained in place, just things close until today). At some deep level (not the deepest yet ...)

my parents were then declared by me as "foreigners", like my childhood was now declared "foreign". I **abdicated** , in a sense: to be accepted in the world around me now, I decided to be like "them", like adults who make the rules - to acquire and develop weapons who command respect, to fight on equal terms in a world where only a certain kind of "force" is accepted and popular. . .

This was also the force, too, which was preferred by my parents, who had surrounded my first years. And then I come back to this "mysterious thing" (which I have to walk away, following the thread another association aroused by this thing) has **bsence division in me** in those early years my life.

Perhaps the mystery is not for me this absence, but rather this: my parents, my father like my mother, then I have each **accepted my all** , and completely: in what in me is "manly" is "man," and what is "woman". Or put another way: my parents, torn one and the other by conflict, each denying an essential part of their being - unable loving each an opening to himself and the other as an opening loving my sister. . . Nevertheless, they have found that such open, unconditional acceptance, respect to me

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their son.

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To put it differently again, at no time in the first five years of my life, I had not known feeling **ashamed of being who I am** , either in my body and its functions, or in my impulses, my inclinations, my actions. At no time did I have to deny something in me, to be accepted by my surroundings and to live in peace with him.

Sometimes of course I do things that "went" not: like all children I happened

surely be painful, even unbearable when I was putting myself - and it was clear I needed sometimes

to correct the shot. I was not the law, nor was tempted to want to do, not having to compensate any Secret mutilation. And in the love of my parents for me, there could have been room for adulation, complacency whims - for an unconditional approval. But if it necessarily happened that I do "send on roses" by my father or my mother (like the reverse could happen sometimes) Never in those years one nor the other made me ashamed of an act or behavior which would not had the good fortune to please them.

On the bottom of a deep identification with the father, unambiguously myself as a child me today appears footprint of both masculinity and femininity, strong one as the other. It seems that every being and every thing in these nuptials of indissoluble and fluctuating Yin and Yang qualities in him that make him what he is, and whose delicate balance is profound beauty,  
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the harmony that lives in this or that thing be - in this intimate union of yin and yang there often (Maybe always) a background note, a "dominant", that is either yin or yang. The base note is not always easy to detect in a person, because of the repressive mechanisms more or less effective and complete distorting by substituting an original harmony, a borrowed image. So my "Brand" for forty years was an image almost exclusively male - without it ever be put in question or even be detected as such by myself or (it seems) by others, to my forty-eighth year. I tend to believe, however, that the base note present at birth remains present during the whole life, in the deep layers at least that never perhaps not find the opportunity to express openly. In my own case, strangely enough, I can still say what this keynote, so that

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that permeated my childhood and that was "mine" p. 471

already at birth. Various signs made me suspect more than once that this note is "yin", it are "feminine" qualities that dominate my being when he found opportunity to manifest spontaneously, in the moments when he is free of all kinds of packages that have accumulated in me since childhood. In other words: it could be that what is creative strength in my body and in my mind, what I have sometimes called "child" or "worker" in me (as opposed to "boss" that represents the structure of the self, i.e. that which is conditioned in Me, the sum or result of the conditioning accumulated in me) - that this force is more "feminine" even as "manly" (as in nature and need it is one and the other).

This is not the place to review all these "signs". The important thing also is not that this deep dominant note in me is "feminine", or is "manly". Rather, as I know in every Nothing **to be myself**, welcoming unreservedly both traits and impulses in me by which I am "woman" as those by which I am "man", and allowing them to express themselves freely. When I was a child in those early years, it was not uncommon for foreigners take me for a girl - also without the thing ever created in me the slightest discomfort, the slightest feeling insecurity. It was mostly my voice I think that was the purpose, a clear, high voice - not counting I had long hair (often messy), maybe just because my mother (who not without other concerns) does not often took time to cut me a little. I was also strong as a Turkish and a little violent games or daredevil did not displease me, which prevented not a penchant for silence, even for solitude, and also a penchant for playing doll 30 (\*). I do not remember that someone made fun of me about it, but the thing surely hardly have failed to occur here and there. If such incidents have happened without leaving signs of injury or humiliation, surely they collected no echoes or amplification, by any sense of insecurity in me, so that acceptance of who I was, for those who only counted for me really was beyond all question. Mockery could not reach me, she could only turn around against one who would appear to me as a fool well, to mine to find fault with the most thing natural world.

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I knew also that this kind of a bit strange stupidity is by no means rare, the only view p. 472 nudity may cause scandal! Yet as far as I could remember, I had the opportunity to see my mother, my father and my sister naked, and any occasion also to satisfy my curiosity as legitimate to how each of them and myself were made. It was obvious that there was no cause scandal in the shape of men or women, who certainly seemed very much like 30 (\*) If this tendency seems rare in boys, it is mainly I believe because it is systematically discouraged by the entourage.

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she was - particularly (I did not in mystery) of women.

### 18.2.2.2. (B) The Superpère (yin yang buries (2))

**Rating** 108 (5 October) In 1933, when I was in my sixth year, that places the first turning point in my life, which was also a turning point also in the life of my mother as My father, in their relationship to one another as in that of their children. This is the episode of the destruction violent and definitive family that we were all four, destruction of which I was the first and only forty-six years later, to the finding and follow the events in the correspondence of my parents and one or two memories bloodless, enigmatic and tenacious, patiently and decrypted surveyed - long after the death of my father and my mother <sup>31</sup> (\*).

It is not my intention to dwell here on what I have learned and understood during this long, about the scope and meaning of this episode. I have already mentioned it three days ago at this turning <sup>32</sup> (\*\*) as marking the abrupt end of the first of three major periods in the history of the nuptials yin and yang in me. In December 1933, I found myself hastily dropped in a foreign family, that I nor my mother who brought me from Berlin, had ever seen. In fact, these unknown people with whom she brought me were just the first comers who will please me as "resident" for pension more than modest, and with no guarantee whatsoever that it would never be paid, while my mother was about to join as soon as my father, who languished in wait in Paris. It was one thing in

0 stretched between my parents that everything would be better for both me Blankenese (near Hamburg) p. 473

for my sister who in recent months had been dropped in the late purposes in an institution in Berlin Disabled children (where we had kindly to her, although she was not more disabled than I or our parents).

In ending six months strange, heavy veiled threat and anxiety, I ended the day the next day in a totally different world of the only world I had known in my life, that formed my parents and my sister and me. I rediscovered myself as one of a group of residents who ate apart of the family and children did figure second class for children of the house, which were a world apart and we looked down. From my mother I received a hasty letter and stilted at long, and my father never a line of his hand during the five years that I have remained (until 1939, on the eve of the war, when I finally reach my parents under pressure events).

The couple who had welcomed me me quickly took a liking. Both he, former pastor who left the priesthood and lived a meager pension and private lessons in Latin, Greek and mathematics, as her bubbly woman©life and sometimes malice, were no ordinary people, engaging in many ways. He was a humanist of vast culture that was a bit lost in politics, and had been in trouble with the Nazi regime, which eventually leave him alone. After the war I returned and stayed in touch followed with them until the death of one and the other <sup>33</sup> (\*).

Him and above it, like my parents, I received the best and also the worst. Today, with a long back, I am grateful (as I am to my parents) for this "better", as also for this "worst". This is the best and worst that I received from my parents first, then from them, which formed the bulk of the large "package" I have received a share in my childhood (as each receives

<sup>31</sup> (\*) My father died in Auschwitz in 1942, my mother died in 1957. The work which I speak here continued between August 1979 and October 1980.

<sup>32</sup> (\*\*) See end note "Yang buries yin - or muscle and guts", n ° 106.

<sup>33</sup> (\*) She died at the age of 99 years, two years ago, and I have been able to see her dead, face to face with it, the day before the funeral. 452

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his. . . ) J, it was mine to unpack and examine. They are part of the substance, of the richness of my past, he©up to me to feed my present.

My new environment was all that there are "properly" and conformist in many respects, with in any case the repressive attitudes of rigor for all that concerns the body and, in particular, sex. It took

0 Yet several years, I think, before I internalizes and resumes to my account p. 474 these attitudes there, like ashamed to show me naked, coupled with an ambiguous relationship with my body. This shame, instilled from a young age, is one aspect of a deep division, where the body is subject tacit contempt, while the values called "cultural" (confused with intellectual ability storage and others) are mounted in pin. This division in me remained ignored until my forty eighth grade, when she began to resolve. This is the second major turning point in my life that mark the advent of the "third period" in the history of my relationship to myself, that is to say if the years of



my relationship to my body, and "man" and "woman" in me. But first I had ample opportunity help convey this to my children division 34 (\*), I could see the pass in turn. . . I mentioned yesterday already 35 (\*\*) to "tilt" that eventually take place in me. With an offset of more than two years after tearing the original family environment (or rather, after the **destruction** of this environment), this shift spends the implementation of current repressive mechanisms, including childhood had the rare chance to be free until then. I detected so far two great forces of nature repressive, which dominated my adult life and most of my childhood (108 1 ). I think I can say that their appearance has not been gradual, but in my case these mechanisms appeared more or less overnight and in full force, as a result of a **choice** deliberated at unconscious level. I have previously described the choice as "abdication", but at the same time it was also a powerful principle of action: "I'd be like them" (not "like me") also meant; I'd "bet" the "head" no worse at home than anyone after all, and fight and "the" beat their own weapons!

One of these mechanisms, and the one that interests me most here, is one of the most common of all: it is the **Punish my "feminine" traits** (or those perceived as such by common consensus) in favor of "manly" values. The place of the coin was of course investment background on my features and abilities perceived as "masculine" and the excessive development of those, who have taken a disproportionate place.

If something here out of the ordinary, this is not of course the mere **presence** of this dual mechanism, p. 475 nor (I think) the strength of the "repressive" component itself, so the strength of the Suppression of traits, attitudes, "yin" impulses. There is no comparison here with what took place at my mother, whose life (and that of his family) was devastated by his hatred (remained hidden during his lifetime) of this which made her a woman. At no time, I think, my ways of being were not entirely free some sweetness or tenderness, which stubbornly arrondissement the corners of the character I was carved me since my childhood and which often attracted me sympathy and affection. The exceptional side rather be in excess of my investments in **excess** of the energy I invested in my tasks without being distracted by a glance to the right or left! Outside of work itself, my mind constantly is projected toward fulfillment, toward completion of a particular stage of job. That attitude ( "Zielgerichtetheit" in German, "aimdirectedness" in English) is a quintessential attitude yang, an attitude **tension of closure** to everything that does not appear directly related to the task. This excess was likely to arouse in others the image of a kind of "super-man" or "super male" 34 (\*) At least four of them that I helped raise. The fifth and last was raised by his mother, and so far it has not presented a favorable opportunity to just get to know, him and me.

35 (\*\*) See the beginning of the previous note "Hatching of force - or nuptials" footnote ° 107.  
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certainly admirable alas! (See the values that prevail), but immediately raising (at a level which remains unconscious mostly) instinctive defensive reactions or even antagonistic to such deployment force experienced as threatening or aggressive or dangerous in any case (108 2 ). Above all, this picture irresistibly evokes the image of the " **super father** ", and sets in motion once the ambiguous multiplicity of reactions attraction and repulsion tied around the perennial conflict father. . . This is **my** contribution in these relationships **ambiguity** , which were so common in my life, and to which I found myself confronted as times during Crops and Seeds. This ambiguity is enhanced, not diminished, by the persistence yin traits in me that fuel sympathy, the only hypertrophy yang traits into a kind of gigantic "superman" would be powerless to create.

And again I can see, in these same old "ambiguous relationship", which I still do that reap what I sowed myself, even though every time the harvest turns out unexpected (and unwelcome...)! For motivation (or at least **one** of the motivations) which pushes "the boss" in me to surpass constantly in the accumulation of works, does she not just to force and revive ceaselessly the esteem of my peer (first) and my odd (in addition); to hear some of the best they lament can follow me, at the rate I run ahead? ! Yes, it has taken me this secret desire to arouse in others (like myself) this "larger than life" disproportionate, as the same one she reflects - and stubbornly comes back through another, in clear words and high, the expected praise (and cashed for granted) - and **also** by the dark and deep ways of the deaf enmity and conflict. . . 36 (\*)

**Rating** 108 1

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(6 October) I mean that the repressive forces that have played in my life seem p. 476

take primarily, if not exclusively, one of the two specific forms: burial of the past and set before my face "manly" to the detriment of my "feminine" traits. I do not mean that these two "Forces" repressive nature of one and the other (i.e., to a "discharge", a retraction of a certain reality), are the only ones that have "dominated my life!" It would not forget the ego aspect of

my being, knowledge instinct speaking both in body and the spirit. (On this subject, including "My passions", section n ° 35.)

Even among the forces structuring me offshoot of the "boss" Therefore, it is at least one kind of non-repressive itself, well before the forces of repression and whose role in my life has been more yet essential: it is the identification with my father, who was as "peaceful and powerful heart" feeling my own strength. This identification was not in the direction of the exaltation of certain values or qualities (manly say) over others ("female"). Regardless of the values professed by my father, person (until 1933, when a failover occurred in her 37 (\*)), was imbued with a strong balance yin-yang, where intuition and spontaneity did not have a lesser share than the intellect and will. Finally, like other "force" of important ego nature intimately linked it, law enforcement mechanisms (or rather, of "repressive" nature itself), it is also necessary to count the eternal **vanity**, whose role was also heavy in my life and in that of anyone else. But the "strength" -There is likely if Universal, as the dominant role it plays in the lives of everyone (in a more or less gross or subtle), there is little reason to include the specific, in a statement of specific forms 36 (\*) (6 October) All in all, "this secret desire" to which I have again the finger is not consumed today, even if it was detected last (since a few years...), and if it is less consuming today than before. 37 (\*) Remarkably, this "tipping" to my father (then aged 43) was made to a state **super - yin**, towards a kind pasha of passivity in close collusion with my mother, playing a great role-yang. This was supported instead of their children. (They dropped the "profit and loss", at least until 1939, the year under the pressure of events and against his will, it will eventually take me to her. . . ) This dependent relationship of my father and rollover yin-yang roles between my parents, lasted until the death of my father in 1942.  
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that are in a person's strengths and mechanisms for framing me, and give it its special character and its seat.

**Rating** 108 2

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(6 October) in this "deployment force" there is no intention "aggressive" in the usual sense p. 477 the term, conscious or unconscious, only an unconscious desire to impress, to force esteem. It is While the term "force believes" that spontaneously comes back to me, already carries a connotation of **constraint**, close to that of "aggression". This unconscious intention to stress, perceived at the unconscious level *égale-*ment must often be experienced as a kind of aggression (even though this experience remains hidden, as antagonists reactions it triggers). At the same time, he must often make an amalgam of this experience with similar experiences, from childhood with the father as protagonist, and where it appears as the main holder of repressive authority, even as a crushing rival, envied and hated. Even without such an amalgam, and also regardless of any perceived in others an intention to "constraint" in Me, he must often have the perception of a strong **imbalance**, a land disharmony, in this "deployment force" exclusively yang (in spirit and intent, at least). this excessiveness is harmful to the main interested to know myself, and nice and well limit "dangerous" for survival same physical (such as health problems in recent years have shown me!). This is without doubt that was implicit in my thinking when I wrote that "such deployment force" was felt "At least as dangerous" - dangerous "by nature", an example therefore especially not to follow. . . ! Such feeling is surely enough to generate "defense reaction", even in the absence of any aggression or intention to attack.

It is true that such ambiguity relations have reproduced after 1976, with some of my students especially in times when any mathematical investment was absent, and where there was no "de-*ployment* force "apparent in my life. It is also true that "déploiements "in question the **past** have created a **reputation** that continues to stick to my skin, especially in my professional life, and in a to some extent replaces the perception of who I am **in this**. Moreover, I have acquired in the trade in certain mathematical themes such ease that even outside my periods mathe-*matic* and helping my reputation, that ease or natural control may already have the effect of "deployment force "on the unmotivated students, and make me feel by them (despite some traits or endorsements reassuring) as a kind of Superman (some Superpère on the edges!).  
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Moreover, as back of the ease of which I speak, I often tend to underestimate the difficulty p. 478 may present for such students acquire such baggage, or the development of such a tool - which tends to place it in cantilever with respect to my expectations. (See the note about "Failure to education (1)", n ° 23 iv.) Such a situation is often enough to be one of the important ingredients of a false relationship to the father. . .

### 18.2.2.3. (C) reunion (the awakening of yin (1))

**Rating** 109 (9 October) I felt all happy, ending the previous note 38 (\*), there are four days.

I found myself unexpectedly reconnect with an intuition that came to me some Sunday, October 17

1976 (there will be eight years by a few days) - the intuition of the devastating impact in my life and in that of my mother, "some force" in me. It was the first time in my life that I spent a reflection, so summary as it is, to what had been my life and especially my childhood. It was also the day after 38 (\*) See note "Yang buries yin - or the Great Father" on n ° 108.  
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the day I discovered the power of meditation 39 (\*\*), and it was the first time since then that I made use of this power, so long ignored. This is without deliberation by the effect of a pulse deep, as if moved by a sure instinct, that thinking that day ended up heading to my childhood. Looking back only, I measure how good it was the source of my true strength, such as the conflict and division in me that had carried me so deep need to know. For nearly three years I would not come back, distracted as I was during these years by the only issues "agenda" without realizing that I was staying on the outskirts of the conflict in my life, taking me obstinately away from the heart: this child drowned in mist, which seemed so infinitely far away. . . I just go again, "diagonal", the eighteen sheets, outstanding density of this crucial meditation in my life. It was in the night that followed this meditation, or rather early morning after that night of meditation, I had a dream of an overwhelming power - as the first dream in my life I have sounded the message, passionately. I did not realize it more so where I was going and what was happening, that the day before when I was in the process of "discovering meditation." Of  
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four rant  
p. 479

hours I pushed myself in the sense of what lived there, that dream-parable, through successive layers meaning more and more hot, before arriving in the heart of the message, its simple and obvious meaning. It was not then the click undergoes an understanding of "intelligence, or even as a light Sudden in a dark or in dim light. It was more like a deep wave born in me that suddenly swept through me and its vast waters brought me this sense that had stolen so far: I rediscovered now be a very expensive and very valuable, I had lost since my childhood. . . That moment was seen as a **birth**, as a profound renewal. This sentiment remained hard all that day, and again in the following days. Looking back eight years, that time appears to me even today as a creative moment of all my life, and that of a turning point in My spiritual adventure. He was certainly well prepared by other "moments" in the days and the months preceded. The first precursor maybe this was "beneficial tear" over ten years ago, an institution where I intended to end my days 40 (\*). These earlier times appear a little such as ingredients, or rather as the **means** at my disposal, with which I could cross this other "threshold" in front of me without my noticing, which stood at a level deeper, more hidden others I had crossed. Everything came together for some days or hours for me to crosses - and I could cross it, as I could not take the plunge, every day of my life. . . And also, this threshold is indeed passed, the path was found open to other crossings still, to other "awakenings" or "alarm clocks", each of which by nature is renewed, and ever so slightly, a "New birth", a re-birth. I happened to evade some months or even years, and eventually take the plunge, easing me in passing of some tenacious illusion that a lifetime had interposed between me and the full flavor of my life and the world around me. And surely, too, is that I continue to evade, even when I write these lines. . .  
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In view of the reflection of these days is the time of reunion with my childhood  
p. 480

lost and raw died a long life, which marks the end of the "second half" of my itinerant spiritual ritual: that of dominance, in my personal life, of **egotistical mechanisms**, against the forces creative, knowledge of strength and renewal, which had gone through an almost stagnant complete forty years. This is also the time of the preponderance of "some force", a character strength almost exclusively "manly" like the honored values in the surrounding world, at the expense of 39 (\*\*). See "Desire and meditation" on n ° 39.

40 (\*) See footnote ° 42, of the same name.

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deeper aspects and strengths "feminine" of my being ignored and repressed (with never complete success, God thank you !).

The first intuition about the destructive nature of that strength, which had dominated my life as

my mother, and that of other women who had been important in my life - this insight is a short appearance in these days of intense maturation, surely favor of energy resurgence yin, "feminine" in my conscious understanding of things. Contrary to what I thought hastily remember now, this appearance does not take place in the meditation on the eve of the reunion, but some hours after these, a short meditation on the meaning of what had happened. Intuition is born and takes shape at the very end of a few pages of notes of this meditation. I see the destructive nature this "force" (today I call "superyang force", ie mainly excessive yang) in my mother first, then in other women to continue with these final lines:  
"As for the" force "myself, she certainly has made me the target and object, an expected young life, the secret hatred and resentment of M. and J. and S. - a hatred they filed long before they know my existence in the days clueless a private love child. "

The word "child" in the last line still reflects an important day of all in my life, appears also last for nearly three years! As for intuition about the nature of force superyang in me as provocative antagonistic reactions, even hatred and resentment, she had trend (it seems) to sink a little into oblivion until recently any more days. More precisely, it remained present only in my perception of certain important relationships in my life (and especially, relationships with women I loved). By cons, it has hardly

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really penetrated situations p. 481

conflict a bit of everything from " 41 (\*), with some students in particular, as I had to examine or discuss many times in Crops and Seeds. Throughout this discussion again, that by a kind

"provocation" involuntary, I have myself made my own contribution to conflict situations

I spoke or was looking here and there - this fact is often remained completely obscured, while the contribution of protagonist appeared against me very clearly. This is of course one of the most common reflex, to not mean universal! The reflection of recent days has finally defuse it and at the same time, to let me detect again myself - making me find myself suddenly around the corner (for reflection the yin and yang. . . ) Face to face with myself - with **some** myself, at least.

The short reflection of it four days ago does indeed barely qu@ntamer the many aspects of my person, which was felt by yang imbalance in the "character" I camped since my childhood ; and also crushing effect that this imbalance could sometimes have on others. Of those especially in that the yang type of force still lacked seat - and first of all on my own children. I am thinking above all a "mode" of peremptory assurance that I was operating in all things (and they were many) which I had, rightly or wrongly, to see how one or feel, or strong opinions. Certainly, the idea I could not come to impose these views to anyone, and my children least of all - and this very lack of any hint of coercion in me (the conscious level at least), I was able most of my life to go yet realize how much these ways to be me (that seemed spontaneous and natural to me, and whose I was far from discerning the complex. . . ) - how they had on my children and others same effect as a constraint; or rather a more insidious effect: to create or maintain in the other an **insecurity** about the value of his own feelings, ways of seeing, opinions - as if

41 (\*) or treated as such. . .

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these (opposite my insurance flawless, even my pained surprise) did not even **place being** .

I suspect also that the development of this tendency in me, especially in relation to my children could be quite complex, interlocking closely with the vicissitudes of my married life.

This is not the place to try to follow the arcane; nor to an invented

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complete other aspects of my person by which manifested this imbalance, which I tried in the previous note identified a particularly obvious aspect: that of "deployment force."

We should not believe that this imbalance, cultivated a life, and the multitude of mechanisms psych- quids by which he manifested, will be vanished overnight as if by a magic wand

Magic. I was not expecting anything like elsewhere, either in this day of reunion, or in the days and weeks that followed.

(October 10) These were days of melting ice, carried by a strong influx of new energy - days of inner work and wonder, before these new worlds that every day I saw ajar, begin in the humble frame of everyday occurrences menus and deploying the action

intense eager eyes to see. They were also the days where it began to dawn on the first foreboding the richness of this stranger who suddenly interpellait me, I had ignored the day before. I dreaded by these "tips" that came to be known to me, in that moment of reunion, and in the journey Unexpected and unpredictable that had followed. I felt that this "birth" by which I had spent was just the **beginning** of something entirely unknown, or rather the **recommencement** something that was interrupted, which had been cut or suppressed one day and had gone mysteriously. Actually, this "becoming" intense had already set in motion since the months prior, but at a level where the **mind** introspective had not had much still share. . .

One of the deeper aspects of this that had become revived, this work had resumed, was the restoration progressive of the original balance of "woman" and "man", the yin and yang in me over the days, weeks and years. Somehow, I can say that from the moment of reunion, "Childhood" or the child condition remained present, "power", a profound and indelible knowledge me of my own nature, my essential unity, indestructible, beyond the effects of a certain "division" which often continues to agitate the surface of my being. The very word "child" or "children" to denote thing, this unity of being, is not

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also appeared that years later, around the time when I started

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to know, at the conscious mind, with double aspect yin-yang of all things. It was this time also appeared that this knowledge (or at least, that feeling) that the state of childhood, the creative state, is the perfect balance of yin and yang forces and energies, that of "nuptials" yin and yang, manifested as a creative harmony condition.

It seems that at some level, this knowledge of my land unit is present in all moments, and it **is** at any moment. It is also true that this action is more or less sensitive and effective at different times, and it is not in the nature of a more or less permanent removal, even a block destruction of egotistic forces of the "boss" so - or even a removal forces of repression (which form a large part of the "I", if not quite a whole ...). These are the forces surreptitious retraction of the reality that surrounds me and the reality that is taking place in me - the forces silently and stubbornly at work to maintain against all odds stubborn illusions that without them would collapse immediately under their own weight. . . Some of these enforcement mechanisms were identified one by one and disappeared. I got rid of some **illusions** which weighed heavily on me, and have elucidated some **doubts** obstinate that, over a lifetime, had been relegated (for the care of

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"Boss") languish in underground trash, never examined. Their last message heard these doubts disappeared, leaving a peaceful and joyful knowledge. I also spotted enforcement mechanisms of great power, deeply rooted in me, I realized (in recent years) that their reach into my life remains significant today as ever. They go in the direction of the imbalance yang in the direction of the occultation of certain forces yin and faculties. I do not know whether these mechanisms will be defused one day - and I know it up to me. No doubt they vanish the day, and the day only, where I will be entered into the origins of the conflict in my life more deeply and fully than I have done so far.

For now, with the present direction of my life to an important mathematical investment, I can say that it did not take the way!

### 18.2.2.4. (D) Acceptance (the awakening of yin (2))

Note 110

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(October 11) I've been wanting for a day or two to take stock, in a few words, what is p. 484 (After eight years) that "progressive restoration of the yin-yang balance" in me.

Perhaps the biggest change of all is in **accepting** much greater than in the past of myself as really from moment to moment. Another way to express it, is that the enforcement mechanisms in me have greatly relaxed. As I said yesterday, some disappeared after being discovered and understood, and others, I had ignored my life, I have become familiar in their everyday manifestations. I see them in action, not as enemies I would have to try to root out any cost, but as part of the multiplicity facets of my being conditioned, and hence the wealth of the "given" present, which accurately reflects my past history; both history "old" my conditioning and roots of division in my being that the more recent history of my maturation, so the work by which I finally unpack and by "eating" and assimilate the initial packet left by my parents and by their successors. This "acceptance" me therefore includes not only urges and traits of the "child" I had long ignored and repressed (especially those that reflect the feminine aspects in me), but also the mechanisms own repression of the "boss", that is to say precisely inveterate mechanisms of "non-acceptance"!

Accept them has nothing in common with "grow", or strengthening. Rather, it is a first no need to close out or defuse so slightly by the effect of a curious attention and magnetic. The experience of eight years convinces me that, as long as this attention plunges and deep enough to the very root of repression, it resolves and disappears by releasing energy considerable - which until then was immobilized to maintain against all odds as a whole enforcement mechanisms, and thought patterns and other that serve to maintain. But this is not vis-à-vis aspects in nature "tied" my person, this new acceptance myself first made its appearance in my life. She came without fanfare, even before the discovery of meditation, so even before the "reunion" of following closely. It was in July 1976 during a brief love affair with a young woman, G., perhaps a bit more "homasse" in his ways to be women I had loved before. By chance (?) Wanted the material circumstances that surrounded these loves were such that I could put myself in a role typically "female". I was cleaning and preparing the

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dinner, waiting for the spouse returns from a p. 485  
long and tiring day of work: keeping in the hills a herd of a hundred and fifty goats, she was even more milk in the evening. It was this unusual role of wife in the house was like a glove. The thing may seem minimal - yet it has done "tilt" then. The link was made in me with some  
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impulses and desires in my love life, and then speaking for the first time in some poems love, or love experienced appears unambiguously as "feminine". I realized then, without reflection or "effort" with no hint of reluctance or embarrassment, that in my body and in my desires, in my feelings and in my mind, I was a woman at the same time that I was human - and that there was no conflict of any kind between these two profound realities in my being. In those days, the dominant note was Women - and I accepted this thing thankfully, in mute astonishment. When I thought there I had a silent joy, very soft.

This joy was sufficient in itself, it did not need to be told by words, either to myself even, or others. I do not know if I talked to that which I was the lover, or perhaps lover. . . Surely in some level she knew, without my having to tell.

This joy was not stale, she remained alive until today. It stems from an acquaintance alive, like the scent accompanies a flower. In certain times or in certain periods of my life, this knowledge, and joy that is a sign, is more present than in other, more highly active. But I do not think she ever leaves me.

When it happened to me here and there to talk about this experience and that knowledge, in the weeks and in the years that followed, it was every time as something of great value that I communicated to others, in a moment when I felt the open to receive, were it only for a few moments, something this joy in me. I never felt a discomfort that would have kept me talking about it, as something ever so little ticklish. (Maybe he would sometimes had such discomfort however, if the reality and power of "man" in me had been above suspicion!) And I also remember an occasion when I decidedly strutted, with eyeful to play and win on both fronts at once - it was missing more than having my period as everyone and given birth to a kid as dry.

My new female identity, superimposed on my masculine identity, had an immediate effect of renewal ment on my love life. It has generated an echo

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very strong with women whose lover I was subsequently  
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waking up in the lover masculine impulses, who throughout his life had been carefully repressed, and had found expression previously that "on the fly" as kinds of burrs, unworthy of inclusion lived in the conscious lovers.

The unconscious lived love is rich in archetypal impulses, one of the most powerful is that of Return to the Mother, back in the original fold. Such archetype is present in the deeper layers of the experience of love in men and also in women. In women, the resistance to the satisfaction such a drive torque in the experience of love is stronger even than in humans, where it against a taboo-key, not two as at home. In one as in the other, the satisfaction of these impulses in the common experience often remains more or less symbolic and above all, hidden from consciousness. When such an archetype and lived back deep layers to the daylight, in the field conscious look, lived immediately transforms it acquires a new dimension. At the same time release considerable energies, previously compressed by law enforcement mechanisms, or bound by repression tasks. The effect is that of a **liberation** immediate of the erotic impulse, manifested by renewed intensity and a further fulfillment in the experience of love.

By the above, there already appear, surely, that this new acceptance of my own person

been accompanied by an acceptance of others. The both are inextricably linked. It is understood that this is here of "acceptance" in the full sense of the term, that does not mean a **tolerance** (often sour) vis-à-vis such and such "through" or "defects" felt like an unfortunately unavoidable evil, for which we are well forced "to do with." In this attitude, I feel especially a resignation, if not an abdication,  
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and certainly not a source of joy or an impulse of becoming aware of a worthy thing to be known: depth foreseen, unknown, behind such surface plate "defects" or "through" one wants to tolerate. . .

Whether here a joyful acceptance, creative, does not mean that this acceptance tion is complete, already yesterday I found that was not the case. A careful reader will have already noticed by himself more than once during Crops and Seeds, as it happened to me

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accountable way, p. 487

when I saw my face again to me eternal mechanism of **rejection** of all that is pre-feel under an unpleasant appearance, in others or in myself. (But when it comes to ourselves, that the mechanism-usually has the effect of not even be aware of the unpleasant thing question. . . )

The acceptance of which I speak is rooted in an **interest** for this thing "accepts" in itself or in others. While acceptance is itself an interior layout typical character "Yin", this connotation of "interest" she takes home is likely "yang" - this is the "yin yang in" in the delicate Chinese dialectic interleaving at infinity of yin and yang. . . I would venture to say, a bit in the wake there was an outright identity between acceptance (true!) and this interest, this curiosity. Yet, putting a little on the thing, I realize that there has also another how to accept, by nature, she more fully yin than that to me is mostly customary. It©like a **reception** of the accepted thing, not an impulse towards her to fathom. (This welcome shade appears to me suddenly as the " **yin** in the yin," here we go!) The momentum of interest, and welcoming attitude, can one as another form the base note of the acceptance of others or self. The thing common to both is the **sympathy** . This is also a form of love. If there is a profound identity to identify here, it would So by the finding that **acceptance is a form of love** . Love of self, love of another, one and the other inextricably linked. . .

Except in rare moments, my interest is more intensely involved when it comes to my own person, than that of others. It is this passionate interest in my person that animated the long periods of meditation, during the past eight years. It is true that it is self-knowledge that is the heart of the knowledge of others and the world, and not the other way - and I feel that it is to the heart things, to the more essential that carried me and still brings me my new passion, meditation. Interest in others has become more fragmented and more reluctant way over the years, as acceptance that results. One of the ways it manifested concretely, is a propensity less talking when I am in the company, and a listening attitude. Much of my life, this ability to listen had me almost entirely lacking. Even after the turning point of reunion, I had seen often yet

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I spoke against the time, listening and fault p. 488

discernment, before this inveterate propensity starts without. If it has become much less invasive, and has even almost disappeared, it is not as a result of some-discipline I©imposed on me (style: thou shall open beak as if...). This is simply because the urge I happened to talk in moments when I feel that it is useless, it does nothing for others or to me - nothing at least that has a value in my eyes. If now I often feel such things is perhaps I became more attentive. It also did not come as a result of a subject ( "you go be careful to open large your ears when ... "), but I do not know how. In any case, I feel better, life is even more interesting (and certainly less noisy!). And others also feel in better. . .

I think I started to really talk less, from the moment disappeared (as saying) that

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strength in me that keeps me always wanting to correct what appears to me (rightly or wrongly) as "Errors" in others - as if it was not enough that I identified and rectified mine! It is the force also pushing me (and sometimes even pushes me) wanting for any purpose convince others of this or that, instead of looking just why so and so stubbornly prefers to believe this rather than that (which seems

"It", and I would like to convince him well!); or why I want so much to believe that this, rather than this. This almost universal force within us that drives us constantly to seek approval in others (and it was only one...) the confirmation of the validity of what we believe to be true - that force being deeply rooted in the ego is finished, I think, let go of me. This was a great relief, the end of an energy dispersion staggering. That when I finally realize it two years ago, the scope of this force in my life, its nature, and extraordinary dispersion of energy she represented, she found herself defused - and I found myself suddenly lightened "weighing a hundred tons." Take knowledge without reluctance that others echo returns us to our person, without being bound by a desire or "Need" (if it is hidden) Approval or confirmation - is this really be "free him". It a such a need or desire that truly is the "hook", discreet and a rock solid, where conflict can "hang" in us and where we are (whether we like it or acknowledge it, or not) under another person addiction,

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his good will - where in fact we "holds" and (not mine) us

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maneuver at will. . .

Logically, acceptance of others should involve well as the acceptance of his way of seeing things that seem wrong or not, and even when it comes to his view of our own and precious person (including our own ways of seeing...). It mainly there yet the rub - it where the focal point in the acceptance of others, and not in the acceptance of "defects" more common or less troublesome that do not directly involve our people. Often, moreover, if we reject such "defects" in others, it is mainly because through them we feel challenged directly, alone Being confronted with ways of being that we feel (rightly or wrongly again) opposite of us. In other words, it is an **insecurity** in us, manifested by the reactions (more or less apparent or hidden) of vanity, which is the biggest obstacle, opposing our acceptance of others. But this insecurity deeply rooted, offset by movements of vanity, strikes me as indissolubly related to the non-acceptance of ourselves, it is as inseparable shadow.

Thus, it is full self-acceptance which appears here as the key that opens us to the acceptance of others. And this link that just appear here, joined another deep connection that I have long known, always perhaps: that self-love is the heart, peaceful and strong, the love of the other.

### 18.2.3. The couple

#### 18.2.3.1. (A) The dynamics of things (the yin-yang harmony)

**Rating** 111 (13 October) Yesterday I did not continue to write notes. Instead, I had fun at board reviewed a number of "couples" yin-yang. Starting with those that went through my head, a little happiness-the-lucky, I then cut to the game, and have finished in a sort of "census" all those on which I could lay hands. I started because I was told that a lot what I had written recently was likely to go completely "over the head" of a reader would ever so slightly familiar double yin-yang aspect. It might be worth take the trouble to give at least a few striking examples of such pairs, in addition to those were introduced by the band recently

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days. Then, driven by the little devil (or angel, I do not know...) Of

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the systematic in me, I ended up highlight my old reflections of five years ago on this theme. during a week or two I had fun then to "pick up" a hundred or two of these couples suggestive, which had then assembled by affinities in about twenty groups. As this reflection was made on the sidelines of the famous "poetic work" that I was writing, I could not help storing these groups as best they could in the tail-leu-leu, by affinities and filiations of meaning from one group to the next. Yesterday evening, resuming reflection with hindsight, and without poetic shackles around the neck, it is eighteen groups that I found (instead of twenty), by a grouping perhaps a little more rigorous. I suspect that he There must be many more groups, maybe even an unlimited number, corresponding to an apprehension of reality that I have not thought about in the course of my work (and perhaps never again). As for the eighteen groups that I did find, I tried to put them together in one diagram. (or "graph") according to the main links of affinities that connect them to each other. Some of these links Moreover, they only came to my attention in the course of drawing successive sketches of the diagram. The work here was very close to the familiar mathematical work, when one as strikingly as possible, a more or less complex set of relationships (data for example by "applications", represented by arrows) between a number of "sets" or tegories ", appearing as" vertices "of the" diagram "that one strives to build. of essentially aesthetic nature, of symmetry and structural transparency in particular, lead



to introduce (and if so, to discover or even to invent) "arrows" or links to which we had not thought of departure, and sometimes even new "summits". Still, after five or five six successive sketches, I ended up with a diagram, vaguely shaped like a Christmas tree, which took me Provisionally satisfied - especially since it was really starting to be prohibitively late! I went to bed happy, I felt that I had not lost my time, even though born grades had not advanced one hair <sup>42</sup> (\*). But I had recovered

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contact with decidedly juicy things - each of these p. 491 groups was rich in weight and mystery, and each of the yin-yang couples who were supposed to constitute it (but rather, together, **designate** it, without in any way exhausting) .- each of these pairs has some something delicate and important to tell me the nature of this world in which I live, and often on my own nature. I found with a new strength that feeling that was present already five years ago: that the game delicate of yin and yang, of the "feminine" and of the "male" in all things, is an incomparable an understanding of the world and of oneself It leads us right to the essential questions. Often too, "yoga" even yin and yang, the only fact I hear; to pay attention to the appearance of things and events which expresses itself in terms of equilibrium and yin-yang imbalance, provides a first key to a better understanding of these issues, and towards an answer.

I apologize if for some readers I have to give the impression, for a page or two, to talk about angels sex, while they would not see too much even what are these famous "couples" yin-yang of which I speak, let alone those "groups" in which some come together, which groups ultimately would be supposed to assemble in a "diagram" (it is still useful the maths!). I should give here at least one of these groups - and I want to take one by which I spontaneously started yesterday, that also which ended by appearing during the reflection as the group "primitive" (\*), which seem to come out gradually all the others, by sorts of successive "filiations" (continuing on my famous diagram on eight "Generations" ...). Here is the list of "couples" that I identified, constituting this primitive group (that we be called by the first of those couples, namely "**Action Group - inaction**").

<sup>42</sup> (\*) In compensation, I could file a patent on the invention of a new poetic form, namely the poem says "no linear ", or" diagrammatic "

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- Action-inaction
- activity-passivity
- sleep-watch
- subject-object
- result-design <sup>43</sup> (\*)
- execution-design <sup>43</sup> (\*)

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dynamic equilibrium

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- elan-seat
- ardor-perseverance
- passion-patience
- passion-serenity
- tenacity-detachment.

I would join again the two following couples, among a dozen "latecomers" who came to me again this morning, on the momentum of my reflection yesterday:

- know-how
- explain-understand.

Is it necessary to specify that in these couples, it is the term "yang" or "masculine" which is put first, following the use of our patriarchal society, where the man gives the name to the couple? On the other hand, while Traditional Chinese society is considerably more patriarchal than ours, when we follow the usage Chinese to talk about the relationship of yin and yang, we always put first yin ("feminine"), speaking p. ex. of "yin-yang balance" (instead of yang-yin). The meaning of this usage is surely in the intuition-archetype that yang is born from yin, which is the "most primitive" principle of both, and not the other way around. . .

This is not the place here to comment on any of these couples. For the a reader who would "feel nothing" on seeing them, would be lost in any case; and whoever feels challenged by them, who feels (was it obscurely) that each of them has something to say to him about the world and on itself - on balance and imbalance, on the internal dynamics of beings and things. . . , that one can do without detailed comments, and take this inquiry as a starting point for his own reflection.

### 18.2.3.2. (b) The enemy husbands (yang buries yin (3))

## Note 111

There is only one point that I would like to stress here, common to all "couples" yin-yang without exception. It is also the most crucial thing of all, it seems to me, for an understanding of the nature of the relationship between yin and yang, and hence of the nature of each of these two principles (or energies, or aspects, or forces. . . ) In the universe. It is this: each of the two terms of one of these couples, such action inaction **in the ab**

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**science** 44 (\*) **of the other term**, is a serious state of imbalance, and ultimately p. 493

43 (\*) (November 6) In fact, there is a more primitive group yet, we can call the group "**father - mother**". See, about This "forgetfulness", the note "Mother Death - or the Act and taboo" (No. 113 ☺). Couples "engender-conceive" and "perform-conception", which I have listed below in the (so-called "primitive") group action-inaction, are visibly more natural in the "mother group" formed around the "father-mother" couple.

44 (\*) (October 16) In fact, this "absence" is never complete it seems to me - in anything, yin or yang is present as pure, without the simultaneous presence of its complementary, so small as it is. The "imbalance" of which I speak is therefore characterized,

not by the total absence of one of the two additional terms (something never done), but by a state of excessive **weakness** of this term. Another type of imbalance, or disease, occurs when one **and** the other term is "absent" or more precisely, are present but very weakly. Thus, in the case of the couple "action inaction", a state **of agitation**, which does "is" not strictly speaking (if not to perpetuate itself, to maintain confusion), while dispersing energy,

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(when "The absence" in question is almost complete, and prolonged) a state that leads to the destruction of the (or to be) in which this imbalance takes place, or even of him and his entourage.

Thus, **an uninterrupted action** state, which alternates with sufficient periods of **inactivity**, rest, leads to exhaustion, sickness and (ultimately) death - something that has been more recent lately, for me ! 45 (\*\*\*) Conversely, however, an excess inaction condition leads to a weakening and fibrosis capacities and functions of the body or of the psyche (as the case may be), and at the limit, the destruction. In the case My "incident-disease" Besides, I have a simultaneous example of the **two** imbalances: excessive action the mind, inaction of the body (and a sufficient rest neither for the one nor for the other ...).

This "explanation", in this case, of the "philosophy" balance imbalance of yin and yang, remains superficial, in the sense that it does not touch an inveterate cultural bias, valuing the term yang, **tion, opposing** the term yin inaction. This is felt as a "negative" thing, not productive nor interesting in any respect, admitted at the worst as a second-best, which unfortunately imposes itself on the best will in the world, since it is necessary anyway to rest from time to time to continue to invest in the action (under pain just, as I just explained, overwork and God knows what again...). In short, inaction is seen as the humble servant of action, alas it is unworthy of attention or esteem.

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Of course, such "official" valuation action over inaction, immediately as p. 494 consequence of setting in motion in the person of the mechanisms of resistance (which often remain occult or at least very scrambled), speaking by an **opposite** value: action, suddenly appears as which is imposed by the harsh necessities of life, such as **work** in short, boring as can be, in the office or the factory or even in the fields, and grueling in any case even if it is not too annoying. The real reason for being in action is to earn a crust and a home (that is the must), and beyond and above all, to have fun fun (during his active life), and a nice retreat and nice permanent leisure later, when we will be exempt from the regrettable obligation "work". This time it is inaction (aka "leisure") which is valued in a more or less conscious way, and it is the action that is the humble servant. So there is a **role reversal**, but always with the same imbalance: one that consists **in antagonism** be made out (under the thrust of cultural conditioning) between two essential aspects or poles of his life; antagonism that is expressed and perpetuated by a state of preponderance despotic of one of its aspects, and servitude of the other.

It seems to me that, most often, the two attitudes and valuations are superimposed on the same person. rings, one dominating the pavement at the conscious level, the other at the unconscious level. From the superposition of these two opposing imbalances, obviously, does not arise the balance! This one, however, flows naturally an understanding of the true nature of action and inaction (even when such an understanding remains purely "instinctive", manifesting itself directly by a balanced behavior, and by no means by a "know" verbalised). **In action in the full sense of the term, there is also inaction - it is there in the moment even** I mean, not just "after", because you have to rest after the action! This "inaction" in the "action", the "yin in the yang" therefore, is like a deep calm that serves as a basis for a movement which would take place on the surface. It manifests itself for example by the impression of perfect relaxation that emerges

feline movement, either the first cat came gutter, or a lioness with the powerful build. . .  
And even **in the best inaction**, even if the same total, **there is action**. So **sleep** is rich in  
dreams that speak to us about ourselves, through which we live a

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**another life** more intense and delicate, p. 495

can probably be considered as such a "default" imbalance (of yin and yang).

45 (\*\*) See in this respect the first two notes (n ° 98, 99) of the procession XI, "The deceased (still not died...)."

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that we are too sleepy or too cowardly to live in waking life. And just  
to contemplate a sleeping baby, or only to be drawn from a deep sleep, to feel that even without dreams,  
real good sleep is a **work** in its own way: something that absorbs us to scale out to "do it again  
full "in amount of energy that had dispersed and we just **repuiser** to its source ... It is there,  
again, the "yang in the wine", otherwise the yin itself would be destructive.  
Reflections in the same direction could surely also develop for inaction **awake in**  
out of sleep time. There is only to observe on pieces, attentively, this or that state that one perceives  
as "inaction". It will be realized that inaction there is action, even the sterile cackling of a  
thinking that keeps going around in circles when she stopped working. But to tell the truth, it is improper  
to call "action" this movement, purely mechanical, which continues with the sole effect of inertia - by  
the inability to stop the machine! And it is certainly not this inner turmoil that will bring to "inaction"  
a yin-yang harmony that makes it beneficial. On the other hand, it may be so various activities intended  
to furnish his hobbies (when these are nevertheless experienced as a state of inaction). But even in the state  
complete rest of a state of convalescence say, there may be action, otherwise this rest or "inaction"  
becomes **sloppiness**, certainly not conducive to a recovery (that is to say, precisely, recovery  
a disturbed balance!). For example, this state of rest may attract attention to one's own body and  
immediate environment (which is like a second skin ...), an acquaintance so even  
a communion, which by itself has an authentic character of "action"; because no doubt **learn**  
is indeed an **act** (since it has an irrefutable **fact**... the emergence of knowledge).  
By examining one by one the fourteen couples I included in the action-inaction group (and surely  
could find many others that are inserted naturally), we see that for all but one,  
it is the first term, the term "masculine", which is invested with prestige, "value", according to reflex attitudes  
conveyed by our culture and inculcated since childhood. This is the sign of always the same imbalance  
inveterate in our culture,

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the imbalance marked by the exclusive valuation of yang, which has happened to me

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already alluded above 46 (\*). The same observation can be made for almost all couples  
yin-yang on which I fell - this is a very striking thing, that I had never taken the  
leisure previously to check in such a detailed manner.

Among the writings couples sometimes, the only exception seems to me is the **couple-passion serenity**, as  
in common usage, the word "passion" is often associated with the image of unleashing, violence, or  
not a **carelessness**, bordering the annoyingly associations cloud surrounding a word like " **turpitude** ".  
Coincidentally, carelessness and turpitude refer to states of psychic imbalance characterized by  
excessive balance **yin**, feminine! And symmetrically, following the same push-button mechanisms  
(which reveal our current conditionings, and by no means the nature of a thing like "serenity"), the word  
"Serenity" is associated (as opposed to "passion") to the image of **self-control** - a quality so that,  
as fair, is essentially **masculine**. (In fact, the yin counterpart of "control" is by no means "passion",  
but "abandonment".)

What is happening here is that as a result of a general confusion in the minds about the nature of  
certain things, expressing themselves by an identical confusion in the use of certain words, supposed to designate them, there  
are

has a confusion of the yang-yin couple "passion-serenity" with all the two notions  
relaxation - control,

whose terms are yin-yang (but not a "couple"), since the two terms

no desire to marry!). So it seems to me that the so-called "exception" to the rule (of valuation

46 (\*) See note "Yang buries yin (1) - or muscle and guts", n ° 106.

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systematic yang) is on the contrary a particularly interesting confirmation And I would not be

surprised that the same is true with the other examples I have identified where in a yin yang couple this is the yin term that seems valued.

I am also not sure that this distortion in the vision of the world that I see in the civilized lisation called "Western" from this systematic bias in favor of men, opposed women - that this distortion, this imbalance are much lower in the Chinese tradition, 0

or even in the p. four hundred ninety seven

Chinese world (or more generally the world "Eastern") today. No sign at life every day, could not let me assume, or through friends and oriental friends or through the echoes yes could reach me of tradition and modern life in China or other countries in extreme East - quite the contrary. It seems to me rather a fine perception of the yin-yang dynamic was restricted almost exclusively in the **practice of certain arts** - such as calligraphy, poetry, cooking and, of course, the art of medicine 47 (\*).

This is the last but not least, under the name of "Chinese medicine" and through some spectacular successes Acupuncture, which ended over the past twenty years, by acquiring citizenship with us, and to be invested prestige. Yet many are still those who ignore that in Chinese medicine, the alpha and omega of apprehension of the body, the flow of energy in the body and thereof disturbances (which Consti-kill disease states we call "disease"), happens in a fine dialectical yin and yang. The fact that this dialectic "on", as the "Chinese medicine" based on it efficient (including in many cases beyond the means of the western range) can be considered a kind of "proof" of the reality of "principles" or "aspects" or "modes" (of appréhen-sion, or existence) of yin and yang - it is not mere speculation outputs of some hats philosophers and poets (if not phonies).

One wonders, indeed, what is the meaning of such evidence, and even any "proof" of any kind or the validity of a particular worldview. Even if the evidence has convinced (that is to say, that the applicant was willing to be convinced), and even on top of it, the vision in question is deep and hence beneficial - the best evidence yet of the world is powerless to **communicate** 0

**a vision** , much less a worldview. It makes you look good to be "convinced" stubbornly p. 498 a vision which remains foreign, misunderstood. To be honest, it does not even make sense - or more accurately, the true sense of "conviction" is no more understood by the person concerned, this vision that pretends to incorporate its heavy cultural baggage.

When the vision is understood and assimilated, the same issue of "evidence" seems strangely preposterous - much like to prove that the sky is blue when it is clear that it is blue, or the scent of a flower we love is good. . .

### 18.2.3.3. (C) half and all - or crack

**Rating** 112 (October 17) My first thoughts on the double aspect "feminine" and "masculine" are from a reflection on myself. It was towards the beginning 1979, at a time when I still did not know the Chinese words 47 (\*) (21 October) I forgot the number **divination** , the **Yi King** , or "Book of changes", which today has a great popularity in certain circles in Europe and America. The 64 "hexagrams" which are the "words" basic of divination language Yi King, are other than 2<sup>6</sup> possible combinations of sequences of six "signs" yin and yang, since pure yin (yin six repetitions) pure yang (six replicates yang). There seems to be a sort of alchemy great finesse combinations of yin and yang, which (apparently) had fascinated Jung. The interest of this alchemy (as that "collection of archetypes" in particular) seems a priori independent of its use in divination, and credit that is willing to grant to such use.

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"Yin" and "yang", and the existence of a kind of "philosophy" of the subtle incessant game of yin and yang in the Chinese cultural tradition. I learned something by the end of that year I believe, my daughter and especially my son Ahmed, who was beginning to show interest in Chinese medicine, on which he hung strongly in the following years. Most of what he said intersected and confirmed the vision that I succeeded, something that had nothing to surprise me. If there was a surprise, it was more in the few If "couples" where the role yin-yang "natural" seemed overthrown me, in Chinese tradition. my reflex (Strongly "yang" in this case!) Was a skin-deep conviction that this "reversal" was be due to a cultural deformation without also go to look too closely 48 (\*) - this was at a time where my past ranges on the female-male me appeared well distant, while I was engaged in a much more personel meditation 0

the life of my parents and my childhood. It months

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or years later only, I think, as a number of cross-checking, I realized

account that in some cases my apprehension of yin and yang roles in such and such "couples" had remained a tad surface; I had put in the same bag, a little hastily, a different kind of situations the Chinese yin-yang dialectic was careful to distinguish (112 © Now I realize that the apprehension of yin and yang is still relatively crude and static here, especially if compared to the fineness required for the performance of some Chinese traditional arts such as medicine (Also intimately linked to dietary and culinary arts), where this apprehension eventually became like a second nature.

I felt more than once that among practitioners and practitioners of these arts, whether Oriental or European, that delicacy of apprehension is fragmentary, in that it remains, to a large measure carefully confined to the exercise of this art. In the life of every day, she would rather as a "knowledge" usually superimposed simply to "learn" from cultural conditioning (And other), and remaining more or less unfulfilled vis-à-vis thereof. In other words, I felt the worldview and self, and enforcement mechanisms in the perception of reality, are in nothing different in these people all that ad "warned" than the average person.

This impression overlaps with another, I had by traversing two or three texts written by European supposedly "in the know", which: are based to provide an overview of traditional philosophy Chinese yin and yang. (One of the authors is a well known French orientalist, whose name escapes me now.) The thing that struck me is that in these texts, yin and yang are presented as "principles **opposed**" (or "**otherwise**") or **antagonistic** (the latter returns repeatedly in one of these texts), rather than **complementary**. This "opposition" or "antagonism" would have its expression typical of that which would take place between the woman and the man inside of human society, and within the couple established by the company.

Antagonism in the husband-wife couple is indeed a reality, both in the East and the West.

It is deeply rooted in the culture, to the point that it can sometimes seem as an aspect (Sometimes confusing!) Of the human condition, even as the root of the conflict in man or in the human society. The reality of this antagonism is undeniable, and it certainly exceeds current clichés try to exorcise 500tant somehow. This "social" reality is the product of a packaging

48 (\*) This insurance peremptory reaction vis-a-vis an ancient tradition that could make me more caution is the very one who as a child made me reject the formula (although complicated indeed!)  $\pi = 3, 14 \dots$  taught by the books, for  $\pi = 3$  which I had convinced on my own. (See note "Squaring the Circle", n ° 69.) It is true as the story of yin and yang, I had ample opportunity to report to me how the apprehension of nature of the "feminine" and "masculine", and their interrelationships, is skewed by cultural distortions inveterate, strength considerable. I did not go yet account, against, what also developed a precise and delicate understanding of these relationships was vital thing in the practice of some traditional Chinese arts, and pushed to a degree of finesse.

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immemorial, which early rooted in the "I" formation and structure. Yet beyond this actually there, it is a deeper reality, coming from much further, which is critical in love the drive itself. This is the reality of a **complementary** deep, fundamental equality, which there is no place for any "antagonism". This is also the reality that is evident in all species, with the exception of ours, where it is largely obscured

by cultural antagonism, so a state of **division** proper to man and human society.

Romantic common clichés like "Nous Deux", which dominate much of the literature and media, rise elsewhere hairpin a "complementarity" junk, casting a veil

The troubling aspect of antagonist gender, or (at best) by treating it as a kind of accident a little spicy, welcome to put some spice to a meal a little too syrupy or otherwise insipid.

As soon as one goes beyond this kind of reassuring clichés, see you soon faced with the reality of this antagonism gender - apparently universal reality, and moreover an unflinching tenacity, toughness

wheatgrass! But from this pervasive and undeniable reality, to institute a kind of antagonism cosmic yin and yang, the "feminine" and "masculine" is projected onto the entire universe status déchi-surely, of deep division of human society and of the person, a disease so unique to our species.

It is also perpetuate his own ignorance of a **different** reality in itself (joining this cosmic reality the additional harmony), a reality just as tenacious (or, rather, indestructible)

but hidden. This reality is contrary packaging tacitly establishing antagonism

does well between woman and man, wife and husband, between it in ourselves that is "woman" and what is "man".

Indeed, this vision **dualist** or **warrior** of the universe, where things of appearance would be in constant war with one aspect "symmetrical" as essential - that vision is by no means the result of a **reflection**, which "leave" (as I wrote at the time) the reality of the conflict in the human couple and the human society, to "deduce" then (or "set", as I wrote more precisely) in the Cosmos

whole. It is neither more nor less than a faithful expression, automatic other words, packaging cultural, and goes in the direction of an essential 501fonction this conditioning: **maintaining the conflict**,

**division in the same person** , obviously, maintaining antagonism established between the "woman" and "man" in me would be something impossible, or rather, this antagonism is already solved, **as soon** I take time to contemplate the universe with those eyes received at my birth, and I see that everywhere except (apparently ...) myself and from my peers, the "feminine" and "masculine" are your complementary inseparable from each other; it@their nuptials and their union is born harmony, the creative force and living beauty in all living things and "dead" of Creation. By against, if I claim to "see" across the universe of "oppositions" and "antagonism" where they are not not (and even while doing I would follow a venerable tradition, several thousand), it would not that I have made use of my eyes, but I will be rather limited myself to **repeat** (as all World) which was repeated from generation to generation since perhaps the dawn of ages; and in any case, to obey the silent and imperative injunction cultural consensus - the same one that has firmly established myself a division, a conflict that I pretend rationalize (and by that I perpétuerais) as a "Cosmic necessity."

There would certainly much to say about the antagonism between the couple, and more generally on the antagonism woman-man - and I trust my fellow that much has been written about it, including things relevant. This is not the place to dwell on this topic very interesting, especially in the form particular that takes this antagonism in our patriarchal society. It seems to me that among those who

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given the existence clearly, there are many who take the structure of the company, reflecting and embodying the dominance of men over women, as responsible for this antagonism. They surely right - and I suspect in a matriarchal society tend to pronounced, one must find an antagonism similarly, manifested in a more or less symmetrical. What I would add only is that Yet this causality seems to me **indirectly** , it seems to me to practice through a causality more hidden, touched in thinking today. This causes more hidden and more essential to division in the family, is the state of division **within the person** , as woman man, vis-à-vis its own drives (including those of sex) and its own faculties. I see the real root the antagonism between man and woman, as also their **mutual dependence** on the spiritual level, I hear the **man**

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**that internal autonomy** of one or the other.

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This in itself is split into the intimate and secret belief in the one as the other, of being a **half** . One sign of this belief is that diffuse and insidious feeling, never looked to **crack of mutilation** perhaps including only one sex partner could deliver us temporarily at least. Behind the tunes of circumstance "macho" or "Circe" (and many others), each man like woman, is vis-à-vis the potential or actual partner posture **beggar** , one who expects the (more or less) good will of the other an ephemeral issue, it wants full and always turns out lame of his pitiful state of cracked pot, if not broken - a **half pot** in short, who seeks another to re-stick to it somehow (and rather poorly as well, we guess...). This feeling of crack, or this **ignorance** of our true nature, our **unit** land beyond physiological specificity linked to our sex - this deep division in us seems to be the product only social conditioning. One perceives traces in any case in the early days and months of life. This reduced packaging does not also to the enhancement of "male" at the expense of the "feminine" Or vice versa. After all, if I feel, and accept myself and am accepted, as **both** and both, "man" **and** "woman" with a "base note" that can vary from one facet of my person to another, and is not limited to the dominant (admittedly very important) prevailing in the genitals - it is therefore no longer so important if around me, the "male" or the "feminine" that is valued. At my sex drive, my "recovery" personal would anyway trend then to be directed towards the opposite sex to mine (sorry, I meant complementary), without feeling for much less (not more than up) in front of this being **different** in his body, to which attracts me compelling and profound impulse. Moreover, whether the valuation related to sex or otherwise, the growing importance "value" or prestige lent by the social consensus (to oneself or others) are relatively minor, if not minimal, in a person who is not (or little) affected by this feeling of "crack" of which I speak - in a person who lives in this so **insurance** spontaneous which is presumptuousness or facade, but demonstration of an intact knowledge of his own nature.

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One sign among many that the "crack" or Division 49 (\*) in the person is not only the product of a

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valuation is that this division has plagued humans as well as in women, so in that which is supposed to be the "beneficiary" of this consensus that claims the "value", while (in some sense) it breaks the kidneys to him as his partner. It is noted that this division is even more acute, especially

more violent, the repression of one sex to "profit" from the other is stronger, more ruthless. We ran that the principle followed by the "Company" (source and instrument of repression) in the establishment 49 (\*) I refrain from using the term here quite fashionable "castration", a term of great violence (for superyang blow!), which has the disadvantage of more than suggest the image of irremediable mutilation, irreversible, and thereby stimulate distress reactions of revolt or own resignation to strengthen a blocking state, rather than promoting change in the sense of a progressive resolution.

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repressive mechanisms is " **divide and rule** "! But this "division" created by the Consensus and break and enslave man, and woman, is played more on **two tables** at once. The most table visible is that of the **division in the torque** , obtained 50 (\*\*) in establishing a balance roughly The tyrannical of one sex over the other - of men over women, or vice versa. One is supposed to reign over the other - and both find themselves slaves 51 (\*\*\*) . For when the wife or husband is despised, and one **and** the other that comes contempt - contempt by others sometimes, but more deeply and especially **contempt by himself** .

And here we reach the "second table" more hidden, the game division. This is the **division in person himself** , hidden spring of the division of the couple, it is enhanced by it, but without it reduce, and it is not produced by the only valuation of one sex over the other. It is the rather the product of a **constraint** silent and incessant, imposed on us by our surroundings from our more younger years. This stress causes us to deny, lest we find discarded, while a "side" of our person (the slope

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"yin" or the slope "yang" 52 (\*)), dismissed as ridiculous or as unseemly, and p. 504 Anyway, as unacceptable.

### 18.2.3.4. (D) conditioning and Knowledge archetype

Note 112

53 (\*\*) Thus, in pairs **matrix-embryo** and **vagina, penis** ; the distribution of roles yin-yang no doubt, and the term yin there surrounds and contains yang term. This made me hastily conclude that the couple **containment** was the "content" that was yang without being warned by couples **shape-bottom** , **outside-in** , **center-periphery** (where as I had felt good, the first term is indeed yang, while the "container"). In fact, in pairs matrix-embryo and vagina-penis, I wrongly placed emphasis on the aspect of "geometric" or configurational the relationship of the two terms involved, Yet secondary aspect to the main aspect that determines in this case the distribution of roles:

**which feeds** is yin in relation to **which is fed** which is yang, and **which penetrates** is yang in relation to **this which is penetrated** which is yin (and **which gives** in relation to **that which receives** ).

My thoughts on the yin and yang, so limited as they are, have founded a firm conviction in me that Beyond the differences of individual apprehension about the yin-yang roles distributions (or also on the "note background "yin or yang in a given person say), apprehension highly prone to" distortion cul- Relle, "such distribution (or" base notes ") " natural "does exist. It is a reality all too irrefutable, "cosmic" and immutable (regarding the distribution of roles within couples na- Universal ture, such as those discussed so far), a physical law, or relationship mathematics, although it can be "established" neither by experience (as that term is defined in the practice of the natural sciences), or by a "proof" or a "demonstration". this reality

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the yin and p. 505

yang is apprehended by direct perception, which can develop and refine (among others) by sufficiently careful thought.

I think one of the main effects of such thinking is just to move us beyond the

50 (\*\*) (21 October) On the surface at least. But as suggested above, by going to the bottom of things, we realize this division in the couple maintained by the dominance of men over women, has a "root" deeper on which I return a few lines later.

51 (\*\*\*) Slaves, further, that for nothing in the world would separate from their chains, which are more expensive than their life. . .

52 (\*) In principle, unless accidents, sense of compulsion drives man to deny his yin side, and the woman to deny his side yang. The situation is more difficult for women, meant denying the features in it precisely coated prestige by consensus social, and therefore would feel motivated to want to cultivate. It is thus subject to two pressures in opposite directions, and task for the unconscious to structure an "operational" identity is complicated accordingly.

53 (\*\*) This note is from a footnote page to the previous note (see reference in the first paragraph thereof).

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Reflex shots, programmed into us by the surrounding culture, to regain contact with reality herself. This, it seems, is already present in the deep layers of the psyche, as a kind of knowledge-archetype, beyond the reach of cultural conditioning. The role of reflection is afford to reconnect with this knowledge already cast, and carefully decant the "know" superficial, that is to say the cultural conditioning.

The work that I started in this direction was important for my understanding of the world and myself. Similarly, and by the same token, in my "to do" daily and in the conduct of my life. This work (as well other times) seems like a **first breakthrough**, like a door that I would push and which opens onto a vast panorama, it would me to explore. I have everything in hand to do - but I know if I will do one day <sup>54</sup> (\*). Putting even mathematics aside, there is no shortage of ideas topics just as "juicy" and more personal and hot again, which probably will have preference on first the deepening of a more general reflection on the yin and yang. . .

### 18.2.4. Mother Death

#### 18.2.4.1. (A) The Act

**Rating** 113 (21 October) Three days passed without writing notes. My days were absorbed by other tasks and events. One of these was the visit of Peter, with his daughter Nathalie, arrived last night. He thinks stay up tomorrow night, and by then read what is written of Burial. It may be a little short for a text that I put nearly three months to write ...

By the time I could devote to thinking, I passed it to continue

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to toy with "couples"

p. 506

yin-yang and the groups they form. The subject has something fascinating, combining good flavor to the investigation of a mathematical "structure", whose very nature is gradually precise in work, and that of a reflection on the world and on life. Each of the major pairs yin-yang represents a kind of "keyhole" (among a number of others), revealing some aspect of the world, or a corner of the world. The "groups" of couples I've seen thus far seem to correspond rather different modes possible apprehension of the things of the universe, as so many **doors** that would open him and we would show as many different angles. Each of these "doors" has a many keyholes, maybe even an unlimited number, where to look - until maybe push the door just? For now I have confined myself to detect many of these holes (I found good in the two hundred) to paste in my eye at each even what some space moments while I realized every time there would be enough to watch a good time without losing it its time, on the contrary! But my impatience is more to go first take a look at such and another hole where to look again, and also to tour all these doors and guide me so well somehow how they are arranged relative to each other, and perhaps following what "Patterns" are arranged in one or the other of these holes that had detected the existence. . . Finally, eighteen "doors" that I had found, there is a little over a week, are increased Tees three others, making it twenty-one, is with a chart (I had called "Vaguely shaped Christmas tree"), having now a "trunk" nine "peaks" (or "gates," or

<sup>54</sup> (\*) As I do not know if the kind of work I see here open before me has already been done. (The study, in short, of a kind "Map" local and global qualities of things in the universe and their modes of apprehension, as the day of harmony yin-yang complementary.) This is also an issue any accessory, since it is not to present a thesis Doctoral this or that, but to deepen understanding of the world and oneself, which can only be the fruit of a personal work.

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"Group" or "angle"), connected by "ridges" or "links" vertical, with each side of the trunk six vertices joined thereto and to each other, so as to form "branches" (\*). <sup>55</sup> 0

Thing quite funny, amongst p. 507

three "new" groups that have emerged in recent days, one is the one that was the most obvious, the most primordial or primitive of all: it is that which corresponds to the first intuition of yin and yang as the "feminine" or "female" and "male" or "male". It seems to me expressed the most frap- way pante by the couple archetypal " **father-mother** " (rather than "gender", part of the same group). This group is highly charged with sexual connotations, appearing in pairs as " **Lead-design** " or " **penis-vagina** ", making themselves part of the cloud of associations around **the act** par excellence, the Act archetype: the creative embrace that transforms (at least potentially) the woman mother and father in the man by the appearance of **the child**, the outcome Work of the Act. These connotations linked to the loving instinct were constantly at the forefront in my thinking ago



Five years. They were treated in addition to an almost uninterrupted lyrical emphasis throughout the few 130 pages of the famous "poetic book" how the reflection is then condensed, producing an effect boring even the best prepared player. This is surely an annoyance vis-à-vis this double reaction "deliberately" poetic and erotic <sup>56</sup> (\*) in my only point of reference for my reflection days. Recently, I have simply "forgotten" among the famous groups of couples yin-yang, who course opened the procession (and rightly what is more) in this misfortune text. The title of the book in question, "In Praise of Incest" was a tad

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provocative too, and likely to p. 508  
misrepresent its intentions and its "message". They have also evolved quite strongly writing - poetic shackles did not prevent a deepening work to continue, and settling happen. The first and main purpose was to sound a certain aspect (I felt deep and essential) of the romantic impulse, as it was known to me by my own experience. It was So before any of the erotic impulse in man, or more precisely: the drive " **yang** ", which corresponds to "actor" in the game and in the act of love, but occurring with a variable force <sup>57</sup> (\*) in the woman as in man. For a long time, maybe forever, I knew that this impulse, by its nature, is " **incestuous** ": it is also the instinct of " **return to the Mother** ," back in the original Giron. <sup>55</sup> (\*) (24 October) I would be embarrassed to predict whether it will eventually appear yin-yang couples who are fit naturally in any group I've seen thus far, that is to say, where to **others** even groups or "gates" yin-yang opening to the world, or even unlimited?

The fact that I can find no other does not also mean that it can not be an infinite number of others, perhaps even an infinity of others that are beyond human experience, our means of perception of the universe. this me recalls that more than once in recent years, I have been struck by this intuition that since the tiny ant or aphid to mammals already all around us, every animal species are ways of perception and apprehension of the universe that are beyond any other species, including ours of course; so that in respect of wealth sensory apprehension modes (say) that surrounds us, our species "includes" or "contains" no other, not more than any other contains us.

The "no more than" I have hazarded my momentum, I think besides hasty, even presumptuous, given that the level of richness and finesse of the purely sensory perception, the evolution of our species would tend to instead go down, **regress** . It is only in the intellect, finesse mental images, and particularly those related to language, we excel over other species, it seems. It is no coincidence that most of the yin-yang couples who spontaneously presented to my attention within this register there, specifically "human", while a handful have (among others) an obvious sensory connotation, like shadow-light, cold-warm, down-up, and some others. <sup>56</sup> (\*) (24 October) it deliberately in the form reflected an inner attitude, choosing a role - a role of **apostle** a message. On this subject the end of the "Guru-Guru-not - or The three-legged horse" (n ° 45) and footnote ° 43 that related to it.

<sup>57</sup> (\*) (24 October) This presence is often more or less completely retracted by repressive mechanisms of great strength. I feel that in humans, this yang impulse tends to be predominant on the supplementary drive there in, and the reverse occurs in women. But the cultural conditioning and the various modes of internalization of these as "positive" as "negative", interfere so drastically (and often complex) with the set of the original impulses, he is sometimes difficult to detect them, behind sporadic outbreaks, furtive and often degraded.

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This comeback is "staged" and relived in the love game, to culminate and be fulfilled in a **destruction** , an **extinction** of being, a **death** . Living in fullness the act of love, it is also live **his own death** , as a "birth Countdown" making us return to the maternal womb. <sup>58</sup> (\*\*)  
But it is also violate both **two taboos** of considerable power: the taboo of **incest** , which excludes "Mother" as the object of amorous desire, and he also that (in our culture at least) divides and opposes such irreconcilable enemies, the **life** and

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**death** , **birth** and **death** . Yet I knew already,  
p. 509

that the act of love is **both a death** , is performing in the orgasmic spasm, and a **birth** , a renewal of being, **after** this death. . . as a new shoot will gently soars out of the Foodland, itself formed of creative decomposition of beings who have damaged in it. . .  
It is in this reflection on the meaning of the act of love, it was five years ago, I finally understood that "death" and "life" were the wife and the husband of one pair closely snared <sup>59</sup> (\*), that life eternally LEMENT born of death to eternally perish in it. Or rather, that life forever sinks into Death, to eternally reborn of it, Mother, fertile and nurturing - she even fed and constantly renewed by the eternal return to it countless bodies of His children.  
And the human couple of the wife and the husband, the lover and the lover when he saw the full drive that draws one into the other, is like a **parable** of the nuptials endless life and death: the end

each night of love the lover is damaged and dies in the lover, to be reborn with it this death in their common embrace. . .

In the early days of that reflection, I visualized an essential aspect of the division in person, as a sort of "cut", a "cut **horizontal**": that introduced by the taboo of incest "Cup" the child@mother, as he cut the life of his mother@death, and as he also cut a generation of the one before.

When I first saw this cut there, it@probably because it is precisely that which I was free.

Yet my life, like that of everyone, was deeply marked by that other great failure, that I later seen in reflection and I called the "cut **vertical**": that which separates, for opposed to each other, the two "halves" of the feminine and masculine in every being, not tolerant to everyone one to the exclusion of the other. It is precisely that which was discussed during this long digression the yin and yang, in which I was engaged for a week or two.

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It now seems to me that this division one ("vertical") is even more crucial than the other ("horizontal p. 510

tale"), that in some sense it implies or "contains". After all, **separating** the child from the mother, and life and death; associate with death, as the drive that connects the child to the mother, a sense of **defilement**, of **repulsion** or **shame** it is also **cut** one another, to oppose one to the other spouse and wife in both insoluble and primordial cosmic couple: the mother - the child death - life 60 (\*).

58 (\*\*) I am convinced, moreover, that the contents of the drive yang love is present in all living species and even beyond; it corresponds to the same underlying dynamic of all things in the universe: that any process (or "act") creator is an embrace of yin and yang of "Mother" and Eros Child, returning and spoiling her. This "dead" (or "Birth down") the child back to the mother, emerges as a feeder matrix, the **result of the act**, "the work". It is the appearance of the "child" of the thing **new**, by the act of death and renewal of the "old" that gives it birth. In this cosmic dimension, the original impulse of sex has been present at all times, long before the appearance of the species and even human even before the appearance of life (in the biological sense) on our planet.

59 (\*) (24 October) It is strange therefore that of the yin-yang pairs that I had recorded a few weeks after the couple "the death - life" does not appear Perhaps is it because of confusion with the parent couple." death - birth "(or better, "Die-born") on it, so the first might seem to duplicate it.

60 (\*) I wrote here about couples in "natural" yin-yang, beginning with the term yin, the "original" term.

About torque "mother - child", note that the term "mother" is also included in a second archetype torque important mentioned above, the original torque between all "mother - father", naming the group he describes. (The 474

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Interestingly, these two couples are not among those I had noted in "the praise."

The couple "birth-death" against per 61 (\*\*)

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more directly related to my experience-lovers, there figure. Couples p. 511

"Mother-Child" and "death-life" appeared only in my thinking in recent days, among NOM fibrous others who had previously escaped my attention, one of the most interesting among them is "bad-good." This is one of the pairs (like "life-death") may be called "difficult", in meaning that the packaging of a great power make us understand the two terms as "Opposites" antagonistic rather than as inseparable complementary. Obviously, these conditional events were stronger in me it was five years writing the Eulogy, today. Yet there was in the praise of many already "difficult couples," including couples@chaos-order "and" destruction-creation "...

In retrospect, understanding any depth 62 (\*) the nature of the different couples yin-yang, as forming a harmonious entity inseparable complementary appears to me now like so many "thresholds" to cross in our journey to discover the world and ourselves. Such "Threshold" is particularly noteworthy that the couple in question is more "difficult"; that is, too, that his apprehension as "couple" faces of the strongest inner resistance, expression of the packaging cultural.

### 18.2.4.2. the beloved

**Rating** 114 (26 October) reflection yesterday 63 (\*\*) was a bit much to start. This is probably due to many interruptions in recent days. Yet there was a whole since the day hot thing still in me that I could not wait to commit to paper, if only by a few lines. I was crestfallen afterwards noting she was lost on the way, ousted by the all comers! I could not myself today resolve to part with so prematurely, such as misunderstanding, even before having really knowledge, as saying.

I laminated in the recent reissue of "Zupfgeigenhans!" 64 (\*\*\*), this classic old song group couple "mother-child" is also different is the one I call the name of the couple "cause-effect".) Moreover,

the term yang "child" of this same couple "mother-child", is also part of another archetypal couple "old man-child" neighbor interesting couple "maturity-innocence." These two couples are part of the group I call "high-low" which is the richest (not least numerically) of all those I have detected so far. It contains many other remarkable couples as **decline-development, die-born, destruction-creation, forget-learning, end-beginning ...** In listing these few couples, I have to force myself almost, to name them in the yin-yang order, against ingrained habits. At first glance the new order was a little wacky aspect, see absurd - the world reversed in all! Looking more closely, we realize yet realize that this unusual order reveals a **different** aspect of the relationship of the two terms, an additional aspect to the usual appearance or (for example) "born" before "dying" - as we have seen indeed that "die" in a deeper sense, precedes "born".

It is the same for the name of all of my thinking, "Crops and Seeds" which is a yin-yang couple No doubt (as I discovered at once!). It is still named in a reverse of the usual order yang-yin, crops being intended to **follow** the sowing, and not vice versa. Yet the name came to me unambiguously and without at any time not even appear the idea that picking his name could be the opposite, "Sowing and Harvest." It was to be faced with unwelcome crops, which each time had come to draw my attention to the sowing which they originate; as if the deeper meaning and function of the crop was to me **back** stubbornly to this sowing of my hand, since long forgotten. . .

61 (\*\*) We will be careful in this couple "birth-death", the term "death" does not have the same meaning as in the couple "death-life": in the first it means an **act** (synonymous with "death") in a second **state** . In German, there are two different words "Sterben" (without the connotation somewhat cavalier of "death") and "Todt". In French, it seems best to designate the couple with "die-born", that eliminates the ambiguity about the meaning of "death".

62 (\*) I mean, an understanding that is purely intellectual, which is manifested concretely by a relationship changed to others, the world and ourselves as ways to be changed.

63 (\*\*) This is the reflection in the note of the day before (n ° 116) I placed **after** that of today.

64 (\*\*\*) In the Wilhelm Goldmann Verlag (1981).

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popular German, compiled and edited to the beginning of the century. It had become untraceable it seems, but German friends

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at my home had brought me a copy. That day (the day before yesterday so) I had

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took a quick look before I go to work, just like you shake hands passing the one old friend. I came across the song "Wohl heute noch und morgen" I have traveled without really dwell on it, I was pressed at the same time to finally return to work waiting for me. it has not yet prevented that something was "tilt". I felt that these words so simple and appearance naive gently touched something deep in me - something more, close to I had tried somehow to evoke three days before. I was just getting ready to rewrite the net my notes about it. Maybe I vaguely felt that the verses I had to travel were more faithful messengers and convincing that I would have liked to communicate, my notes of a shortness *préemptoire* written in stride yet toward something else, as if in passing, while emotion immediate lived remained absent.

This morning at dawn I tried to translate into French the stanzas, which I knew the air and yet continued for two days to sing in me. Surely this was a better way to find them, better to let me enter their flavor and melody. To my surprise, I did not have too much trouble finding in another language, which initially seemed reluctant, a little rhythm and music of the German text, while remaining very close to the literal sense. Here are the seven stanzas, restored as best as I could 65 (\*).

"Today and tomorrow again  
with thee will

but as soon as the point on the third day  
soon I will leave. "

"But when will you come again

Love me, my sweet love? "

"When neigeront red roses  
and when rain cool wine! "

"Do neigent dot roses  
and point raining wine  
well, love my sweet love  
either you do not come back! "

In my father@garden  
went to bed, and sleeping there  
came to me a pretty *rêvelet*

white snow snowing on me.

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And sometimes when awake, here

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pure nothing empty pure -

65 (\*) (29 October) The following version is a revised version during the next three days. In the evening we sang and I could learn the tune of the song. Most changes to the initial version has been made to reflect the requirements rhythm and accent in the sung text. Exits necessary to properly distribute the syllables between notes air, it can be sung with the French text, without at any time having to do violence to the stress (as unfortunately common in some French consonants of recent vintage).

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## 18.2. THE KEY OF YIN AND YANG

it was the pretty red roses

above me blooming. . .

Returns boy and going, soft

in the beautiful garden

carries a crown of roses

a goblet of wine.

Foot he stumbled, soft

the pretty monticulet

fell - and neigent roses

as rains cool wine. . .

There was a joy, a joy in me, while at groping I was trying to restore what I was reading, which over moments became like a part of me. There was this bare and gentle beauty, at once calm and poignant beauty made no serious joy and intimately entwined sadness. I think few people are affected more or less by a song like this, even as they defend in - as if often denies an emotion that occurs unexpectedly, when something deep in us and we were unaware suddenly resonates, and speaks quietly of what we would prefer to ignore. This is the dream, before anything else, that has power to make it resonate within us that should remain hidden, ignored, it must remain silent. Only the language of the dream, perhaps, has the power to touch these secret strings in us and make them sing despite us. And when, just for a moment, you allowed they sing, even a song of pain or heavy sentence, you feel light and suddenly you like new - **washed** with plenty of water, as If abundant water was passed through your being and was dissolved and washed away all this faith that is established and hard and old. . .

When the poet is about to resonate one of those strings whose song triggers internal waters, Instinctively he borrows the language of dreams, both clear and loaded with mystery - a language with images parables that baffles the reason for its apparent absurdity, and his secret evidence goes right where wants to touch!

There is no need here that the word "death" is uttered, or some other reason that to waking it reports. **It** is yet present, and face mist is that of the beloved. The sleepy beloved and distant as long you left, and very close together - both snow and pink falls born in snow and snow. . . The force that draws you in

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It is like a wave very deep and very powerful, p. 514

a wave from one who calls and returning to it. And the call is poignant sadness and joy is back singing very softly and joy and sorrow are **one** and **are** the wave that carries you into the beloved, with force without a replica of childbirth.

And the point was needed to evoke, if only as a word, the suspense and momentum of desire for you, **the child** - the "boy" that the beloved calls it. All it took was a dream speaks of one who sleeps in his garden father, dreaming and waking snow roses that also awakens in you this wave long forgotten, answering the yearning of her who dream and wakes up, calls and waits. . .

### 18.2.4.3. The messenger

Note 114

This old song is a Silesian among many other old songs of love and less old, singing that mysterious and poignant amalgam of the **beloved** and **death** . The one I

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just transcribed may be exceptional by the profusion of sense of loaded images, and wealth associations it arouses. It is not my purpose here to pursue them one by one, after having discussed

one or two that have me most strongly affected. When yesterday and before yesterday, my thoughts returned to those verses read in haste, it was not then in the direction of deepening of emotion, remained first epidermal. It rather reminded my attention how the themes of love and death, or the beloved and death, appear to be linked, for some mysterious curse! And beyond the theme Death in the face of the beloved, they join that of the birth - the awakening roses out of sleep-Snow, one and the other mysteriously united in the poignant image of the roses falling snow, one that together dream and waking, sleeping in the garden of his father.

The taboo has beautiful instill repulsion of death, its incompatibility with life as with love! he must believe that he is against a deeply rooted knowledge, or a powerful drive it is secret, for with such tenacity that must be separated at all costs seems to want to join, borrowing for that the back door of the symbol and dream, through songs and transmitted myths generation to generation, from century to century.

No doubt many scholars and volumes have been written about these disturbing amalgam history The exorcising of so-so. Nobostant such efforts surely too, "somewhere" in everyone We, meaning the pro

0 background of these associations is perceived stubborn indeed - in moments, at least, where p. 515

we do not deliberately shut us emotion in us hosting these messengers, telling us about ourselves in the elusive and powerful dream language.

This "deep meaning" is revealed again, directly and with an elemental force, through experience love, if only we dare to live fully and to listen to his clear message. She tells us so the mystery of death and birth, indissolubly linked in the act which transmits life and renews the lovers.

No doubt I am not the first in which this "deeply rooted knowledge" either rise dark depths where it was long exiled to become fully conscious and pervade all stronger my relationship with death and life, the world and myself. I feel however that written and published testimonies, reflecting such knowledge to the conscious level, must be rare. The only I have learned so far are three or four verses of the Tao Te Ching of Lao Tseu 66 (\*).

On the other hand (and somewhat paradoxically), I also feel like amalgamation "love-death" had, at one time, end up becoming a kind of romantic cliché, a "cream pie" very safe for withdrawing a tear

0 complacent eyes even the most reluctant. It is a fact that the method, to force, p. 516

66 (\*) (30 October) I came across these passages of the Tao Te Ching in late 1978. It was a striking confirmation, fully Unexpectedly, things I felt strongly (some long, others recently...), and I seemed to be alone feel well. This "meeting" was experienced as a large goose, mute exultation. This joy, the elation wore gestation and writing the Eulogy of Incest within les six or seven months. The design was done in the days or weeks following the meeting. On a more modest or humble tune, I felt a similar joy these days last, "recognizing" The emotion that animated an anonymous poet (died for centuries) when he sang these roses falling snow, absurdly born miraculously of "lauter Nichts" - the "empty pure, pure nothingness"; or rather, by recovering from my own personal experience, this **same** emotion, a sign of the same knowledge. It is the same one that also found in the Tao Te Ching, beyond more than four millennia - with the difference that in the Chinese text, this knowledge is expressed in the imagery, but not symbolic of a highly conscious awareness, and not in the dream language (which is also the language code of the deep layers of the psyche).

The content that I recognized in these few verses of the Tao Te Ching has also apparently escaped the translators five or six different versions (French, German and English) that I had hands. I do not wonder.

Such messages, expressions of understanding going against millenia of packaging, do not communicate their real sense (beyond words and images used to express it) that only those who already know by this they were able to assimilate their own experiences, or those in which an assimilation work continues and that are close already. . .

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## 18.2. THE KEY OF YIN AND YANG

eventually discredited hit - so much even, alas, even among people equipped with a sensitivity delicate, sometimes there is a tendency to confuse pure gold with its coarse counterfeit tin. It that see is outmoded even ridiculous airs, even where there is a lively and keen perception of reality hidden, and a delicate expression, foreign to all "fashion". A consensus of "good taste" helps here internal resistance in all directions, which automatically display the emergence of any strong emotion and authentic, whether joy or sorrow, pleasure or torment, from the familiar hustle grind. This is the same mechanism as so often dam to the original force of the love game and its orgasmic culmination. Fortunately, the fact remain hidden, banished from the field of consciousness,

does not prevent it; archetypes that inspire the romantic impulse of being yet present - to vanish and disappear which must disappear, so that the sense of the game of love is expressed and fulfilled, and the final act is a creative act, a renewal. But often a **fear** secret fact dam

"Pleasure" even believed to look, afraid that is by the nearby presence of an unknown force and fearful that risk (if one is not before...) to sweep like straw in the One in which we hold at any cost keep "control". Such fear can not tolerate that pleasure never approach this intensity threshold poignant where it is both **and** pleasure **and** torment, united to each other in a long embrace that and intolerable seeks deliverance to finally solve and sink into the orgasmic nothingness. . . 67 (\*)

(27 October) I understood the secret message of songs and dreams as "that day again and tomorrow. . . "In **the essence** is common to them which then remains the question. What is this force that

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grows with such insistence to give voice to this "knowledge deeply rooted" oldest p. 517 probably our species; to speak against all odds, nobostant the vigilance of the **Censor** surly and limited, taking the key of the fields and giving free rein in the symbolic language of the dream, the unlimited resources?

If the myths, songs and dreams blow us tirelessly same message to the countless faces, it is also true that the prisoner to whom they cater never tires of hearing them! It@a Although voluntary prisoner, and he was careful **to listen** . He is frustrated air, space and light, and reassured Yet by the four walls surrounding an existence without major surprises or mysteries, if not perhaps be death is the end, infinitely distant. . . Prison protects it from **the Unknown** which is beyond these walls and he is ignoring. Both she frightens and fascinates. This is because the Beyond its walls frightens, that his prison-shelter is dearer to him than life. Yet it fascinates and attracts his body defending, as attract and fascinate the messengers who come from time to tell him. And sometimes yields to this unusual attraction, provided it is secretly the Censor - Supervisor General while paying ear casually, it is "thumb" yet - he has not heard anything and especially not listened!

The question I asked myself at the moment seems to have disappeared, retracted by a compelling image. She reappears as soon as I remember **the effect** of the message - the **emotion** that comes with the lead of the message, and **benefit** of that emotion.

But in truth, **any** emotion that touches a deep chord, is the messenger of the Beyond the four walls, messenger of the sea. While we would strive moment later to smudge, it is beneficial, it has already left its mark, like a delicate perfume - as if these gloomy walls

67 (\*) (October 28) This same fear, manifested as a kind of **denial** of pleasure, which grows together to **isolate** the enjoyment of all the experience of love, to reduce it and make the purpose (sometimes tacit, sometimes clearly expressed). "Love" is then reduced to a "pleasure-seeking" - a fair exchange, in short, between two partners, as we invite each other to dinner at the four-star restaurants, when this is the Folies Bergere. This "fun" fearfully leash is just as foreign to the original drive, as dry paint chips scraped painted a picture of the Master@hand, it would be on the board; or hairdryer is foreign to the great sea wind, responsible for scents of the sea and land. . .

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had deviated so little that it is; or as if by some unexpected opening reached us in a Air sanitized, some puff, so small it is, the woods and fields scents.

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(October 28) It@a little against my will that for a fortnight, the reflection in-  
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pawn in a direction not expected, without much apparent link with the theme of the Funeral, nor (Could it seem) with my own person. I know basically that it is not so, I continue to be involved in these notes and much more than ever. This prevents that I am torn between the desire "to end "and that to search what is glimpsed from day to day, to follow the most compelling associations - desire which joined the concern, also, to let nothing escape which is likely to inform my "investigation" on the Burial. What seems most distant is sometimes the more intimately close. . . Still, that last fortnight, if not already since the resumption of notes after the incident Medicare, I feel (a little painful sometimes) to do things "in stride", hastily; as if each new note was a parenthesis more I opened (before an imaginary reader who cry through) and I had to close as soon as possible! It is these provisions certainly, even perhaps the passage unusual enough many friends back home in recent weeks, which are responsible for writing it too hasty, a bit messy at times. I had to resume progressively, by retyping in the net, most recently written notes. This has further contributed to slow progression and to keep breath in my impatience to see progress Work!

It is also true that these themes I sometimes pretend to want to deal with in the aftermath, as the "good known "I would take the trouble to explain for conscience only and for the benefit of a

reader "would land" just - these themes are both too delicate, and too much scope for support provisions so casual. I could not help but notice it in the pages, and "Rectify" I mean to readjust my inner attitude, under the pressure of the weight, so to speak, of this I pretended to be able to tackle in a hurry!

This brings to my memory that this long reflection on in there and yang, in which I am engaged for nearly four weeks and which is not finished yet, does in fact that e xpliciter a instant intuition, which seemed everything was simple, if not obvious; an intuition coming "flash" after May 12, when I had just written the first note on a "Eulogy Funeral." "When I took over the rest of this note, a month ago 68 (\*), with me to follow this association ideas there, in preference to others who seemed less interesting,

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I anticipated that it was going to hire me

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in five or six additional pages to break everything. There I passed the sixty. . .

Yesterday I stopped on the question of the meaning of the symbolic evocation of the relationship between love and death, or between death and birth, or life and death - and meaning, also, the emotion that such evocation inspires. What is the force at work in the myth, or singing or dream, that pushes us "blow tirelessly same message to the countless faces" - and what is the strength in us , prison-Niers volunteers reassuring prisons, which so often answers them with this emotion, from the fronts evocation and showing that it has "fly", she touched where she wanted to touch? And also : where does this strange power of the dream language, language that evokes not name that communicates what no other language knows communicate?

Pursue these questions, it is also probing further the role of the loving instinct as that of dream and deep links connecting them; feeding each other and fed by it, each speaking, and communicating with each other, by a language which is common and which escapes the Censor. It©also 68 (\*) In the note "The muscle and tripe (yang buried there in (1))", n ° 106.

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probing further the role of archetypes and symbols in the romantic impulse, and the satisfactions "Symbolic" of the drive.

Clearly, all this leads me far beyond the limits of what I can reasonably hope to "cram" in this "digression" on the yin and yang, continuing (it is time that I remember) the beautiful among some Funeral Ceremony! It seems time to let out the new "thread", and return to another "thread" in abeyance there three days 69 (\*), which then brought me back to my own person.

### 18.2.4.4. (D) Angela - or farewell and goodbye

Note 115

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(October 30) Since a day or two to a few myself stuck in your head, a poem written there p. 520 Three years. I had written first in German, and had resumed the following day in French. They were the two first stanzas that had risen - the third and last appeared as erased from the memory, apart the first to "Ein Kreis schliesst sich" - "A circle is perfect." (And aside as the last line, which incorporated one of the first stanza.) When I awoke that night my thoughts are still returned, I finally am up to rummage through my papers. I found the poem without evil - something storage is good!

Here it is.

dense fruit

ripe and heavy

my life looks

for the return

in her

The soft and thick juices

I have permeated

flourished

fragile flowers of milk

become fruit and wine

A perfect circle -

my lap

goes smoothly

described his orbs

and muted looks

To flip

in her. . .

This, I believe, the only poem I wrote, which the thought of death 70 (\*) is clearly present. here it

appears as "It". In the original version of the day before she was referred to by the German word "Erde" grounded. The "translation" of the three stanzas in German is also far from being literal; the first came along:

Voll und schwer

69 (\*) In the note "Paradise Lost" (n ° 116) placed after this note (n ° 114).

70 (\*) I should rather write: the thought of my death. Two poems (from a few to each) written in 1957, the year of death my mother, are impregnated presentiment of his death.

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rei fe Frucht

neigt me in sich Leben

gen Ende

Der Erde zu

Die sussen Säfte

die mich durchtränken

haben geblüht

weiche Blilten wurden und Frucht und Wein

Ein Kreis schliesst sich

aus meinem Schoss

steigt Süsse

kreist

und sich neigt

gen Ende

der Erde zu. . .

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Finally, rewriting at the time the original German version, I could not help but write JUS

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at the end, so the following two stanzas seemed to arise spontaneously from the first! These three stanzas are court me a love poem (I have also not written other poems as poems of love). If it is for someone other than myself, this is **it** - to one who waits in silence, ready to welcome me. . .

The same day, I wrote two poems, one before and one after. They addressed themselves to a "Beloved" in the flesh, Angela, "the Angel" - a tall blonde and slender girl, all he was of alive, met the week before on the road vibrant summer heat, where she was hitchhiking. in a hour or so we had time to say a lot, and we had left on it. I would have liked to give him these poems she inspired, including another written the same evening of the day I met her, and then another still (still in German, our common language), which came the day after the "three (almost) of a sudden. "And I would have also liked that we love... But I lost him, as she had to lose mine.

A common point of poems aroused by this meeting is that everyone is either strongly "yang" is very strongly "yin". They are among the most intense that I have written, and came all of a jet, almost untouched - as if they had been there all ready and already had waited for the signal from this meeting to take shape in concrete words.

At first glance it may seem strange to find among these poems loaded with intense erotic tension, this Another poem with autumn tones, about to enter the long sleep of winter. But the thing can surprising that one who does not feel the deep connection between erotic impulse and feeling of death. there was in these lonely days, an intense perception of life amplified because the erotic emotion and the profusion archetypal images that underlie it - and **at the same -time** , the serene detachment of a life fully lived up to his word, ready to "go back to it."

Such provisions communion with death, our silent Mother, and all felt as friend close, are surely favored by a state of exhaustion of the body, bringing us back to the simple things and essential: our bodies, love, death. . . There I was coming out of a "long period of mathematical frenzy"

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I have already mentioned in the introduction to crops and Semail

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the 71 (\*). I was just starting to go up one percent. 522

state of physical exhaustion left me this time a little insane. She had just ended (also



suddenly she came) under the impact of a dream-a parable lapidary strength, which I liked then listen to the message 72 (\*\*). They were days of availability, listening - a "sensitive period" of a Between the waves: behind me a long, loose wave "mathematics" and to me no less large wave "meditation" that already promised. . . She would gain momentum about ten days later, with this other dream whose narrative opens with the introduction Crops and Seeds, this vision of myself "as that I am".

They were weeks of intense inner work, of silent gestation change. And these poems love, in a different tone of all those I had written previously, is a fruit and a witness this intensity, this fullness.

They are also the last poems of love that I have written. Maybe was there in me that foreknowledge it was the last time I be in love, and that is the great déployerait fireworks songs for beloved! A foreknowledge that these poems addressed to an unknown girl, I deeply felt the beauty without having known, were also a farewell to love songs and women I had loved - a farewell to my passion of love that ended being consumed in this sparkling bouquet, and that suited me to leave. And, secretly and deeper still, it was a goodbye (or goodbye, perhaps) to all women, merging and becoming **One** with a new face. A more distant face perhaps drowned in mist, at the other end of the road - but at the same time very close, and very sweet. . .

### 18.2.5. Denial and Acceptance

#### 18.2.5.1. (A) Paradise Lost

Note 116

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(October 25) 73 (\*) Again three days passed without I find the time to continue on p. 523 my momentum. The first day, Monday, was taken mostly by Peter's visit with his daughter (two years) Nathalie, I escorted back later in the evening to take the night train to Orange. There will be time again in a few days to review what brought me this visit - a visit which I was counting more. . . For the moment I prefer to continue my train of thought rambling on the yin and yang. This thinking may seem like a philosophical digression, bursting suddenly into a certain **enquêt**e where it would have nothing to do - if only it came out unannounced a few waves association of ideas around a praise Funèbre. . . Yet I feel that it is with this "digression" just as I start to exceed the stage of the discovery of all the **hard facts** "that is The Burial 74 (\*\*), to approach me at last, ever so slightly, the **force** at work behind the 71 (\*) See "Dream and fulfillment," including page (iii). The "frenzy period" in question extends from February to June 1981. It is also one of the "long march through Galois theory" (see "The legacy of Galois" n° 7). it leads over a long period of meditation on my relationship to mathematics (see Sections "The killjoy boss - or pot Pressure "and" The Guru-Guru-not - or three-legged horse "n° . s 43 and 45) This is 19 July until December 1981. The poems Angela (and the poem "She") are 8 and 9 July (except the first, dated July 1).

72 (\*\*\*) See the beginning of Note n° 45, cited in footnote previous page.

73 (\*) (November 1) This rating is prior to the previous two, written between 26 and October 30, which form a continuation direct and deepening of the immediately preceding them, "The Act" (n° 113 of 21 October). This note rather attached to the end of the note of October 17 (n° 112) preceding it, namely "Half and whole - or the crack." From this, the reflection was therefore split into two parallel paths: one (in the sense of death and its link to love drive) continuing into the three notes (presented as consecutive) 113, 114, 115, and that began with this note n° 116.

74 (\*\*\*) (14 November) This assertion "in stride" is not carefully considered, and is only partially valid. For a outline more detailed and nuanced, see note "Retrospective of a meditation - or threefold," a table ", n° 483

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actions and behaviors that seem strangely aberrant. . . It is surely no coincidence whatsoever by this "digression" just as I was led too, without having planned to involve myself so deeper than at any time of Crops and Seeds. This is one of the unexpected benefits of the recent Medicare episode, which occurred at a time when I was preparing to lead nimbly to its conclusion nearby the investigation continued for the seven preceding weeks. . .

This "digression" So, in which some people see a kind of intimate confession, and others a specular lative metaphysics is for me (more than any other part of Crops and Seeds) in the heart the Burial, the **heart** of the conflict. It is the only optics has changed the "view" where the thing is watched - but suddenly, changed so drastically that the thing that had just seems to consider suddenly disappeared!. We

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will not delay, I think, to find the contact that might seem lost

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road, with the "news item" the Burial.

But we can also mention the fact different, then the chief merit has been to create the "digression". . .

A part of the day yesterday was spent retyping the draft of the previous note written there are four days, I finally named "Mother Death - or the Act." Much of this draft was quite heavily crossed out, a sign that the formulation was still a little confused, while some themes important and delicate broke into thinking a bit "by the band" in the wake to another thing. In fact, starting this note I prepared especially to pick up the thread of the previous note, called "Half and whole - or the crack" written there just a week. But ultimately that thread remains still outstanding, and it is time that I finally resumed.

To that note then also, I had to retype a lot of text, essentially for the same reasons LEMENT, correcting blunders along the way and obscurities. This is the beginning of a reflection on the **division the couple**, intimately linked to the **division in person**, and pi us precisely what I called (in note "the Act" of there four days) the "vertical cut": she who "cut", or subtracted, one of the "halves" yin and yang "all" original in us.

At a level that now remains that of an intuitive understanding, unspoken, I "understand" it is "Clear" to me, that is the division in the person itself (division created from scratch, it seems, by conditioning) which is the root-cause of conflict ubiquitous in human society; whether the conflict within the couple or family, or conflict within larger groups or the between such groups to each other, to the armed confrontation of peoples and nations against each Others. The conflict between the couple, who opposed one to the other two competing standard, distinct and easily recognizable as such, may not unreasonably appear as **the** fundamental parable, as **the** case elemental, irreducible conflict in human society. The "point" of reflection "The crack" was especially to bring the case of the conflict in the couple to this more fundamental, more "basic" yet: the conflict in

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each person himself, who opposes a "part" of herself to another party.

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In view of this reflection to be seven days, it was natural to think first of the conflict between The "parts" yin and yang in us one of the two being accepted and duly emphasized and swollen, the other rejected and suppressed more or less completely. I was present at yet there was spirit in person other antagonisms still linked to other taboo than **sex uniqueness**. It is true that this last taboo, just as strong as that of incest, is even more insidious because the appearance of evidence which it is coated, which seems to provide the same care to formulate the name or, so it seems self-evident! Without even taking the care to not make me not, I have the impression (from the reflection of Praise) this taboo is the most crucial of all; the division or "cut" it establishes the person is

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ultimate root of the multiple dimensions of the division ingrained in the human person. Shoot at Carefully clear to what extent this is so, would be a starting point more attractive, surely, for a "journey to discover the conflict." This is not yet the place to start me - besides regarding trips that are before me, for me, I see hottest starting points one. . .

Retyping net the text of this note "Half and whole - or the crack," I realized also that I did not think by writing to explain so little, **why** I saw in the conflict in the person the root cause of the conflict in the couple, and conflict in society. This is something that is part I I said earlier, things that I "understood" (without ever having had so far in my "explain"), which I was taught and confirmed by the mute and eloquent language of a thousand little everyday occurrences, over the days and years <sup>75</sup> (\*). I do not saying either irrelevant to explain or to "explain" here "why" and "how", be it in a few pages, or in large volumes, perhaps. And no doubt some pages about that here would be neither more nor less "displaced" any other page on the yin and yang on and the conflict, which has already found its place in these notes. Surely I would learn many things, like I also would learn by pursuing this other theme for reflection on the conflict we established between yin and yang as the ultimate cause of division in us.

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One of these themes also visibly extends p. 526

the other, which makes them even more attractive to both! Yet it is not in that direction that I want to continue now, if little else. This is not the "cord" for a week already, I especially want to take, and which is still pending.

In closing the discussion in this note <sup>76</sup> (\*), there is a week I felt suddenly all happy and everything exhilarated: reflection unexpectedly had reconnecting with something important, I had a little lost sight of the previous day: **acceptance**. It is through this contact that negative was recovering, by virtue of the word that ends this reflection as an unexpected highlight - The word "**unacceptable**". This is because any one "side" of our person is rejected as "unacceptable" by our surroundings, and

First of all, by our parents who set the tone (or those who take their place, when parents are Failed) - this is the **non-acceptance** as the conflict moved to us. The conflict, division in us is not something that our **abdication** of a part of ourselves, repudiated - the abdication of our nature undivided. This abdication is the price we pay, we **have to** pay to be "accepted" as well fashion by the entourage. This "acceptance" - There is also not an acceptance in the full sense, a acceptance of it so that we actually are. It is rather,

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the **reward** for our submission to p. 527

certain **standards** to be shaped and molded following us these - the reward amount for a **deformation**, a **dismemberment** of our being, in the image of that experienced from an early age by those we surround.

In the reflection of the previous notes, discussed acceptance games occasions and both times the ac-75 (\*) This "understanding" or belief is not really contradicted me does it seem, by this finding that I could do number of times that the division in the couple formed of mother and father, and the antagonistic attitudes that express, let a deep mark on the child, and often dominate attitudes and behaviors of adults. It is certainly fair to say that to a large extent at least, the division within us is the brand and the legacy of division, which in the days of our Children have opposed our mother to our father. Also, the question of whether the division in the person most fundamental or "elementary" as the couple, or vice versa, may sound a bit like whether the chicken out of the egg egg or the chicken?

I believe, however, that in a couple where one spouse would be "a" not in conflict with itself, and even that her husband would maintain towards her antagonistic attitude, the conflict would be transmitted **not** the children of the couple. The

I think because of this belief is that the child in this case would be **accepted** fully by a parent. The appearance Division in young children seems to be nothing less than the effect of **rejection** of part of his being by his entourage, and first and foremost by his **two** parents.

76 (\*) The note "Half and whole or the crack", n ° 112.

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ceptance seemed a crucial thing, the first time was in the note "Innocence (The espousal of yin and yang)" (n ° 107), where I take a finding that goes back to a meditation ago four years: the outbreak and the full development of an undivided strength in me has been possible in the context a family torn apart by the conflict and the latent hatred, **simply because I was fully accepted by my parents** and my surroundings, the conflict moved into my being only later, after the age of five years, in a much more "quiet" around my birth family. The conflict between close was certainly far reaching there (in my time, at least) such heightened intensity (albeit veiled) as my family of origin. Yet in it my own person had stayed **out of the conflict**. Even if I happened to take part, it was not a tear, it was the spontaneous expression of a being undivided, who had never known the sting of rejection by his own people, and fear of rejection. I realize now, with half a century of decline, that in my new environment again, this innocence strength in me exercised radiation, a sort of fascination I would say; like a **Paradise lost**, infinitely remote, which might have a nostalgia for life and who suddenly calls us by the voice and the eyes of a child. She attracted me strong and lasting affections, who followed me up in my adult life and to the death of those who have loved me and 77 (\*). But **at the same time**, he was going to Naturally, that strength **could not be tolerated** - any more than we tolerate it in a flower garden fired chalk line, in such a tree or bush vigorous and exuberant, believed love while cutting the stubbornly cube, a cone or a sphere. . .

According to my reconstruction of events 78 (\*\*), that strength held out for maybe two years, two and a half years before plunging deep relegated

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in underground, after I decided to be my last

p. 528

and do like everyone else: all brain muscle while one suspects and damn tripe - and to have the peace ! I eventually follow suit, I **rejected** and denied (ignoring) all that had to be dismissed and ignored, by consensus without fault all the adults around me. And also by the consensus of my parents themselves, who had ended up almost quit show signs of life, living the great love farthest possible to their children. . .

### 18.2.5.2. (B) Cycle

Note 116

(1 November), I resume the interrupted thread there is exactly one week when I was introduced to me unexpectedly (October 26) in a kind of "poetic digression" on the feeling of death in love and the love song.

I just re-read the previous pages of October 25 and the net-d@n retype the last. I seem to see

closing a circle, whose course he had begun two weeks ago, with the note "Hatching of force - or nuptials" (n ° 107). This line ends with the preceding pages, which pick up and amplify the final "high point" of the note of October 17, "Half and whole - or the crack" (n ° 112). The high point, or "final word" that ends the discussion that day, is summed up in the categorical imperative of the final word, the word "Unacceptable".

This last word seems to understand perfectly, from the bewildering multitude of all packaging kinds that have shaped our lives, **the** determining cause of division in us: it is the **non-acceptance**, **the rejection** of our person, in the first years of our lives 79 (\*). It will result in the non-acceptance by the rejection of certain forces and impulses in us, who are an essential part of our being, our power 77 (\*). I see seven people who thus gave me their affection, which only one is still alive today.

78 (\*\*) I made this reconstruction of the highlights of my childhood in March 1980.

79 (\*) My own case was exceptional in this regard, given that I have been exposed to such attitudes on the part of my entourage. Now that from the age of six.

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to know and create. Their repression, recovery on our own account within the care of a Censor restless and relentless, is a mutilation of this power within us. Often his-effect is that of a true paralysis of our creative faculties 80 (\*\*).

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This unacceptable power or these "faculties" are others also that the humble ability to be ourselves. p. 529 This also means, living our own lives, by the humble and full use of our own faculties, rather than life stereotype, programmed, driven primarily (and often exclusively) by reflex **repetition**, **of imitation**. They lock us isolate us as would a heavy shell, stiff and waterproof, which we would separate us at any time 81 (\*).

The shell is made from our younger years, from thickening over the years. Its initial function was probably especially that protect us from aggression (often well-intentioned) by our loved ones, we make them more or less benevolent tolerance. But this shell protects us yet not only from the outside world - it also, and more deeply and essentially perhaps the function to isolate us, to protect us from **ourselves**: this knowledge and this strength in us, declared "unacceptable", having no place to be, by the silent consensus that law are around us. It was in our childhood, and became more and more over the years, a shell at **two sides**, the "outside" the other "inside". They protect the "me", the "Boss" on the one hand he fears attacks from the outside world (and it tends to become more fearful from year to year!), and secondly and **above all**, the disturbing and unacceptable fantasies and incongruities of "worker"; dirty **kid** rather, unpredictable or possible, even disturbing even though it is held off by a triple layer of horn thick, resistant guarantee fire and water. . .

(2 November) Following the note "Innocence" (n ° 107), highlighting the role had played my acceptance tation by my immediate surroundings during my early years, there was still a second time where "acceptance" and the non-acceptance "were at the center of reflection. It was in" Acceptance yang the yin "(note ° 110), where I make a partial assessment of the changes that are made in me since the day the "reunion" with the child king. They are in line with a gradual "return" to a "state of childhood."

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This return is not a "regression" to a previous state, which would erase the traces under me, p. 530 the traveler, the path that was mine. It is through the **ripening** only, the result of an inside job, we can find the contact with an innocence that seemed missing, with one child in us that seemed long dead and buried. And there is ripening that is not also so little return - return to the child, and simplicity, the innocence of the child. Thus a fully lived life is like a circle again that "perfect"; is rediscovering old childhood is a maturity finding of innocence - and ending in a death, perhaps, that prepares a new birth, as a winter preparing a new spring. . .

In this kind of "balance" a way back which is not completed, it appeared that the "end word "was **accepted**, as the word end of my path breaking, the starting way, was that of **non-acceptance**, rejection, rejection. My cure was not anything other than the process, work Inside, through which I gradually accepted and welcomed, things in me that I had for a long time denied, eliminated the best I could, ignored.

It is not there a "cusp" a long way once I reparcourrais again opposite ; a "regression" So, in the words of earlier. It©more like the upper arch a cycle, prolonging and continuing the already plotted bottom line **emerging** from it, become like his 80 (\*\*) (2 November) and ostentativement Often, it is manifested by the effects of "blocking" - the inability of both "Run" in such a situation where we are engaged, and we pull out of this hopeless situation. . .

81 (\*) Except for the hours of sleep and dream, where the shell becomes lighter: it sometimes disappears. . .

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feeder base, and a springboard for a new start. . .

(November 3) The notes were completed yesterday on an unexpected picture emerged of reflection without I@ called. I met with some reluctance at first, out of concern that the vision of reality the image in turn once suggested, is artificial; that the image me "hand strength" and make me say things that would be "fetched". But once the last lines were written and I me have stopped a moment, I knew that I had to pinpoint an unexpected and important aspect a certain reality; an aspect that may be known to me, but to be fully assimilated, something that I tend to overlook, or forget.

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I tended for many years (118) value that goes in the direction of "acceptance"

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and on the contrary even in a light mostly negative which goes in the direction of a "refusal". Without the thing always clearly expressed, perhaps, I felt these two types of attitudes, acceptance and rejection, as "contrary", the "opposites", one of which would be "good" for myself and for all, and the other "bad".

In this way unformulated to understand things, I remained a prisoner without realizing it well course) of the eternal "dual use" of things, the one I had previously also named Vision "Warrior" who opposes as antagonists of the things that a deeper vision reveals as **Additional aspects** and inseparable of the same reality. At the time of start (October 25, he is thus ten days) this reflection on the acceptance and refusal, I had to realize that these are indeed wife and husband of one of those famous "couples" yin-yang pairs or "cosmic", which he discussed last month - since the beginning of this "digression" on the yin and yang. So I planned that reflection would be focused on that aspect of things. It might appear for two days in it away. But now the lines that terminate reflection yesterday, with the image of the two arcs of the same cycle that extend one another, come to take me unexpectedly this initial intuition was remained unexpressed.

I tended to see the **refusal** that dominated my life, my eighth to my forty-eighth year, under one day mainly (if not exclusively) **negative** : as a **weight** sometimes overwhelming that I have dragged on for QUARANTEEN years of my life, which I eventually get rid (or rather, by **starting** to rid) during eight years. This "day" -There began to reveal to me after discovering meditation and after the "reunion" with the "child" in me. So it was precisely the moment when I started to dis-vir the process of rejection in my life, speaking in a kind of "superyang conformism". This aspect of things is not imaginary. To perceive where before it was like a "white", a void Overall, was a fruit maturation which continued for eight years. This does not prevent it Another aspect of the same reality, no less real and important, the "positive" aspect of " **powerful principle of action** ". This aspect appears for the first time (and discreetly) in the meditation of October 5" Yang bury yin - or Superpère "(n ° 108), when I write:

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"The" I@ like them "(not" like me ") also meant I" bet "on the" head ", not

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worse at home than anyone after all, and "" fight with their own weapons! "

It is this motivation then was as the driving force of my inordinate investment in mathematics, from 1945 to 1969 - the force that fueled a burst of discovery for a quarter of century <sup>82</sup> (\*). One chooses to see such investment in a light "positive" or "negative", what is clear is that there has indeed been **momentum** , **Action** intense. Learning the side of life, there was that "sometimes crushing weight", never examined, to <sup>82</sup> (\*) It was, rather, the ego part of this momentum, the "factor" **ego** of this "vital force".

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not mean complete stagnation - even "weight" yet at the same time fueling a surge of knowledge, gave it its momentum.

Since my "start" in 1970, I had a tendency to minimize and sometimes to deny the "value" that there should be to grant such a momentum in the direction of discovery and understanding of so-called "scientific" of outside world. I tried several times during Crops and Seeds, identify areas common between such a discovery, and self-discovery, as well as by how they differ against <sup>83</sup> (\*\*). It is certainly based to say that the momentum of discovery in a scientific direction (it was biology, or "psychology" ...) distances us from ourselves and from an understanding of ourselves. When the role of such an understanding is fully understood, one could be tempted to see the momentum of

scientific discovery (and any other that we "move away from ourselves") a "wrong" or at least an "obstacle" to a maturation, and thus, to a full development of ourselves. (At least in the case that has been mine for a long time, where this momentum mobilizes most, if not all of psychic energy.) Yet it is also true that **while** we live is a feedstock for our learning about life and ourselves. It is a **material** that is up to us to let into knowledge, allowing maturation of work to initiate and continue in we. This is also why I do not regret anything I've experienced, finally seeing that "everything is good, and there is nothing to throw "; also including deserts long periods of spiritual stagnation, which were the price I was paying without skimping (and eyes closed...) for my excessive investment in a passion

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consuming. Now I see that even these deserts had something to teach me, only they may p. 533  
could be taught. I could not do without it - at most perhaps could I after  
few years begin this "second arc" of the cycle, which I have extended the deadline for several  
decades.

It was in that day, also, it appears that acceptance of myself and others, who was born and developed in the years of my maturity, was "nourished" refusals that had marked the longest part of my life - the "lower arch" of the cycle mentioned yesterday, and his "Mother sitting." Certainly, within les six first years of my life, there were many in my total acceptance of myself, who had no needed "refusal" to be earlier, and to deploy and assertive. Instead, his épanouis-ment was made possible, **because** precisely it was not countered, not cut by scissors of a certain refusal. But this "acceptance" that was in me in my childhood is not " **the same** " as that of my manhood. He Himself was missing a dimension that only acceptance of me by those who surrounded my childhood, could have given him. It was a **knowledge of the denial** , rejection of myself (or a share of myself) by others or by myself. This knowledge came to me through the experience of the refusal, and through it also contempt, which is one of its many faces.

Maybe some are born they with knowledge, understanding of refusal, which allows them to stay **an** innocent and knowledgeable, despite the refusal which their children are exposed. I know that this has not was my case. I could do without the experience of rejection and contempt by others and by myself, as ground for the blossoming of understanding (if imperfect it) refusal and contempt.

### 18.2.5.3. (C) Spouses - or the enigma of "Evil"

**Score 117** I just probing an unexpected aspect of the relationship between denial and acceptance in my own life, who had appeared unexpectedly in the reflection of yesterday. The "refusal" in question here is not, however a refusal fullest sense; I mean, a fully assumed refusal - far from it. This refusal was also a

83 (\*\*) See in particular the sections "Desire and meditation," "Forbidden fruit", "The solitary adventure", n ° s 36, 46, 47.  
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long **flight** before the denied thing. It was to **not see** , to **ignore it** , and thus, to some measure to eliminate the scope of my conscious apprehension and also field

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visible to others. he  
p. 534

was cause and clear a state of disharmony, imbalance - in this case, an imbalance "superyang" that marked my adulthood, and some crucial mechanisms are in action today. This "Refusal" so do not appear here in the role of symmetry or yang-yin complementarity, opposite "Acceptance" (myself and others) which was discussed earlier. It rather is part of a Working becoming aware of myself, and goes towards the restoration of disturbed harmony. It is therefore an acceptance Here "in full knowledge" of accepting the full sense of term - and not another flight in opposite direction to escape sometimes called "denial".

There is a clear relationship between yet "refusal" and "acceptance" that sometimes probed. She appears when both are taken "in the full sense of the term." These are then aspects **simultaneous** and complementary tary of the same harmony, the same attitude fully assumed. (While sometimes there were two aspects **consecutive** a traverse or progression passing through a state of imbalance, dishar-ceremony, to move towards a renewed balance.) In this context, there is no "real" acceptance, which would exclude the refusal, which would close to it. And there is no "real" refusal, which is born of acceptance, which do not be a tangible manifestation; which is one of the two "sides" - face "yang" - the same thing which comprises two indivisible, and whose face "yin" or "mother" is the acceptance 84 (\*).

A "acceptance" that excludes the refusal is not an acceptance but complacency (or others to oneself, or both), or complicity or collusion (when it comes to the "acceptance" of au trui). Accept a totally be, whether self or others, does not mean approval

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unconditional of his actions, habits and inclinations. Such unconditional approval  
p. 535

tional is itself a **leak** , a refusal to take cognizance of reality (often eloquent), and no acceptance. Far from creating a "force field" conducive to a renewal, a recovery contact a forgotten unit, it reinforces inertia, and helps maintain in a rut.

A refusal which is simultaneously an opening, which is like a hand (or a "boom") stretched to others, or as a start marking a breaking point and renewal in his relationship to oneself - such a "refusal" is actually a cut, which "cut" and isolates both and he who refuses, and he who is denied. It's still a leak before a reality experienced as unpleasant or disturbing, heavy threats to our life well established, our amenities - a reality that we believe in escape a stroke of ax "this does not happen to be" ... And yet, **it is** ! And our "refusal" requirement prevents not that things are what they are, even at the risk of displeasing us. On the contrary, all as complacency automatic approval, such a refusal reinforces the inertia against change creator, he is like a **verdict** : unacceptable you are, and you will remain such. . .

I do not claim to perform in me the harmony of acceptance and refusal fully accepted.

On the contrary, I know there is nothing - and I'm not sure I met a being who realize this harmony. The carry is also having resolved in his own person, the great enigma of the "evil": from lawlessness, lies, malice, spinelessness, contempt - and suffering of those who are

84 (\*) It is interesting to note that this "natural" distribution of roles in the couple yinyang acceptance-rejection (distribution expressed in French by the feminine and masculine of either term of the couple) is **inverted** in the image had spontaneously presented to me at the end of the discussion yesterday. There may be such reversals has no surprising - as a lover-lover couple whose relationship is not fixed, it can not fail to be be times when the game lover roles are reversed, giving free rein to the erotic impulses "yang" which live in lover, and erotic impulses "yin" living in the lover. I speak also of the importance of such reversals occasional roles in the note "Acceptance (yang in yin)" (n ° 110, last paragraph of the first part of this note).

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beaten and who have no voice. It is also, surely, have fully understood the "good" which in this one Inside start so often refers to us as "evil."

Refusing War, while seeing and accepting that it is everywhere and in all; that even those I love the bear within themselves and spread, as I myself recovery, reach, spread and transmitted. Refuse war, while accepting that it is, while loving and countless soldiers blind. It is this and nothing else, surely, that also means to be out of the war, getting out of the conflict - have stopped the spread war.

### 18.2.5.4. Yang plays the yin - or the role of the Master

Note 118

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(4 November) <sup>85</sup> (\*) The appearance of this "trend" <sup>86</sup> (\*\*) is in the early 70s, p. 536

So in the years that followed my "departure" of mathematical scene. Under the influence of an environment and of very different friends of those before, so there was a drastic shift in the set of "values"

which I claimed myself. Looking back, I can describe this shift as a shift from a system of values "Superyang" or "patriarchal" to another almost opposite, high dominant "yin" - a "matriarcal" system.

Among the influences that have played in this reversal, there are also some sporadic readings

Krishnamurti - see the note about "Krishnamurti - or release become hindrance" (n ° 41).

If I play then let those influences that would lead me to such a shift "ideological" is without

doubt (without realizing it then) there was in me a deep and urgent need of renewal and

First and foremost, the need for a release of attitudes weight inveterate "superyang". This same need surely had played in 1969, when in the middle of intense and fruitful mathematical activity, I suddenly

"hook" math to get interested in biology <sup>87</sup> (\*\*\*) ; then the year after that, leaving (without spirit return) mathematical scene and even scientific research. There was then a change of environment and sudden and drastic activities, which I have had occasion to refer several times over "and Fatuité

Renewal "(the first part and Crops Seeds).

Yet it would be inaccurate, or only partially true, considering the dramatic changes

environment, activities and finally to "values" as a "renewal", a "liberation". I already expressed quite clear about this in the section "Meeting with Claude Chevalley - or freedom and good feelings"

(n ° 11). In most penetrating light of this reflection on the yin and yang, I can say that Chan

ment that appears as probably the most significant of all, the yang evacuated values (before have been identified in myself, let alone examined) in favor of yin values - change

Yet in any way change the structure (superyang) the "me", and tempered at best somewhat attitudes and behaviors that entailed. It is true that my understanding of the outside world

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had considerable p. 537

ably transformed in the sense of a sudden enlargement, but this transformation remained fragmented, limited almost exclusively to the intellectual level, that of "options". It could not be otherwise, as long precisely this transformation was confined to my vision of the "outside world", in which my own person did not appear, or appeared only incidentally or superficially, through my "role social" and above all its ambiguities and contradictions. No more than in the past, I then had the slightest suspicion in **my own person**, there may be ambiguities and contradictions! Instead, I was animated by an unshakable conviction that **my person**, she was free of contradiction (although I Yet beginning to discern contradictions in others, everywhere around me); and especially, 85 (\*) This note is from a footnote page to note "the cycle" (n ° 116). See footnote at the beginning notes of 3 November. 86 (\*\*) The tendency to develop "acceptance" by opposing the "refusal". 87 (\*\*\*) I myself am interested in the first end "molecular biology", under the influence of my biologist friend Mircea Dumitrescu, who introduced me to this fascinating world. 491

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there was a perfect match between my conscious desires and my conscious knowledge of things of hand and my subconscious (if indeed there was one in my case, if only a single copy of my conscious. . . ).

The first crack in this belief appears only in spring 1974, when I finally understood something had good bell **in me** too, and not only in others, as a cause of this inexorable deterioration of my relationship with my relatives (what then my life seemed to have reduced, throughout my adult life). The effects of this salutary crack then remain limited in the absence of a genuine **curiosity** towards myself, would have had a party to go shove it, watch it was behind, and see what making collapse a heavy building, made of preposterous delusions and never examined. . .

This tenacious blocking a natural curiosity came above all, surely, because I had never even met another such curiosity that could make me suspect that in life as in math, every time he has a problem, it is enough to look and thereby learn many unexpected and useful things - in other words, that there was such a thing as **self-discovery**. I had read of Krishnamurti then, and had been able to realize some of the things he said were true, profound and important. So I tended to take for granted on the line.

A little closer, I tacitly adopted the vision of the world Krishnamurtian (\*). 88 0

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I mean, this luggage then has indeed acted as a "hindrance" to a true liberation, a renewal full sense. I explained elsewhere on this in the note cited above (which I just read in the moment) I'm trying to understand what was the role of "Lessons" (Krishnamurti) in my own route. The first "awakening" in the full sense takes place two and a half years later only with the discovery meditation. This was also the discovery of self-discovery; there is an **unknown thing** that is "me," and I have power to enter into this thing, to know. This crucial discovery was made at a time when all education (with or without capitalization) was forgotten. It was also the time for the first, collapsed "building", built preconceived ideas and "teachings" of all kinds, maintained by a huge inertia - and now also emerged where an active curiosity, often playful, and always benevolent.

It was after this turning point, with the birth in me a curiosity with respect to my own person first, and "life" in addition and as a natural result, I was able to see with new eyes the both Krishnamurti and his message. I knew, in retrospect, to appreciate the richness of the message, and at the same time discern its limitations and shortcomings, as well as some land contradictions in the Master ( "the Teacher" for his disciples and followers). The heaviest of these shortcomings and contradictions seems to me that I just graze again now: it is the absence of curiosity in the Master himself. Nothing in his writings to suspect that remote day, that vision is **born in a person** - a person taking, as you and I, in the net made ideas and never identified contradictions; that the vision is **decanted from the error** during a **labor** intense, sometimes painful, countercurrent of immense inertia forces; the stages of this work, or "thresholds" crossed during these labors were many **discoveries** unexpected upsetting each a range of inveterate ideas

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perpetuated by

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88 (\*) (5 November) The effect of this in my life "adoption" of a vision, becoming a kind of cultural baggage, remained more limited. My attention has been drawn to certain aspects of reality that had previously escaped me completely, but without thereby snaps in-depth work of sorting and assimilation, having power renewal. If between 1970 and 1976 (between my "start" of the mathematical scene, and the discovery of meditation) Krishnamurti was important in my route, it is less because of the "baggage" I borrowed him, because he had become (to my knowledge, of course) a



**model** implied that I conformed myself not wanting to seem - the model sum of "Guru-Guru-not" Master who defends to be.

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universal mechanisms of imitation, repetition <sup>89</sup> (\*).

All these things, the child sues them one day, and even known to be intensely lived. But Master has forgotten them, and care not to remember. Rather than being a child, who passionately discovers and **learning** and discovering changes he wanted to be the **master** immutable who **knows** of rocket science unchangeable, and who devotes his life to spreading his **teachings** for the benefit of ordinary mortals. He made one his followers and disciples, those who believe in him, wanted him to be: the incarnation a static message repetitive and thereby reassuring the apostle of a new ideology. A **Guru-Guru-not** in sum, like myself (emulating his example, may <sup>90</sup> (\*\*)) was the past. . .

(15 November) I named the preceding note (November 4) "Yang plays the yin - or the Master." As it should be in a meditation on myself, the main name of the note regarding my own person, in Referring to a "game" I have however played a few years after I left the scientific world, 1970 <sup>91</sup> (\*\*\*). The second name "The Master", it can be interpreted either as relating to my person, for a designation of the role or the pose I wanted in this game of "yin yang playing" or that of Krishnamurti, who served as my tacit model.

In fact, the values that emerge from Krishnamurti books are almost exclusively yin values.

Upon my first reading Krishnamurti (1970 or 1971), it was the first time I see highlighted such values, and identified with penetration limits and the flaws that vision yang the world was mine (and that of "everyone" to close variations). This is probably due to the very strong impression that reading a few chapters had made on me. Six or seven years later I also had the opportunity to read the fine biography of Krishnamurti by Ms. Lutyens. This confirmed a certain impression of person who already emerges from his books (nobostant that there ever face no one). Today I would express by saying that the basic tone in his temperament

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strongly yin. p. 540

It adds to it only through his writings, we see, as a constant leitmotif, highlighting qualities, attitudes and values yin coloring, and devaluation (explicitly or by omission) qualities, attitudes and tone values yang.

The life and teachings of Krishnamurti thus realize the quite exceptional attitude of "**yin buried yang**", which goes in the opposite direction from that of the far more common, that of "yin yang buries" including my own life (until my forty eighth year at least) also offers an extreme example. The options "superyin" Krishnamurti <sup>92</sup> (\*) have the great merit of going against the current basic values of culture surrounding. This prevents them seem equally repressive (part of his person by another party) that were mine.

Yet there is one aspect of "yang" very pronounced and striking Krishnamurti©life was without him probably first imposed by the role of figurehead of (future) "spiritual master", decided by its prestigious Theosophical tutors while still a child. Subsequently, after the great turning point in his life marked by discoveries that have shaken thoroughly his vision (by discoveries become

<sup>89</sup> (\*) (5 November) These mechanisms then obviously part of the basic mechanisms of the psyche, in both men the animal. They pre-exist any conditioning at all learning (like the language by young children, and of almost all of the activities of daily living), which could not be established and take place without them. They were no less present and less effective in the future young Master, that whoever.

<sup>90</sup> (\*\*) (5 November) Decidedly, the doubtful tone of this "maybe" is not in order! On this subject the penultimate note bottom of page written today.

<sup>91</sup> (\*\*\*) The time of the discovery of meditation, in October 1976, also marks a sharp decline in this game, which continues somehow, a more discreet registry until 1981, where it is finally discovered and defused. On this subject the section already cited "The Guru-not-Guru - or horse three leg", n ° 45.

<sup>92</sup> (\*) These "options" probably date back to his childhood, and more specifically, his first contact with his theosophical guardians.

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Following "The Teachings"), the role of "master" or "guide" was (apparently) fully internalized taken over with the propagation of a doctrine that was personal to him, and not resume his masters Theosophists. This spread is an intense activity, even exhausting. It hardly seems to go in the sense of a **balance** of yin and yang, but rather appears to me as a **constraint** imposed on a eminently contemplative temperament, a "self" as strong and pervasive in the master, than anyone. Viewed in that light, this note "Yang plays yin", where it is mainly a question of Krishnamurti

could also be called " **yin yang plays** ."

Thus, on two occasions and in two different ways, I played in my life "games" that are being as a **reversal** of attitudes that dominated the life of one who, in a certain period of my Chemi ment, was to become the tacit model of my image (just as implied), and certain attitudes and poses in me. But through inverse of expression styles to each other, I now recognize a obvious relationship. One is in the presence of **repression** (unconsciously, it goes without saying), genera

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Out of the natural balance of yin and yang <sup>93</sup> (\*). The other is in choosing a **role** , and the **weight** **This role** , its braking effect, or even blocking, in a development, in a maturation in the progression of understanding or knowledge. This role (or this pose) was the same for me in those who became my model, to which I may merely borrow it as it is. It is the **role of Master** .

### 18.2.6. The mathematical yin and yang

#### 18.2.6.1. (A) The more "macho" arts

**Rating** 119 (5 November) This is a moment that I wanted to talk about the yin and yang in the mathematical tick. Both yin and yang aspects of mathematical work, or an approach to mathematics, only appeared to me during the discussion in recent weeks about the yin and yang. I planned that to sound so slightly in those notes this double aspect would be the most natural way to "return to my sheep "in these notes that are supposed to be a retrospective on" a history of mathematician. "

What was clear to me from my initial thoughts on the yin and yang (there are five) is that "do math" is perhaps **the most yang** , the more "masculine" from all known human activities nowadays. Actually, all entirely intellectual activity, such as scientific research and in particular, more generally, any commonly referred to as "research" activity is a very strong activity predominant nance yang. I was about to write: "marked by a strong yang imbalance," and this is the case indeed when this activity is to absorb almost all the energy of a person. This predominance (or imbalance)

Yang appears in the remembrance of many of yin-yang pairs, for which it is clear that it is the term yang mainly, if not exclusively, that is "present" in intellectual work. I merely

to address some, all part of the same "group" (or even "door to the world"), which

I called the group "the wave - the precise". (NB in the latter couple and those that follow, the term yin presented first.)

- Sensitivity - reason (or intellect)

- instinct - reflection

- intuition - Logic

- Inspiration - method

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vision - consistency

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93 (\*) In this relationship then we are certainly very large company!

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- concrete - abstract

- the complex - simple

- the wave - the precise

- dream - reality

- the indefinite - the defined

- the unexpressed - the expressed

- informs - trained

- infinity - finished

- unlimited - limited

- the whole (entire) - Part

- global - local (or fragmented).

I just go my yin-yang directory, and even raise a bunch of other couples who

superyang feel the character of pure intellectual activity. I only raise it even the first of all

those I had thought earlier: the couple **body-mind** .

This view, I think that among the various types of intellectual activity is the mathematical work represents the ultimate extreme yang. This is probably due primarily to the extreme nature of abstraction, the fact that it is, to a large extent, independent of any "support" by sensory experience and

a reasoned observation of the outside world, the one where we live and where I hear our bodies move.

The extreme nature into abstraction distinguishes mathematical any other science, and work ma-

theme of any intellectual work into a science or work "of pure reason." AT  
Unlike the experimental sciences and the sciences of observation, it is also the only science whose resulting States are established by **demonstrations** in the strictest sense, proceeding as a **method** rigorously codified and infallible principle, the so-called " **logic** " to arrive at **certainties** which leave no room for doubt or reservation, or the possibility of exceptions which have escaped the case observed until now. These are all extreme yang traits combined in mathematical work, and  
In this work only.

While these traits then had enough to get me from childhood, I who had opted to cross for "head" and extreme yang! <sup>94 (\*)</sup> Especially after the experience of war and concentration camp, exposed to discrimination and prejudice that seemed to defy reason even the most rudimentary, what fascinated me most in mathematical activity (the little I was able to learn

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in my high school years), it was this **Pou** p. 543

**see** she was giving, by virtue of a simple demonstration, to take the same membership the most reluctant, to **force** the consent of others in short, whether willing or not - for some only accept with me the "rules of the game" mathematical. These rules, from my first contact with the mathematical school- lar, in 1940 the school of Mende (where I could go, while being interned in Rieucros camp five or six kilometers away), it would have seemed that I knew, felt the instinct, as if I still had known <sup>95 (\*)</sup>. Surely, I felt better than the teacher himself, reciting we lamely places common then use the difference between a "postulate" (in this case, that of Euclid, the only one he and we had the good fortune to hear. . . ) And an "axiom", or " **the** demonstration" of the three "if equal triangles ", following the textbook as a student first communion would follow his breviary.

Five years later, attracted by the sudden prestige of atomic physics is yet to studies

<sup>94 (\*)</sup> Except when even the military and warlike variant, parades, uniforms, attention in you chest out, and massacres and impeccably organized graves. . .

<sup>95 (\*)</sup> These initial contacts are placed soon after my childish thoughts on squaring the circle, referred in note ◦ 69.

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physical that I first enrolled at the University of Montpellier, with the idea to initiate me into the mysteries of the structure of matter and the nature of energy. But I soon realized that if I wanted to initiate me mysteries, it was not by following the course of college that I could do it, but working on my own means alone, with or without books. As I did not have the flair or the equipment to learn physics in that way; I sent the thing more propitious time, I then started doing math, all following "by far" a few courses, none of which could satisfy me or bring me nothing beyond what I could find in current textbooks. But he still had to pass my exams. . .

### 18.2.6.2. (B) The beautiful stranger

**Rating** 120 (6 November) In retracing the moment the notes of yesterday, I could make sure I had attention not to fall back into some confusion between the **work** mathematical, very high activity dominant yang, and " **the** math". It is surely no coincidence that in French and German, word that means is feminine, as " **the**

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**science** ", which includes, or even broader term

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" **Knowledge** " <sup>96 (\*)</sup>, or as " **the substance** ". For the mathematician in the proper sense, I hear for the one who "makes mathematics" (as he "would love"), there is indeed no ambiguity about the distribution of roles in his relationship to mathematics, to the unknown substance so that he connais- sance, he knows the penetrating. Mathematics is then also "woman" no woman he known or only desired - he has felt the mysterious power, drawing in it, with this force to both very sweet, and unanswerable.

I realized for the first time to the profound identity between the impulse that drew me to "the woman" and that which attracted me to "mathematical", months before the meeting with the verses of the Tao Te King that would cause me to the praise of the Incest (and on the way, my first thought routine on the "feminine" and "masculine", which I still did not know the Chinese names "yin" and "yang").

That was six years ago, writing a text two pages, entitled "As a program," implying:

for the course (4 C) of "Introduction to Research", which this text was an introduction, or more just a statement of intent about the spirit of this "course". After writing this text came

under my pen spontaneously most of the world, I was struck by the abundance of nascent images one others, charged with erotic connotations. I was well aware that it was there neither a chance nor the result of a simple literary deliberately - it was an unmistakable sign of a deep kinship between the two passions that dominated my adult life. No wonder then deepen thing by systematic reflection (appeared a few months later, on the occasion of the writing of Praise), nor

even (I think) to make clear to me what was suddenly seen, I think I can say that right now I learned, without fanfare, something important - I had "discovered" something 97 (\*\*) something that had completely escaped me before.  
Of course, like everyone, I had heard of Freud and sublimation of libido and all that, but it has nothing to do. Even tons of psychoanalysis books and anything you like may not be Such moments make the economy where any theory, any "baggage" are forgotten and where suddenly what

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that thing

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"Penny dropped". It is in these moments that renews our knowledge of things. It has nothing to do with 96 (\*) For cons, "the knowledge" is masculine, and it©husband" in effect in the couple yin-yang "knowledge - knowledge". German is less pronounced here, since the two terms "Kennen", "Wissen" are **neutral** (as substantivised verbs).

97 (\*\*) It was then a "discovery" of the "yin" mode, "female" - which is done by the reception in us a new acquaintance, in silent opening provisions to that just in us. Such moments were rare in my life, I think. In all case, the moments of discovery in which I keep memories are almost all yang tone, "masculine".

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read books, listen to presentations, that is to say, increase knowledge 98 (\*).

When I think of "mathematical" is certainly not the entire **knowledge** that can be described "Mathematical", recorded from antiquity to the present, in publications, preprints or manuscripts matches. Even eliminating repetitions, it must probably a few million page compact text; ten tons of books, perhaps, or a few thousand thick volumes, enough to fill a large library: no anything to thrill for sure, on the contrary! Talk about "mathematical" makes little sense in the context of a **vision**, an **understanding** - and these are there essentially personal things, not collective. There are as many "mathematics" he y mathematicians, each of it has some personal experience, more or less extensive or limited, including a fruit is his own understanding, his own vision of "mathematics" (the one he knew) always more or less fragmented. It©like "the woman", which may appear to some as a mere abstraction, or as an empty formula and yet has a "reality" deep, powerful, incontestable (for me at least), with each woman he met

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or known is an embodiment and is p. 546

an aspect ; and the **same** woman in the experience of another is probably still another embodiment, yet another aspect.

My purpose here is not to compare myself to the difficulty to "integrate" the vast multiplicity of ex-ences, understandings, visions of "mathematics" in a totality, a unity - and this, again, in a time when we are seeing (I think) to a kind of "divergence" frenzied mathematical production and where not a mathematician can probably boast of knowing, if only in outline, all or most of what has been achieved substantial in our science. My point was rather examine so little play of yin and yang in the **work** mathematical, ie also in the relationship mathematician (or such mathematician, starting with myself) to "mathematical". The thing considered is "the mathematician" or "as a mathematician" (in its relation to mathematics) rather than "mathematical" itself.

### 18.2.6.3. (C) Desire and rigor

**Rating** 121 (7 November) At our intellectual faculties of reason, "know" anything, it is before anything else, the " **understanding** ." And in a work of discovery that is placed in this register then our faculties, the momentum of knowledge that drives the child in us (regardless of own motives the "I", the "Boss") is the **desire to understand** . This is perhaps the main difference that distinguishes intellectual knowledge instinct of her older sister, loving impulse. This desire to understand pre-exists any "method", scientific or otherwise. It is a tool, shaped by the desire to serve 98 (\*) This finding is not contradicted by the fact that it is quite possible, even probable, that this "awareness" (the So pass the conscious level of anything seen in the unconscious) was facilitated by the existence of the Freudian consensus I had not heard that it really makes me neither hot nor cold. A knowledge can foster the emergence of a connais- ciency, but it is much more common, it seems to me, he chokes in the bud any attempt outbreak - like the "Answers" ready to choke in egg hatching of a (good) question. . .

It©a remarkable thing, while "everyone has heard" so little of the role of erotic drive in creativity (artistic or scientific work, say), he shone in track in the consensus that prevailed in circles which I belonged at one time or another. Yet it was not without striking facts, which could have put me long the flea in the ear. Thus, until three years ago, periods of intense creativity in my life, and especially interior renewal periods, were also marked by a strong influx of erotic energy. Nevertheless, my mathematical activity has not been accompanied by images or conscious erotic associations. But I remember was a little disconcerted, in the 60s, during a working session of the Bourbaki group, a colleague and friend who

evoked before me, as the most common thing in the world, a peculiarity in his mathematical work: when he was arrived after a difficult job, he felt a compelling urge to make love (with or without partner) - and this all more strongly that he was more pleased with what he had done.  
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its purpose: to penetrate the unknown accessible to reason, in order to understand. The knowledge born of desire know, so the desire to understand when it is the reason that wants to know. The **method**, the instrument desire, is itself powerless to bring forth knowledge - nor the doctor's forceps or even the expert hands of a midwife, will give birth. But sometimes they usefully attend the birth of newborn, when the time is ripe and that they know come in handy. . .

Many high school and university students, if not all, must feel **rigueur** mathematical tick, which was drilled into them by gloomy masters, as a kind of entirely outside their prior humble person, incomprehensible and arbitrary, dictated by God and peremptory

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a ruthless Euclid  
p. 547

Grand Chief Censor promoted with Mission to rival the countless generations of schoolchildren task chowing somehow Culture with a capital C. I had to be one of the few that has not happened since that point in my relationship with school mathematics - to have felt instinctively at the first meeting and in the narrow framework of a book of sixth grade math, function, and the original sense of rigor: that this was a flexible instrument and amazing efficiency in the service of understanding these things called "mathematics" - things that reason alone can fully know. This "discipline" is also the soul and nerve of what I called, in reflection before yesterday, "the mathematical rules tick", and that sometimes I called "the method". From having only interviews, it was as if I had always known - as if it was my **own** desire that had shaped them gently, lovingly, Such a key that was able to open up to me a world unknown, mysterious, whose wealth approached would be endless ... And it is my own desire that continued to refine this tool Throughout my years of high school and college, before any meeting can still make me suspect it existed somewhere **congeners** - people who, like me, found their delight in probing the Unknown that this key then, apparently unknown to all (including my teachers), has sole power to ajar to 99 (\*).

18.2.6.4. (D) the rising sea. . .

**Rating** 122 (8 November) For three days my thinking brought in principle "on the yin and yang mathematics, "and I feel like she does not finish to start, then I am partially absorbed in other occupations and tasks. A preliminary force, I still not come to the fact to which I was getting from the start: that in my own work

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Mathematics is the note **yin**,  
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" **Feminine** ", which dominates!

I noticed it a few weeks ago, on the sidelines of this reflection on the yin and yang, and in relation to this "association of ideas prompted by the Funeral Eulogy in three parts", which was the point of starting this long digression, (see the beginning of the note "Yang buries yin (1) - or muscle and guts.") In short, this association of ideas (about which I will have the opportunity to return) based more or less on intuition that my approach to mathematics was strong dominant yang. This intuition was enough natural, since it was my superyang options that had motivated my long-term investment in mathematics. It remains that this intuition, or more precisely that idea was wrong - it was enough 99 (\*) Yet the little math I learned in high school and college would still have been enough to make me understand that in the past at least, there must have been people like me, who actually called the "mathematicians". Mr. Soula (one of my professors in college) I had also spoken Lebesgue, which would have solved the last open issues in mathematics, including the theory of measure (on which I worked since I left the school in 1945). But in those years (1945-1948) my desire to clarify by means my questions **myself** asked myself was so exclusive, it excluded any kind of curiosity about the existence of the work or the person mathematicians past or present.

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I take the time to examine so slightly to realize that the opposite is true.  
For a surprise, it was: a surprise! I have not spoken "hot" in my notes, not cut then the thread of reflection, when I tried to understand how I perceived the yin and yang and the

philosophy that emanated for me. But here we are finally!

This misconception about the nature of my approach to mathematics must have crept into me, without examination and as a matter of course, from the time I started to pay attention to the yin-yang appearance of things, there are five or six years. It must be a residue of my brand yang, masculine - residue that continued to hanging there by pure inertia, blame me for having bothered to pass a clean sweep in that area. . .

Perhaps the reader will he feel like I@ carrying the boat, as not later

that three days ago, I explained in great length the mathematical work was the surperyang

superyang activities - in relation to mathematics it was a figure of "woman" and

the enterprising mathematician lover - and now suddenly I raise if in case

my modest person, my job or my "approach" is yin or yang to conclude (as the thing

most natural in the world) it is yin, who had grown! If there is an apparent confusion, it comes from a

incomprehension of this universal fact: in all, it was the more yin or more yang of the world,

plays the dynamics of yin and yang, for the nuptials of the two original forces. Thus fire, more

yang of all things and the very symbol of yang, yin is in some aspects (the "yin

in yang ");

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and conversely water, which is the symbol of yin, yang is in some aspects and p. 549

functions (the "yang in yin"). Needless to develop here these two examples, particularly instructive

- surely, the reader intrigued by these findings (as considered perhaps peremptory or cryptic)

will only have to follow by itself associations of ideas that relate to fire, and water, to discover

himself in both cases the reality of yin in yang and yang in yin. And if he is a mathematician, or

if only familiar intellectual work (even though it would not be a mathematician or even a

scientific), it will have no trouble discerning the existence of complementary approach modes yin and yang

with respect to any kind of intellectual work, if "yang" as it is in comparison with other types of activity

less fragmented.

A possible starting point would be to take the fifteen yin-yang couples reported at the beginning of the

thinking of it three days ago 100 (\*), when I found that for each of these pairs was the predominance

the term yang, which took place in the intellectual work (and this especially in the case of work

mathematics), when comparing such work to other types of activity, like making love, sing,

paint (a table or a wall that does not matter) to his garden, etc. This does not prevent that if we stay

within a particular activity such as doing math say (all that is yang is

heard a thing), we can distinguish a balance (or sometimes an imbalance) features either yin or yang,

varying from one mathematician to another and sometimes, in the same mathematician, work to another.

For example, some work is the structure **logic** of the theory developed that is set

before, in others it will be the aspects **intuitive**, there is an imbalance, manifest in the reader or

the listener with a sense of **unease** many familiar (and sometimes also from the author), when one of its aspects

essential is grossly neglected in the "profit" on the other. (When the two are grossly neglected,

they throw the book in the trash, or you leave the room, slamming the door!) When each of the two aspects

is strongly present, either explicitly or between the lines, this is manifested by a feeling well

also familiar harmony, beauty, balance, satisfaction. This is so regardless of

"your

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basic "dominates the approach taken, this tone is in the direction" logic "or" intuition "(or p. 550

100 (\*) See "The most macho of the arts," said n ° 119.

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as "structure") or "substance"). Needless likely to develop this instructive example to describe by

example of the rub (i.e., identify the "malaise" recalled earlier), when one or the other of the two

aspect is neglected; the reader already knows well from his own experience! Findings in

same direction can not fail to emerge for most yin-yang pairs considered there are three

days. Perhaps for all, even if some are more delicate and probably require a review

further to be fully understood, the couple intuition logic.

It faudait me now try to explain this fact so little, or rather "the pass" - that in my

how to do math, they are my yin lines, "female", more than my "male" traits that lead the

dance. If it was here to go through with this impression, by testing in as many aspects

possible, the natural idea (which had indeed touched me yesterday) is to review, among couples

yin-yang known to me, who can represent (among others) an appearance or way of understanding

an intellectual work (there must have fifty I guess), and see for each of them which

two "spouses" of the couple is dominant at home. I predict that in all cases there will be a well of

two which, under consideration, will prove predominant.

Thus, in the torque-logical intuition, I see at first glance that the two aspects are strongly

present in my mathematical work. This is therefore a sign of balance, harmony, among others

signs pointing in the same direction. As it should be for a couple yin-yang, for me (in my work I hear), both spouses are really inseparable - the logical structure of a theory is not developed step and together with the deepening of **understanding** of things it treats, ie also jointly developing a **intuition** increasingly thin and full of it. Can-be in my published works, according to the canons of the mathematician by trade, it is the aspect yang, the aspect of "structure" or "logic" or "method", which is the most obvious, the most obvious to the reader. Yet I know it leads and dominates in my work, which is the soul and the reason, it is mental images that form during labor to understand the reality of mathematical things.

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Certainly I never scrimp to get to understand so as meticulous as possible, using the language. p. 551

pledge mathematical, these images and apprehension that they give. It is in this continual effort to formulate the unformulated, to clarify what is still vague, that is perhaps the particular dynamics at work mathematics (and perhaps in all creative intellectual work) - in constant dialectic between **the image** more or less informed, and the **language** that gives it form and on the way raises new image more or less blurred that deepen the previous one, and they also require a formulation to shape them in turn. . . This is what constantly work to identify the language, so as precise, as perfect as possible, which appears first as a "presentiment" indefinable in-shaped like a "feeling" unformulated, as a picture drowned in mist. . . it is this work that since then my childhood and even today is what fascinates me most about the work of mathematical discovery. But if "effort" here always seems to carry the side "language", so the formulation side, structure, logic, which form the key ingredients of the **method** mathematical; and if (by necessity) is **there** mainly that is also the visible aspect of a **text** mathematical supposed to render a mathematical work (or less fruit), all this does not mean that (at least in me) it is not in this aspect that is the soul of a mathematical understanding things, nor the momentum or motivation out in mathematical work. I think from my work, very rare to be those where the relationship would have been reversed, I would have developed a "formality" as my inspiration only, or primarily, by his own internal logic, by the desiderata of consistency, or other aspects of the formalism itself, rather than by content, by a substance, manifesting images, nature of intuitions "geo-500

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cudgel. "In any case, all my life I was unable to read a mathematical text, if trivial or simplistic as it is, when I can not give the text a "sense" in terms of my experience of mathematical things, that is to say when the text does not arouse in me mental images and intuitions that would give him the life, like living flesh of muscles and organs gives life to a body, which without it would be reduced to a skeleton. This failure also distinguishes me from most of my fellow mathematicians, and (as I had the opportunity to discuss) it is she who has often made it difficult to insert myself in the collective work the group Bourbaki during public readings particular where I would often be dropped to length of hours while all the others followed at ease.

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I just follow a few associations of ideas on my mathematical work, related to the couple "intuition- p. 552 logic" and a few neighbors couples who are introduced to them even in the wake of that; informs - trained the indefinite - the set, the unformulated - the formulated vague - the precise inspiration - method, vision - consistency ... It would surely be instructive to review one by one (as I had thought) all "Couples" imaginable in relation to intellectual work, and for each probe how and the extent to which either of the spouses is present in my mathematical work, and if so or not one of them seems to "set the tone" and which one. Beyond even more delicate apprehension of special nature of **my** mathematical work as a "work room" will not fail, surely, for me to also deepen my understanding of the nature of mathematical work in general, and also My understanding of each of the past couple well reviewed. But such systematic work would lead me obviously too far and come out reasonable limits of this reflection. It seems more natural to me try to find here, and "pass" if possible, associations of ideas and images that have me convinced (without going further) than my mathematical work, those are the "feminine" traits of my being that surreptitiously tend to set the tone, and thus find a kind of "revenge" unexpected (where we would have expected the least!) to the repression they suffer in other spheres of my life.

Take for example the task of proving a theorem which remains hypothetical (to what, for some, would seem to reduce the mathematical work). I see two extreme approaches to go about it. One is that of the **hammer and chisel** when the problem posed is seen as a large walnut, hard and smooth, he

is within reach, the nourishing flesh protected by the shell. The principle is simple: we put sharp chisel against the hull, and it hits hard. If necessary, again in several different places, until the shell breaks - and we're happy. This approach is especially tempting when the shell has asperities or protrusions, where "take". In some cases, such "tips" where to take the nuts obvious, in other cases, it must be carefully go in all directions, with the prospect carefully before finding a point of attack. The most difficult case is where the shell is a roundness and perfect and uniform hardness. It was nice hit hard, the edge of the chisel and patina barely scratches the surface - we got tired to work. Sometimes even when you eventually get there, to muscle strength and endurance.

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I could illustrate the second approach, keeping the image of the nuts that it is open. The first p. 553 parable that came to mind now is that plunges the nuts in a liquid softener, water why not just, occasionally rubbed so that it penetrates better, the rest is left to do the weather. The shell softens the weeks and months - when the time is ripe, the pressure 501

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Simply hand, the shell opens like a ripe avocado point! Or, is left to mature in the nuts the sun and rain and perhaps also in the winter frosts. When the time is ripe it is a push delicate leaving the pith flesh that pierced the hull, as if in play - or rather, the hull will open itself, to let him pass.

The image that came to me a few weeks ago was different again, the unknown thing that comes to to know seemed like a tract of land or compact marl, reluctant to let enter. You would put with picks or crowbars or even jackhammers: it is the first approach, that of "chisel" (with or without hammer). The other is that of the **sea**. The sea advances insensibly and without noise, nothing seems to break nothing moves the water is so far barely hear ... Yet she eventually surround the stubborn substance, it gradually became a peninsula and an island, then an island, which ends up being overwhelmed in turn, as if it was finally dissolved in the ocean extending loss of sight. . .

The reader would be so little familiar with some of my work will have no difficulty in recognizing which of these two modes of approach is "mine" - and I had occasion already in the first part of Crops Seeds and explain to me about it in a somewhat different context 101 (\*). This is the "approach Sea, "by flooding, absorption, dissolution - one where, if one is very attentive, nothing seems to happen no time: everything in every moment is so obvious, and above all, so natural, that would almost often qualms of note in black and white, for fear of seeming to combine, instead of typing on a chisel like everyone else ... Yet this is the approach I practice instinctively from my young age, without have really had to learn ever.

It was also, fundamentally, the approach of Bourbaki, and my meeting with the Bourbaki group was in this regard providential, confirming me, I encour

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giant in this "style" which was spontaneously mine, and p. 554

which otherwise I might find myself more or less one of my kind 102 (\*). It is true that this was a status (single person like me) who was familiar to me for a long time, and that does not bother me so much. As to whether my instinctive approach of the mathematical work was to be "effective", that is to say before all (according to the criteria in force, and especially to judge a novice mathematician) if I would be able resolve "open questions" to which no one had yet been able to meet, I could not know in advance, and I did not care me unduly. My natural approach rather carried me to ask me my own questions, rather than trying to solve those others had asked. And it is indeed especially by the discovery of new questions, and the **notions** news also, or by **perspectives** new or even "**worlds**" new, my mathematical work proved fruitful, even more than the "solutions" that I knew to bring questions asked. This strong impulse that leads me to discover the right questions rather than the answers, and to the discovery of good knowledge and good statements, much more than to the demonstrations, are also much traits "yin" heavily influenced in my approach to mathematical 103 (\*\*). Wherefore, without doubt, I am particularly sensitive when I see what I have been able to bring the best in mathematics, treated casually or with disdain by some of those who were my students, that is to say by those themselves who were the very first beneficiaries.

Anyway, it is only a posteriori that I was able to realize that my natural approach

101 (\*) See the "Dream and demonstration" on n ° 8.

102 (\*) In this extreme yin approach, I tended to go further even than most of my friends were in Bourbaki willing to go. This is probably one of the reasons I ended up leaving the band in the late 50s.

103 (\*\*) I also feel that it does not apply differently to any other research work at home, and especially for



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mathematical "walking" when I also felt drawn, inspired by a question that other had asked when, in fact, it had "tilt" and that the issue at the same time had become "mine". If I tried to make a more or less exhaustive list of such cases, I suspect that this would be enough long. At first glance, there are four such situations that seem "out of the job" in their scope 104 (\*\*\*)  
In the

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four cases, the hypothetical theorem was finally proved, essentially, by the approach "from p. 555 rising sea overwhelmed and dissolved by a more or less comprehensive theory, going well beyond the results it was first established issue. I also noticed that the ideas, concepts, formulas, methods I had developed in these situations (or others as well), have long entries the field of "well known" mathematical, that "everyone" knows and uses galore, without worrying their origin 105 (\*).

### 18.2.6.5. (E) The nine months and rising sea

**Rating** 123 (November 9) There is another point common to the four cases mentioned yesterday, open questions who found themselves resolved (or rather, "dissolved") by "the approach of the rising sea." This is the role played by **JP Serre** in each of these four cases. This was primarily a role of "detonator" for me "Start" on these issues, to use the expressions of a footnote on page in the Introduction mentioning that role (see "End of a secret", Section 8 of the Introduction). In fact (as I see it then) it appears that Greenhouse has played such a role in the genesis of the major key ideas and major tasks I have developed between 1955 and 1970, ie between when I left the functional analysis for geometry, and my departure from the mathematical world.

I could say, exaggerating only, between the early fifties until about 1966, so for fifteen years, everything I learned in "geometry" (in a very broad sense, including the algebraic or analytic geometry, topology and arithmetic), I learned by Greenhouse,

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when I did not p. 556

learned by myself in my mathematical work. It was in 1952 I think, when Serre came in Nancy (where I stayed until 1953), he started to become for me a privileged interlocutor - and for years, it was even my **sole** contact for placing themes outside of the functional analysis. The first thing I think he spoke to me was the Tor and Ext, which I was doing a world yet looks so simple. . . And the magic of injective and projective resolutions and functors derivatives and satellites at a time when the "diplodocus" Cartan-Eilenberg was not published. What I was attracted to the cohomology from that moment it was the "theorems A and B" that he had to develop with Cartan, on analytic spaces Stein - I had already heard about I think, but by a 104 (\*\*\*) The questions that I think are here, in chronological order of their solution, as follows:

1. Scope of the formula Riemann-Roch-Hirzebruch in any characteristic.
2. Structure of the fundamental group "first characteristic" of an algebraic curve over an algebraically closed body any characteristic.
3. Rationality functions L type schemes over a finite field (which is part of the "Weil conjectures", and an important step towards the demonstration of these conjectures, completed by Deligne).
4. semistable reduction of Abelian varieties defined on the fraction of a discrete valuation ring.

105 (\*) I have myself often practiced this carelessness about the origin of "well known" that I used, except in cases however where I know first hand that origin, for more or less present at the birth, or when I myself was the father. As I have seen many times in past years and especially during my reflection on the Burial, this elementary delicacy was often lacking in some who were my students or close friends in the world mathematics, even when it came to things they have learned from none other than me, and they know the origin without possibility of doubt. On this subject reflection in the note "The Gravedigger - or the whole Congregation", n ° 97.

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or two alone with Serre I felt the power, the geometric richness that concealed these statements so simple cohomological. They first had me completely passed over the head before he speaks to me, at a time when I "felt" no substance in the geometric cohomology sheaf space. I was delighted to the point that for years I intend to work on analytic spaces, as soon as I carried to completion the work that I had to train functional analysis, which decidedly I was not going to belabour! If I have not really followed those intentions, it is because Serre meantime turned to algebraic geometry and wrote his famous article

foundations "FAC", which made understandable and highly seductive what previously appeared to me forbidding to be - so seductive that even I have not resisted the charms, and headed toward the then algebraic geometry, rather than the analytical areas.

If I restrain myself, I would have gone there, leading to another, to the story of my relationship in Serre, which would hardly something else too that the story of my mathematical interests, from 1952 to 1970. It is not the place. I would only add that, just as is Serre I have been "in the bath" of

four issues mentioned above. He was not there, of course, to point out the precise wording of the question, and that all. The essential thing was that every time Serre smelled strongly rich substance behind a statement that, point blank, I would probably neither hot nor cold - and he came to "make pass" the perception of a substance rich, tangible, mysterious - this perception that is both **desire** to know this substance from entering. This is perhaps the most crucial time of all in work of discovery, when

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"It tilt" when one has no idea yet still vague

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it is, where to take the unknown, where to enter. This is truly the time of "design" - the moment from which a work of pregnancy can be done, and is done if the circumstances are right. . .

If Serre played an important role in my work and in my mathematical work, it still there I think, in the appearance of those crucial moments when the spark happens and obscure to snap and invisible labors by technical means unknown to me he sometimes provide me good time or the ideas I borrowed him in the later stages of my work.

One reason, no doubt, to the particular role played by Serre, it my little taste to inform me Mathematical news reading, or even to learn the ABC of such a theory "well known" reading in books or memoirs that deal. Whenever possible, I like to inform me by the word living people who are "in the know". I was lucky, since my first contact with media Mathematics (1948) and until I left in 1970, never miss a competent partner and willing, to make me aware of things that could interest me. Perhaps this created an dependence vis-à-vis these interlocutors, but I never felt so 106 (\*). Actually, the question an "addiction" could hardly ask, as my partner and I were animated with interest Unison, about what he taught me. Teach him who is eager to know is beneficial for one and for the other, and is used for "teacher" to learn, at the same time as the one he teaches.

The "reason" given sometimes explains the importance of contacts in my past mathematician, but not exceptional role Greenhouse, which seems far exceed that of all my other "interlocuteurs" together! What is certain is that we complete Serre and me wonderfully. We had interest 106 (\*) The first and only exception up in 1981, so long after my "start" of the mathematical world. It was when I spoke to Deligne, like any designated focal point for my reflections anabéliennes after my "Long March through Galois theory." I felt so clearly intended to take advantage of this situation of single contact to me "go crazy" - and then I stopped dealing mathematically until today. See, the about this episode, the note "Two turns" n ° 66.

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strong and many common, and I felt in him the same demands, the same rigor as I put in my job. Otherwise, our work was following the "style" very different. I feel that our approaches of the

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mathematical and our work is completed, without really ever encroach on each other. The kind p. 558 of work I was doing (and how I did it) was very different from the kind of work Serre. He him came to lay the first foundations of a theory in a text of about fifty pages or even spend a year writing a book exposing medium size elegantly and concisely any topic inspired it - but surely not to spend most of the five years of his life, or even ten or more years to develop in length and breadth and length volumes whole new language (which we had previously spent well there), to found a new and fruitful approach to algebraic geometry, say. He introduced many ideas and new and fruitful ideas without being drawn to the "carry" to run through. More once, by against these ideas and concepts have been my starting point for work of large dimensions which suited me perfectly, and for which there could be no question Serre himself it launches. An association comes irresistibly here. In light of the reflection of the last days, I see my the mathematical relationship work and my "works" more like " **mother** " and as "father." The moment of conception, so crucial as it is, represents to me a tiny portion of the "work" in which grows and develops the thing in gestation, the "child" to come. This work is like pregnancy a pregnant woman, work that engages in the design of the Child, to continue on nine long month. . . The time it takes to carry forward what was a fetus and **birth** - that is to say, to put

birth to a **child** , a living child and **complete** , not just a head or torso or a baby skeleton or do I know. This role of mother, obviously, is very different from the father (albeit the best father in the world...) in which pretty much just throws away a seed, then leaves to attend to other occupations. Obviously, the mathematical work of Serre, his approach to mathematics, is strong dominant yang "male". His approach to a problem is rather that the chisel and hammer, rarely that of the sea that rises and submerges, or that of water that soaks and dissolves. And it seems happy to throw a seed without worrying unduly where it will fall, or if it will trigger design and labors, nor if the child might be born in his likeness or bear his name.

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A picture can help us understand an important aspect of a certain reality, but it does not exhaust p. 559 reality. It is always more complex, richer than any image that would express, it is and images that came to me, without having sought to express two different approaches Forums - that of Serre, and mine. He arrived in Serre to complete the work which required breath, as happened to sow ideas, some have sprouted, and were completed by other than me. Nor in my approach to mathematics, I shall not want "manhood" (although The base note is "feminine"), nor does Serre lack of "femininity" in his, making balance the base note "manly".

It can not be otherwise in a creative approach of an unknown substance, whether mathematic or other: there are discovery or knowledge or renewal, if not by the joint action and inseparable energies and impulses original yin and yang in the same being. It is in the intimate merging the two lies the **beauty** of a person, or a work of this delicate quality, elusive, which informs us that special feeling of harmony, satisfaction. This quality is present in all Serre work I have known, either orally or by the texts he wrote. I knew little Mathematicians where it is present as consistently and with this force.

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### 18.2.6.6. (F) Obsèques yin (yin yang buried (4))

**Rating** 124 (November 10) The reflection of yesterday and before yesterday is far from exhausting all the characters strongly marked in my mathematical work, which are yin in nature. To probe further on the launched this reflection on the yin and yang in mathematics, would also be an excellent opportunity for me to deepen an understanding of the nature of mathematical work in general. This theme of yin and yang in mathematics, which I thought to tour in a day of reflection, and on which I have already spent five consecutive days with the impression of having barely begun only just be like a these many seemingly innocuous topics, which are larger and deeper as and as we approach and that between them. It does not matter, really, I wear out this juicy sly theme (or even that I "do the trick" only at a run) in the middle of a Funeral Ceremony I would not want to drag on beyond measure!

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I would just also mention (without comments, I promise!) Two of these "characters strongly p. 560

marked "in my mathematical work which are consistent" yin "feminine. One is a predilection for the **general** , rather than for the individual (which is "pair" or "couple" with him). The other line seems to me stronger, or rather, more important, most sensitive, and also larger (in that it **contains** the first). If there is a "quest" that crossed my mathematician of life, since the age of seventeen (fresh recently graduated from high school) until today, a relentless quest that has marked all my work (published or unpublished) since its inception, is to that **unity** , through the infinite multiplicity of mathematical things and possible approaches to these things. Detect, discover this unity beyond diversity, richness often confusing (without amputating anything of that wealth), recognize the common traits beyond differences and dissimilarities, and go to the roots of analogies and similarities to discover kinship deep - that was my passion, my life. The same differences, expression of an unlimited variety and elusive, eventually appear as Branches and Twigs, branching at infinity, the same tree with large branches, where each and every branch and twig, show me the way to the trunk which is common. By instinct and by nature, my journey was that of **water**, which always tends to **go down** the path to the trunk, to these roots. And if I liked to dwell on the way it was rarely the summit there to explore delicate leaves and twigs, but especially in the larger branches, trunk and mistresses roots, to know their texture and feel through the bark flow amount of sap nurturer. 107 (\*)

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Actually, I do not know yet what to do with this new fact discovered recently how situate -

that in my approach to mathematics, in my way of "doing math", the base of your home is strongly yin, "feminine". This is in line with some insight to which I have already mentioned - that the 107 (\*) I think I see in this quest for unity through diversity, a common distinctive feature three passions that have marked my life, including therefore the passion of love and meditation. Perhaps, out of all passion, is this a home **fashion apprehension** of reality, where I tend to see most of all, and to tie my attention and give weight to common features and relatives, rather than differences (without being tempted to evade them). I noticed that the trend far the most common was the opposite trend, the trend yang so she often goes to the point of ignoring or denying deep kinship. (Trend superyang characteristic of our culture. It is often accompanied reflex of wanting level differences, all aligned on the same model assumed "perfect" or "superior" to the benefit of a "unit" dummy, which is an excessive impoverishment along with a violence.) These differences of emphasis between a caller and I were often the cause of dialogues of the deaf, where they have developed two parallel monologues that never meet. . . 506

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your base my inner being, I hear the "child" in me or "the worker," that is to say what is creator and beyond the package (that is to say, beyond the "me", the "Boss") - it is basic tone too "feminine" than manly. Maybe I while hands now to clarify what in actually, by carefully examining all the signs that go in one direction or the other 108 (\*), for recognize the significance of each, and what emerges from them together. And if such work I get to tangible result of a "yes" or "no", surely it will not have been useless so far, to achieve better identify my ignorance, which at the moment remains unclear still not located, for want of having meditated. Maybe ferai- I this work, once completed work on Crops and Seeds, and the momentum of it yet. But the yet, this is not the place.

But if I was led to this reflection on the yin and yang, it is during a discussion where I especially endeavored to understand some relationships between me and others (among those who were my students, especially). It is the possible impact of the "new fact" that just appeared on my relationship to others and that of others to me, I'm mainly interested here. And this is also where is my embarrassment to "place" to exploit this fact. Perhaps due to this, that person probably besides me did never seen such a thing - not on a conscious level, formulated a level at least. I do not have all If ever received any echo that I could interpret in this sense, provided he can remember - no more Besides one exception) that I echo remember who send me on my own image "Yin", while the character I camped since my childr

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this (if not infancy) was heavily p. 562

yang; even to the point that even now, this "manly" character seems like a second (?) nature, which continues to dominate my life in many ways.

It is true that the mere fact that a trait in someone (me in this case) is not perceived at conscious, does not necessarily prevent it from acting on the relationship with others, and that this trait is actually well regarded in the mathematical world, among mathematicians more or less familiar with my work, and that that perception has made "oil stain" from a mathematical audience much wider than this - it makes me doubt. When I wrote, in "The Funeral Eulogy (1) - or compliments" that "anonymous pen here took care of my eulogy me abundantly gratified to what today comes to disdain, "I could not have even on the field, understand in a concise formula what exactly was "Today delivered to disdain" by the mathematical mode, among the things to which I attach the price. But the next day by the "association of ideas" on which I will have to return 109 (\*), I felt (without maybe me being formulated, and without this still appears as clearly as at present), "it some thing "was none other than whatever was recognized (a level often unformulated) as a way "Yin", "women" do math - so tacitly equated with "bombinage", the "nonsense" (To use the compliment of my student and friend Pierre Deligne, in respect of the text at the base of all its work), the "crank", "ease" etc.

Certainly, in the Funeral Eulogy (pronounced by the same friend Pierre), including in the passage where I am quoted in a breath with him 110 (\*\*), the compliment was a must! There was no nonsense or 108 (\*) Several of my yang features strongly marked traits seem to be **acquired**, from the packaging, and more Specifically, the image superyang back to my childhood. Among these features, there is a disproportionate investment in action; the strong projection into the future that is to say towards the fulfillment of my duties; the preference for a Working primarily intellectual discovery and pervasive role of thought; Closing provisions vis-à-vis this that does not appear directly related to my work at the time, and especially my inattention to landscapes, seasons etc. There is Yet a yang trait that seems innate and not acquired, it is the very strong affinity relationship that binds me to the **fire**, unlike my relationship to water, which is decidedly not "my element." It seems also that my astrological chart is marked by a strong yang imbalance, all the signs are that come to be "fire signs" to the exclusion of any water sign.

109 (\*) See the beginning of the note "The muscle and guts" (n ° 106), where the association is mentioned for the first time.

110 (\*\*) See Note "In Praise of Death (2) - or force and halo", n ° 105.

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of bombinage, but to "look **titanic** " to "twenty volumes," "clear **core issues** ," "more great **natural generality** "(sic) school" **nourished** by the **generosity** with which he communicated his ideas " "theories of **legendary depth** ", "renewed **foundations** ", " **open** new applications," concepts "so **natural** that it is difficult to imagine the effort they cost" (not to say that they were "easy" - but that I took care of myself quite clear the 111 (\*\*\*))

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"Attention to the terminology"

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(not to say "bombinage"), " **ancestors** of Algebraic K-theory", "topos introduced on a body ... basic **general** , "" **analogy suggested** by Grothendieck, "" **conjecture** . . . still unaffordable. . . " "as Grothendieck had **dreamed** ." . .

I stressed in these quotations the key words - these are all words that denote a yin approach things. The "perfect tact" in the funeral by the "well balanced compliment" consisted in the use systematic hyperbole with respect to these qualities, on the one hand are "delivered disdain," and secondly are real and for me of great price; and this **while** passing a stroke of full and radical gum on complementary aspects, which now have the exclusive honors, "manly" aspects as strongly yet present in my work than in that of anyone, with very few exceptions.

Moreover, it is these aspects and values "manly", excluding any notes so slightly "féminine ", which are featured by cons in the text of Pierre Deligne, both by the choice of some epithets ( " **difficulty** proverbial", " **surprising result** ", "Because of the l-adic cohomology a tool **powerful** " " **First step** ", " **amazingly helpful** ", " **speed** ", " **penetration** ", " **enlightening and constructive reactions** to each question ", " **brilliant discoveries** "), by the detailed listing of tangible results (then that not a single result is evoked in me my portrait-minute, no more than is suggested that these results have been a factor for those Deligne).

I do not regret taking the time to do this fast compilation of epithets - the effect is truly striking! If the level of a structured knowledge, fewer still are those who have some concept of yin and yang, we must believe that in the unconscious My friend Peter as the one used in his scribe, there is a perception of security without flaws. It is put here to serve a certain cause: to deliver the vile person to be delivered in disdain, and designate a hero to the admiration of the crowd.

I doubt also that these three short texts just to retrace have had very many readers.

But that there has been more or less seems incidental issue. For me, these texts were addressed, not not to hypothetical potential sponsors (after all, this is not the concern of my friend Peter, find sponsors to fund his institution), but the "entire congregation

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whole ", appeared in the reflection

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During the notes of the same name (aka "The Gravedigger" n ° 97). The message they carry is like a shortcut striking and masterful countless messages in the same direction, from my friend Peter and others of those who were my friends or my students, and others perhaps captured messages and approved by the same congregation. If there is a collective unconscious (and I would be quite inclined to believe now), no doubt that one of the Congregation (aka "mathematical community"), as in the Grand Officiant my solemn Funerals, there is this very perception flawless what is yin (ras-le-bol!) and what is yang (hat!).

And these Funeral suddenly appear to me in a new light, unexpected, where my person itself even became accessory, it becomes **a symbol** of what has to be "delivered to disdain." These are not over the funeral of a person, nor those of a work, or even those of unacceptable dissent, but the funeral of "math women" - and even more deeply, perhaps, in each of the many Participants applauding the Eulogy Funeral, **funeral disowned the woman who lives in himself** .

111 (\*\*\*) See footnote "The trap - or ease exhaustion and" n ° 99.

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**18.2.6.7. (G) Supermom or Superpapa**

**Rating** 125 (November 11) Exceptionally (once will not hurt...) I woke up in good

Early this morning, after sleeping only four or five hours. The unexpected outcome of reflection yesterday set in motion immediately intense work to "place" and assimilate this new fact that had apparent Raitre, time to get warm hearty soup and have a snack before going to bed at three hours past morning. And early already, that same work pulled me sleep and the bed . .

If I speak of outcome "unexpected" and is "new", it must however add that since the very de-  
purposes of this interminable "digression" on the yin and yang, there was in me like a contained awaiting  
"Denouement", or at least the expectation of a "connection" that was to do with some procession la-  
which had gathered in a Funeral Ceremony. It might seem that I walked away more and more of  
Funeral places or even that they were definitely forgotten - yet no, they were  
still there, as muted or watermark. I had never really left them. Their silent presence  
manifested by this discreet waiting and con

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stant, this feeling of tension, suspense, which bore me to p. 565  
this point still unclear where the "junction" was finally done. I could sense the approximate location  
tif this juncture - it was around a certain "association of ideas" (mentioned more than once, but  
still not formulated) which had been the starting point, the initial motivation for this unexpected journey through  
the yin and yang through my life. This trip was going to be basically like a big cycle again, returning  
(More or less...) To its starting point; or rather as a ride in a downward spiral, leading me  
a deep notch in the survey thing, "at the heart" (if my hunch did not abuse me) these  
Funeral.

But then I just started to get ready to "land" and the turning of a final paragraph of a "note"  
still what©"digression" or "ressassage", here I suddenly landed in full ceremony  
funereal and indeed at the heart of it, a bit like an alien would have catapulted there right in front  
chasuble the priest and to the congregation of the faithful; or worse, as a deceased died and rose  
(Already almost) buried suddenly lifts the lid (and valdinguent crowns and touching epitaphs!)  
and here in person, white shroud and sparkling eye, like a devil everything is coming out alive  
of the box when you least expect it!

Thus, the outcome of the discussion yesterday was also the outcome of this thriller which I  
spoke very special and suspense that is familiar to me in the work "the way of the sea that spreads"  
whether mathematical or other work. But in the same vein of this relaxation of a long  
suspense is immediately appeared a **puzzlement** . It is this above all that absorbed me since, I believe, and who,  
odd hours, attracted me from the bed to the typewriter. That there is confusion has also nothing to  
surprise - it is so, more or less, whenever a sudden situation arises in light  
news, which at first sight seem therefore contradict an old vision. The first job then that  
is necessary, is to search carefully these contradictions, to examine to what extent they are real or  
apparent only, that is to say expressions of inertia of the mind that is reluctant to recognize the "same"  
thing in two different lights. This essential work is completed, when all the dissonances are  
resolved in a new harmony (even she herself still provisional) in a vision that encompasses so  
and combines the earlier partial visions, correcting or adjusting them as needed, and eliminating those  
would prove fundamentally false. In this new vision, the "old"

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that gave it birth, p. 566

ie the most fragmentary visions unite in it acquires itself a new meaning 112 (\*).

Going back to my "perplexity", here. The "outcome" or "new day" consisted of an image

112 (\*) compare with the reflection in the two sections "The Child and God" and "error and discovery", n ° 1 and 2.  
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suddenly appeared - that of the Burial in style the "symbol" of "mathematical female" in-  
meat in my person, and at the same time screening of "women disowned" by each of the participants  
funeral; or to put it differently, this is the image of the symbolic Burial of a kind of **super-Mere** ,  
sin offering in short and instead of women-but-rarely-mother floundering in  
underground obscure each participant came applaud Funerals. This image seems to contradict  
the **other** , **opposite** , blurred again, which had gradually formed in the reflection before June  
(culminating in the note "The Gravedigger - or the whole congregation"): that of a **Great Father** at once  
admired and feared, both attracting and hated, "slain" by his children, whose mutilated remains were delivered to the  
derision over the "same" funeral. Placed side by side (if it was even necessary), these images  
violent colors seem curling the wacky and delirium, and I can imagine my scalp dance  
that are sure to create these fantasies on the psychoanalytic method, assuming it is  
readers who have had the breath to follow me so far!

I leave happy with their dance, which will add an exotic look the best in this little burial  
ordinary, and meanwhile follow rather an association that was presented at the last night of Nature  
I believe in reconciliation, even to love and marry these two images or facets, so-called antagonists,  
even irreconcilable.

### 18.2.7. The reversal of yin and yang

#### 18.2.7.1. (A) The reversal (1) - or the vehement wife

Rating 126 (12 November) I thought in my notes continue this association was discussed at the

end notes yesterday, likely to "reconcile" and to "make love" the two images, apparently antagonistic, who had emerged from my funeral. While I was preparing to begin the notes in this sense, I felt a reluctance, which I would not want to ignore.

The association concerned the mother of my relationship to my father, and the sense of the destruction of the family that had place in 1933 by the will of my mother taking acquiescence (reluctant and embarrassed at first, then rushed and total) of my father. This crucial episode marked a kind of reversal in the pair

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formed by my  
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parents, where my father had been one of heroic incarnation ostentativeness idolized, manly values, my mother (voluntary and overbearing if ever there was) pavoisait the colors of the subjugated woman happy to be, above a daily life marked by continual clashes. acquiescence the sacrifice of children marks the time of **the collapse** of the God and Heroes, followed by a veritable orgy of "triumphant contempt in which the day before, was playing the adulatory swooning, and now took the instead of the fallen heroes, emasculated and happy of being reduced to the role of scorned "wife", which in itself same time saw himself raised. . .

The little I have said is so schematic, if quintessence I fear that rather likely generate innu-  
brables misunderstandings, rather than helping to understand the hidden springs of a funeral. However, I feel that this is not the place to develop so little that I have outlined briefly.

To return with minimum fineness a complex reality, scrambled pleased by the two protagonists, ask another long digression, to an extent that the context does not justify. I do not feel no incentive to plunge now, and this especially as it is a situation that involves more than me and where my responsibility (in time co-actor) does not seem very engaged. Myself, and sister, there figurons not as actors but as **instruments** in the hands of my mother shoot Hero ardently admired and envied, to replace him, and make him an object of derision.

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If this scenario patiently updated five years ago <sup>113</sup> (\*), is the most extreme and most violent of its kind I have known, I nevertheless had ample opportunity to detect since other couples scenarios all similar. The work done on the life of my parents helped me to open my eyes to things before that escaped me completely. At the time however I was speechless, and it was enough! Today I would think that, apart from the particular violence of the colors, the kind of relationship antagonism I have updated the couple formed by my parents, is more or less typical of the relationship torque, or at least extremely common. So the reader who, like me, eventually make use of his powers to probe the hidden springs torque antagonisms, or antagonism woman man will not otherwise be surprised (or shocked) by the little I have said here.

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If I try to ignore what is especially a case to case, and identify commonalities p. 568

the woman-man antagonisms that I could see a little closer and I realized something, he comes this.

1. In women, the provisions of admiration and envy with respect to humans, due to prestige (often overrated) which he is invested, due to its location (male, particularly) and qualities (real or imagined) justifying it.

2. Often it mingles a grudge element, even hatred, due to amalgam (unconscious, as just) between man (lover or husband, for example) and father. The antagonistic relationship of mother father resumed at its behalf by the girl, identified (in a more or less complete) to the mother. There it often added grudge patterns (father of opposite) more direct (tyrannical attitudes of it, lack of affection, attention or care etc.). Subsequently, these antagonistic feelings (and others), "ready to use", are projected as is the partner (or potential), the latter whether or not "the head of the employment."

So when sometimes (in 1 °) I wrote that the provisions of the woman (with admiration and envy no-  
MENT) in respect of the man were "due to a prestige etc.", this is only partially true. He is seems that most often the **driving force** in these provisions **comes from the relationship with the father** (even if it is long since dead and buried), and that its action input depends only way limited to the particular personality of the partner.

3. compensation for his feelings of inferiority (completely subjective, is it necessary to say) and an-  
tagonisme veiled or animosity or hatred, there is a fear of exercising power over the partner (While it is he who, by general consensus more or less tacit, is supposed to hold the authority). The exercise of power by the woman is by all means at its disposal (the most powerful are his body, and especially children, <sup>114</sup> (\*)), and it is almost always hidden. The gratification that accompanied loincloth is usually unconscious, but it is nonetheless real and important. often power game becomes devouring, it becomes the main content of the life of the woman, the one who absorbs almost all of its energy, and to which everything else (including the romantic impulse and children)

is subordinated or sacrificed without hesitation.

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The most extreme case, the torn, is where the admiration and envy vis-à-vis the male, it is p. 569

dominate while appearing to submit to him, accompanied contempt or disgust and

hatred for what is feminine - to its own women. Yet it was not until playing

on her "femininity", precisely, it is hoped to submit the man, or at least maneuver it to its

113 (\*) See about the two notes "The surface and depth" and "Eulogy Writing", n ° s 101 and 102.

114 (\*) The main "means" common yet here is ignored, being more subtle nature, difficult to say a few

words. There is a certain "tactical" boilerplate, discussed in the later section "The claw in the velvet" (Notes n ° s 137-140) reflection on the yin and yang.

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will! Thus, to satisfy its strongest ego drive, that of "walk" the partner (or

Also, submit it, had break. . . ), It is forced to enter completely into a role hated, felt

as despicable as unworthy of her. It is in this extreme case of rejection of his own condition and

Nature, that of a superyang option and anti-yin, it will seek an illusory escape the conflict

it carries with it, using all these forces to achieve a **reversal of roles** : it

even substituting for man, the hero and master, once admired and envied and now fallen, reduced

himself to the role it had long worn as abject delivered, the despised role which

she would finally be issued. . .

The sketch I have to do is too schematic, fit at most to **evoke** a certain reality

for the one who has already seen his side here and there, without perhaps even tried to identify as

although ill with a summary like this, if I wanted to give him some relief I should

at least try to clarify the various **levels** (almost all unconscious) on which this play is

set of feelings and mutually antagonistic wills. Moreover, in this tangle of inexo-

rable egotistical mechanisms, hence the love impulse seems absolutely absent, also try if-

kill thereof; see to what extent and how it helps the perennial turns-en-round (as

the wind perhaps picked up by the wings of an ingenious mill to turn a heavy boonies

millstone. . . ), And to what extent it also happens that the wheels sometimes stop and make silence, to let

vent to **something else** .

Finally, I completely failed to mention what is playing in it, "partner" or protagonist, as if

existed only in relation to it, as **object** of attraction and repulsion, admiration and envy

of the one facing him. One reason probably for this omission: this is **it** , this carousel

couple, who plays the active role, investing it thoroughly, often finding its true purpose (failing

better), while **it** sees as the fire, he is busy elsewhere and

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Moreover naive as not a 115 (\*)

p. 570

reacts after another without trying to understand, and (what is more) without understanding, in fact, not even

(I think) at the unconscious level. This is at least the impression that I always had in since I

begins to pay attention to the carousel couple! But it is also true that I know a lot less

role of man, since I was able to observe really close as in the case of my humble person,

when I had occasion more than once, by cons, know of the earliest lodges the role of side

wife.

Anyway, even though I would take great care in ten pages or an entire volume to expand

my description some very schematic, it would be yet a lost cause for a reader who has not

yet, in this matter, "made use of his faculties" and never have seen anything felt nothing of the sort. As

the reader so slightly "in the know", surely the little I have said, and nobostant blunders and obscurities,

enough to put it back in the swing of things he had seen for himself, and to arouse in him

pictures and not less rich associations as those present in the background at the time of writing

my pithy description.

It does not need more, I think, to appear the "missing link" between antagonism "Su-

Perpère "(found its expression in the said symbolic burial), and neglecting the refusal" fémi-

nin ", and more deeply, the denial of" the woman "in itself (which may find speech

in "burial" a symbolic "Supermère" under a plethora of rave adjectives double

115 (\*) (November 23) Of course, if the carousel rotates, is that (any "naive" it is) **it** is benefiting as it - and

she does its job to ensure this! It seemed to me that the two main "hook" by which she "holds" (and by whom

also held. . . ) Are vanity, and a need for love and emotional security, guaranteed by a stable partner. And he

there are the children. . .

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## 18.2. THE KEY OF YIN AND YANG

use. . . ) 116 (\*\*).

## 18.2.7.2. Retrospective (1) or the three components a table

Note 127

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(November 13) Time now ripe seems to me to try to trace in some large p. 571 lines a vision has both sharper and more nuanced than the Burial, which (as I wrote before yesterday) "Embraces and meet previous partial visions, correcting or adjusting needed...." I see at first glance like three previous visions, it is recognized as so many partial aspects of a **everything** .

The first aspect that has appeared, the most obvious and most simplistic, too, is the aspect of " **reprisals dissent** ", which was set the aspect especially in the note "The Gravedigger - or any Congregation whole "(see note 97 p.) - the last note before the episode disease It is that also among those processions. I to X (those before the incident), which seems to me understand more deeply the **collective motivations** , those the "Deadman" aka "The Congregation (almost) entirely."

I just retrace this note to instant. Le second aspect, which I can call " **Massacre** (more than only symbolic) and **burial** (symbolic) of **Superpère** "does not appear there. Maybe it@because this component in the motivations of a burial is not really about "The whole congregation whole ", then the focus of my attention, but mainly (if not exclusively)" those were my students. "These, indeed, even putting aside their undisputed leader, my friend Peter, played a role the forefront in the implementation of the Burial, which would have been possible without the contribution activates one, and without the acquiescence of all. (See the note about "Silence" (see note ° 84 p.).) It is So through them, especially that the aspect "Superpère" appears crucial for understanding me the Burial.

The first aspect, the aspect of "retaliation", won to my attention from the setbacks of Yves Lade-gaillerie in 1976 117 (\*); I tended to forget for that, but periodically he remembered my good memories over the years. He eventually exceed the formless stage of what is "felt" not more, and become the substance of a clear and nuanced understanding, in the note cited the "Gravedigger." The second aspect,

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or appearance "Superpère" has started to appear in the course of reflection in Re- p. 572 Sowing and harvests 118 (\*), and first 119 (\*\*) unrelated to the burial as such that I had to find out that in the following months. This aspect is gradually emerging from the mists throughout the debate on the Burial, to finally take shape with striking notes "The Massacre," "The body...", "... And body." (87, 88, 89) These notes are 12, 16 and 17 May, that of the "Gravedigger" is May 24; episode disease appeared on June 10 and ends for more than three months in pursuit of ratings, which take 22 September. It is somewhat likely that if this episode (more than unwelcome!) Had appeared at a time where I prepared to continue with a review of all and draw a final line, my vision of the burial is would be arrested to that had emerged in the two weeks between 12 and 24 May - a vision therefore "Twofold", each remaining in his corner, without the idea comes to me to try to assemble. Yet there was a widespread feeling like a barely perceptible haze, the last word was still 116 (\*\*) (November 23) This should not more proved somewhat hasty, to the point that a week later, this conclusion and "Missing link" were completely forgotten! For the "not missing" to reach a "missing link" more convincing, see note yesterday, "The reversal of yin and yang (2) - or revolt" (n ° 132).

117 (\*) see the two notes "You can not stop progress!" and "Coffin 2: sectioned blanks", n ° s 50 and 94.

118 (\*) (November 29) Indeed, this aspect was already present in the form of epidermal intuition for many years in Deligne my relationships, but I myself never stops before thinking Crops and Seeds.

119 (\*\*) In the two sections "The enemy Father (1) (2)", n ° s 29, 30.

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not really understand; the feeling of one who "groping in the dark" (the phrase has had to appear one or twice during my notes on the Burial). The final note of the Deadman had a bit having the effect of a Light breezed into the mists, which can give the illusion that they have dissipated, as they have only displaced a tad. Or to put it differently: the aspect included in this note are apparent raissait in such clarity and with such terrain, the printing (no illusory) an understanding tangible, piercing of this aspect, and the feeling of satisfaction that accompanied it (feeling, surely conspicuous at the end of the note) - that this impression and this feeling created as a euphoria, it who feels ready to reach the goal, and made me forget more or less the other part, though size, appearance "Superpère" which remained "to account"!

The third appeared there three days (five months to the day after the appearance of

unfortunate episode insurance). It is

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appearance " **Funerals** (symbolic) **and burial** (real) of

p. 573

" **Feminine** ", which "feminine" is displayed in a kind of " **Supermère** " She herself played by my modest no one ! This aspect appeared after a long "digression" entirely unexpected on the yin and yang, what had finally materialized an effort to get to speak intelligibly some "Association of ideas" after a "Eulogy of Death", which was supposed to close the Funeral ceremony. This famous "association" or "intuition" (to which I am referring to the first beginnings of the note "Muscle and tripe "(yin yang bury (1))") has still not been explained - but everything is ready, and it@ now I promise I@ come!

Still, that along the way appeared a quantity of facts and insights, some new and unexpected for me, and all that made me reconnect meaningfully with important aspects of my life, like life in general. One of these facts - that the "basic tone" of my mathematical work is "feminine" - also seems to contradict one of the basic intuitions of this association still biding his time: the intuition that as a mathematician (like that), I was a character everything has **yang** ; So intuition which relates to the aspect of "Superpère" the Burial. And this same fact, which seems to contradict this association (including any reflection on the yin and yang comes!) that also arise in a jiffy this third component that had escaped me until then, the aspect "Supermère". Of same time is also (in the late purposes) junction with a "burial" that seemed forgotten for nearly hundred pages!

For the "rising sea" is to rising sea - hopefully the end result, I hear this

"Vision" Promised I@ about to get out of limbo, will live up to the means, ie any

a Freudian philosophical digressions sea yin and yang. . . The tide is triggered (with the

Note Send-jerk "The muscle and guts") on 2 October, the "new fact" crucial emerged from the days 120 (\*), then

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I@ about a day now to finally put this famous black and white

p. 574

"Association" (appeared five months before, on 12 or 13 May, soon after the reflection of the note "The Eulogy Funeral (1) - or compliments, "the same day that the crucial notes" The massacre unveiled "in") But this fact is not. "

notes that five days ago, on 8 November, after three preliminary notes on the yin and yang in math

(Written over the previous three days). This is the note "The sea comes up..." (122). Two days later,

November 10 with the note "The funeral of yin (yin yang bury (4)" (124)), the "Supermère" made its appearance (but the word is stated in the note the next day, "Supermom or Superpapa?" (125)).

And here the "third part" of the Funeral!

It is not deliberate that I committed, under the spur of the moment, this retrospective

120 (\*) I seem to remember that two days later in the note "Innocence (nuptials of yin and yang)" (n ° 107), the fact

in question had appeared, and was part of "other signs" which was at issue in this note (no further details on their subject), who "makes me suspect more than once... these are the qualities" feminine "that dominate my being...."

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thinking about the burial, in view of the successive appearance of the three main aspects of

it (as I see it now). Such occasional retrospectives during a Me-

lengthy ditation, themselves each time proved more useful, giving an overview of

the process of reflection, and simultaneously a new perspective of some of the main "resulting

States " 121 (\*). Maybe that especially hit the hypothetical reader of this retrospective is that I have

made a detour to a long digression rather than come straight to the famous "association"

(Still to come) and we will talk more, to finally arrive at the famous "feature

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final "under the Burial; p 575.

line I was so eager to take in the note "The Eulogy Funeral (2)" of 29 September, where I regained all just harness the thinking left open in June! It was also good in those provisions where

I started the next note three days later, "The muscle and guts", which begins with an allusion to

this association, without giving any details about it.

If I have not given then, and have pushed back day by day and week by week during an already

months and ten days, it is not a deliberate, which would have appeared at one time or another. Yes

I try to probe the cause, I would say that I have felt instinctively, without even telling me, at the point

where I was then writing bluntly the association in question would have had no meaning; it would have

been as a mere "statement" purely formal or verbal, while the rich substance covered by

words that would come to me with a pure memory effect, remain ignored, not seen. The reader, if

mathematician (or scientific, if not a mathematician), has surely seen many times this situation and

the discomfort it causes, when one is thus confronted with a statement that one can easily see that it is perfectly accurate when more we know somehow the meaning of each of the terms used, which we feel nevertheless that "senses" the substance and escape us completely. The situation is perhaps much more common with texts that are **not** technical in nature and yet express a tangible substance, strongly perceived by the author; with this difference however is that in-law suddenly rarer than the reader realizes so little clear that the meaning of what he reads escapes. In this case, there was more - is that for **myself** also, who for months was not more "in the bath" of the Funeral Eulogy and associations that were attached to it which for years had not really "lost" in the reality of yin and yang (while brushing the passage at every step...) - even for **me**, that I could have written so to "tell" this association was verbal thing, right really felt or perceived. From myself to, or rather, to force me, was a way purely formal, for conscience, to discharge a sort of obligation, "looping" in short a chore, taking care to "give good weight," not to lose in such a way "association" which (I remembered it well!) was juicy and steaming, which long ago had had time to cool and rot in a corner of memory!

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If I remembered was indeed serve to deepen an understanding remained p. 576 plot, it is clear to me that I could then do without these hundred pages of "digressions." They are the deepest part of the whole discussion continued throughout Crops and 121 (\*) This kind of retrospective seems very unusual to me in a mathematical work, and I do from my own practice that Writing "Pursuing Stacks" (begun in the spring of last year). A common practice by working against, and has a similar effect, from the standpoint of "new perspective" of ideas and results of mathematical work in progress, is resume "ab ovo" all concepts and statements of the theory that develops in the order which presents itself as the most natural, to the point where is the understanding that time. Often such work may seem purely routine, leads to a substantial deepening of understanding, for example by showing, for the internal consistency requirements new scheduling, notions, properties, relationships etc. also "natural", that had not been seen before. Sometimes, by showing fortuitous or artificial nature of certain assumptions, or the narrow character of a whole starting context, the work of "restatement" leads to an unexpected widening of the initial remarks, which gives the theory originally developed a new dimension and scope.

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Sowing. I can not yet predict whether the vision of the Burial I<sup>Ⓢ</sup> about to release their wake, leave me with a feeling of complete satisfaction, or if it will remain obscure corners or dissonances, I may give up light or resolve, at least for the moment, or Re-Sowing and harvests. But anyway, as my mathematical work, I know that each these hundred pages, as each of the six hundred (to pretty much) Crops and Seeds of text written now has its unique place and its message and its function, and that I could not do without au CUNE of them (it is or not readers to follow me so far!). While the aim was far (if not completely forgotten...), each of these pages brought me his own harvest, she alone could give me.

### 18.2.7.3. Retrospective (2) or the node

Note 127

(November 17) I just spent four very painful days, with much ado around me. It could not be matter of keep going, my work on the notes is bounded a little housekeeping: Replay the part of text that should be entrusted to the strikes at the net, correction one that is made. Between the "first draft" of the text of each note, reread before going to the next note, and the final text to the net, ready for duplication, so I<sup>Ⓢ</sup> at least three readings, attentive all three, making adjustments expression during the first two at least. I<sup>Ⓢ</sup> end up well know the Crops and Seeds text! But above all, I needed to be sure that the text that will be entrusted to the duplication is what I really have better to offer, including its shape. EXCEPT for notes of the Funeral, for all sections and notes Crops and Seeds I wrote and reread, I had final reading a feeling of complete satisfaction. I felt I was every time got to say what I had to say as clearly and as nuanced that I was able to do nothing hide what was clear, understood, known to me as I write, nor what remained obscure, blur, misunderstood or even completely mysterious, unknown. . .

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The only exception is the note "Half and whole - or the crack" of October 17, from which the "cord" p. 577

meditation split into two, the two themes I named (in subtitles in the latter notes "the key to the yin and yang") "Mother Death" and "Denial and Acceptance" 122 (\*). This is the last part of this note, namely two, three pages where I talk about the division in the person as the ultimate root of division and conflict in the couple, in the family and in human society. It<sup>Ⓢ</sup>here

an intuition that struck me first in the first years after my "departure" from science, and that developed, confirmed and deepened over the years until today. She is become for me so "obvious" (without yet I have never bothered to examine it carefully and under all sides), it is inserted into thinking a bit like something for granted, without any effort to introduce such a "tip" that makes this show so little "evidence". But if reading these pages leaves me an impression of vagueness, dissatisfaction is certainly not a simple matter "presentation" that would be awkward. Rather, I feel that I wanted there to jump in with both feet over a substantial reflection on this complex subject, thinking why I have the feeling of having all elements in hand to do, but that is not made for that! In the note of October 25 ( "Heaven lost "(116)) that is directly related to Note 17 (to develop, from this, the theme" Refusal and Agreement " ), I first tries somehow to " catch "the gaps that I had noticed in the 122 (\*) The need to group by subtitle notes that form the "digression" on the yin and yang, was felt there few days. This also led me to readjust the names I had given to these notes, which are therefore cited some places under slightly different names of their chosen names (but with the right number, anyway). The same time has also introduced the all designated name of this set of notes, ie "The key to the yin and yang."

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previous note - but finally say much more than simply this: that in terms of a possible "journey to discover the conflict", "it is not in that direction that I want to continue Now, "too bad, it will be for another time!

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In the previous note of it four days ago, I toured three aspects, or "strands" of the table of p. 578 Burial, which have emerged so far. Afterwards, I remembered that two times already during the debate on the Funeral, I had felt, and wrote, I hit the "knot" of the conflict. It was in the papers "The node" and "praise Funèbre (2) - or force, and the halo" (,). These notes joined reflections (seemingly "general good") in the first sections of Crops and Seeds, "Infallibility (other) and disregard (self)" (section n ° 4). This is the **self-contempt** , ignorance of the force based in us and gives us power to know and to create, which is also the source of **contempt for others** , the perennial reflex compensation to "prove" its value by putting himself above others in making use (for example) the derisory power to lower or crush, or simply to suffer or harm.

In writing this note, the examples certainly do not fail me. The then most present in Pierre Deligne my mind was that I had seen many times to use its power to deter, see humiliate, so that was often seemed to me inexplicable. Only two months after writing this note that I begin to discover "the Burial in all its splendor," as evidenced by the Notes of April 19 ( "Souvenir of a dream - or the birth of reasons", and "The Burial - or New father "(51) (52)). Gradually as I discovered the role of my friend Peter as my Grand Officiant funeral and my funeral. The majority of notes before June on the Burial (Processions I to X) focus on his person. It is also one on which I have an incomparably material rich and more personal than any of the other many participants. Also, both times I had this sense of "touch the heart of the conflict", he was still, as the only regular contact with who is maintained until today, which was the center of my attention.

### 18.2.7.4. (D) Parents - or the heart of the conflict

**Rating** 128 (November 18) Twelve hours of sleep last night - I had needed after several rather shortened nights! I feel I have pumped an energy that was beginning to fray a tad - me Here more attack than yesterday, to use the famous "wire" where I had left.

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In the two times I mentioned yesterday there was a kind of "flash" in me so clear and strong that the idea p. 579 not occur to me to doubt - I mean, to doubt that he showed me something real, outside my person in the circumstances; it was not something purely subjective, product (Say) a simple deliberate see apply such psychological "theory" that would take me to heart - be it in short the "butterfly" providentially carried into his net by hunter Butterfly 123 (\*)! Put in doubt such signs, whether in meditation or math or elsewhere, that would simply abdicate my power to know and discover. I am fortunate to know this power, and if there is one thing in which I have confidence is in him.

I could think of to do in this "flash" in what he taught me, a fourth "branch" of table 123 (\*) See the image to the note "The child and the sea - or faith and doubt" n ° 103.

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the Burial, which surrajouterait other three (reviewed in the note of 13 November). But immediately I see it as intimately connected to the two aspects "Superpère" and "Supermère" - and obvious link far beyond the person of my friend. This lack of "power to know and create" in us, I réévoquais yesterday, is not anything other than ignorance of our fundamental unity, the fruit of nuptials in our being qualities, energies and forces, "yin" and "yang", "feminine" and "masculine". Because this that is "man" in us, by itself, does not make us capable of knowing or create any more than what is "woman" in us alone gives us that power. This is not a **half** fictitious and ridiculous of our being that has power to know and to create, but it is the **whole**, the **totality** of our being, that this power. He has not as the culmination of a quest, a long journey, of a becoming, we parcouririons in Interim helplessness that gradually amass the "power" on the way; but this power is ours by our nature, we received a free gift from the day of our birth <sup>124</sup> (\*\*).

And "self-contempt," or "self-ignorance" is nothing else as the **refusal** opposed to donation denial of this fundamental unity, and the power which is its inseparable companion. Or rather, it is like inseparable shadow of that refusal, it is the **knowledge of a**

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**impotence** <sup>125</sup> (\*), introduced by the refusal; a

p. 580

timid knowledge certainly blurred, not assumed, which takes care of stopping the known (badly known ...), she is scared to dive deeper, to learn about the unknown power hidden, and blocked by this deliberate impotence, cultivated.

The most common form in which this refusal of our unity in the superyang society of ours is burial day after day, hour after hour of "yin", the "female" in us. This was precisely the "pane supermère", aka "Funeral and burial of the "feminine" "especially and **above all**, the women in **yourself**.

But I feel that there is a direct and deep connection also between self-contempt, and the "Superpère shutter" aka "killing and burial of the father". This is strongly tipped link I would like to try identify. To say otherwise that "tipped", this intuition: there must be a direct and deep connection between division into us and antagonism father.

It is understood that this "antagonism" is opportunity to speak both with respect to the father biologic, as the one who would have taken the place in childhood, or against any other person who at time or another and for one reason or another, acts as a "spare father" more or less symbolized lic, which are projected to the original antagonists impulses. My purpose is to identify the root cause of these conflicting impulses and attitudes so common we might sometimes be tempted to considered universal; a cause that goes deeper than a simple set of specific complaints, often all that is tangible yes, we may have against the author of his days. More than once, I found that those complaints are often more in the nature of a

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**rationalization** plausible and welcome to

p. 581

antagonism whose real root cause of his vehemence and tenacity, lies elsewhere.

I could say otherwise even this intuition that I try to identify the form in which it presents to me spontaneously is that I am convinced that this is "a", undivided, in which the to accept the totality of his being - in him, the conflict with the father, or mother, is resolved. It is **autonomous**, "Free" of one and the other of its two parents. The umbilical cord continues to connect us to our parents,

<sup>124</sup> (\*\*). And probably even from long before our birth. . .

<sup>125</sup> (\*) As specified in the line below, this knowledge is "blurred" in its essence it remains unconscious.

Often we see yet emerge a little bit (like the tip of an iceberg whose base would thoroughly immersing Gee. . .), By a kind of **profession of faith helplessness**, which more than once left me speechless. They are made on the tone of a **finding** conclusive and unanswerable, behind which one feels a so vehemently closure fierce - as if this impotence which is thus claimed as a "fact" inviolable and sacred, was the most valuable asset, which is not cancel their participation at any price. . .

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long after childhood and adolescence (and often, throughout adulthood until the death) - in him this link is broken. The moorings are broken, who once again held us to leave indeed, for **our own journey** to discover the World of Mother <sup>126</sup> (\*).

This inner conviction is not confined to the "wishful thinking" this is not the projection of a wish (Renamed "conviction" for the occasion). Its origin is in my experience certainly, and first place in

what I have seen in my relationship with my own parents. I am thinking of the transformation p. 582 deep that occurred in my relationship with my parents in the years that followed there of turning Eight years marked by this "awakening of yin" in me, and by the discovery of meditation in the months followed, and finally by the "reunion" with my child two days after 127 (\*). I realize that turning point was marked by a **self** immediate, in contrast with a prior dependency in particular received and adopted ideas. The deepest of all these dependencies was addiction compared to my parents, whose values and options had modeled my own and my own vision world, and I had also taken "en bloc" and as such, without changing other words, the image of Epinal they had of themselves, they formed the couple and their relationship to their children. I "functioned" since my childhood on this set of values, options, pictures, which were by no means the fruits of experience of my own life and work of assimilation of it, but a simple "baggage". this baggage was made for a good part of clichés and complacent illusions that I had taken "trusted" to my parents, and that often in my life have replaced direct and lively perception, a perception creative things around me.

It is true that this "autonomy" of which I speak is immediately apparent with the discovery of power meditation. She was full (I think) in all I was careful to examine This prevents many ideas, including and especially those from my parents, are initially remained up by pure inertia effect, not having been examined. There was so much to look at, it could be no question of any watch both! Not to mention that after a few months of hard work, I am distracted by "life was going" - love affairs especially, one suspects 128 (\*\*). during 126 (\*) It is a strange thing in French, notes "the world", "the universe" and "cosmos" All three are male. The words equivalent in German. "diewelt", "das Garlic", "der Kosmos", are three female gender neutral (which often is a kind of "Super women" in German), and masculine. That seems more consistent with the nature of things designated by these terms. When talking about the "cosmos", the connotation (outside the cells and space aliens, a recent invention) is that an **order**, governed by laws - ideas that correspond to the male (in which the two languages are consistent). By cons, "the world" and "universe" suggests the idea of **all** that we and everything else are a **part**; something, again, it behooves us to **discover**, to **penetrate**, to **know**. For these aspects that I consider essential, both terms refer to things that are kind of "yin", "women", particularly in relation to us. I would be in barely discern why the French language still assigns the male gender.

I note in this regard another "anomaly" (?) Strange, this time it appears in German, where "the sun" and "moon" is say "die Sonne", "der Mond". They genres reversed relative to those in French, which would seem the most "Natural". So the sun is associated immediately to the idea of heat, fire, which are typically yang in nature. Perhaps this "anomaly" it is common in the Nordic languages, because in cold countries, where the sun☉heat is never felt as hot, burning, but where it is expected as a boon for Life, the sun is felt (with earth) as a kind of foster mother, who gives the creatures the heat which they "feed" as well as food that comes from the earth. . .

127 (\*) I speak these crucial episodes in my life in the notes "The reunion (the awakening of yin (1))" and "Acceptance (waking yin (2))" n ° s 109 and 110, and in "Desire and meditation" n ° 36.

128 (\*\*) My love life in the years following the discovery of meditation in 1976, was more intense and also more eventful than any other time of my life. She probably represented a dispersion, a diversion from the momentum Initial meditation, which would not be taken (with the scale rightful) in August 1979, with the long meditation breath of life from my parents. (See about it notes "The surface and depth" and "Praise the writing" n ° s 101 and 102.) Yet, in retrospect, I realize that I could not make even "the economy" of this dispersion - it had a certain passion, a certain hunger in me is burning, and that along the way, I continue to learn through those of which I was the lover that I had learned imperfectly in my past life. At the point where I was, I doubt 519

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nearly two years that followed, my meditations were confined to a few appropriate reflection very limited scope, when I saw myself confronted with a situation of acute conflict, and I felt urgently need to see clearly. It is after the month of August 1979 only (almost three years after the discovery of meditation) began the "great cleansing" made ideas on my parents and on myself in particular, which continued to burden myself and hold my vision of this fascinating world I live. The work on the life of my parents absorbed me for seven months, until March of the following year. I was then on the eve of my fifty-two years. It is with this work that autonomy which I have spoken, that in a sense remained only "potential" for three years, became fully current, complete, irreversible. It is through this work, too, and by him alone, I was able **to love** my parents full sense, ie also: **to accept** what they were, or had been, with all that that had involved (and then I began to perceive), in particular, involved for me, son. If I felt the need to make this work (128 1) and if I was able to do, it is because three years before I knew accept this gift of life received at my birth, and refused for forty years - the gift my unit. Or to put it differently, it is because I was able **to accept my own nature**. It is by

acceptance, love myself, I was able to accept, to love my parents 129 (\*).

I can also say that it is through this work that just has "resolved the **conflict to my parents**" - a conflict I did not know existed a few years before that, when my parents were

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one dead

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and the other for over twenty years. It is true that the base note in my attitude vis-a-vis my parents, since my childhood, was an attitude of admiring respect, recovery, identification without reserve, and after death, a kind of tacit worship of their person and their memory. This is not the kind of relationship we are accustomed to designate by the term "conflict", suggesting a base note of antagonism, enmity. In this valuation, which came to them from my person, my parents found their course of account, they found that it was very good and the order of things - and there must be some parents who do not would be in their place, or that do welcome this as they are! It was after this work on my parents only, and even more after work on my childhood that followed, I was able to realize fully and knowingly, how this idyllic relationship had been mine my parents had was **false**, fictitious, not "**real**". She could not survive in **erasing** stubbornly touching picture of a amount of things that "were consistent" not including painful periods (acute antagonism precisely often felt like a **tear**), or "smearing" chronic, returning in the relationship between my mother and me with the same relentless regularity (even if the frequency was less) that it had been if once between her and my father. Without even counting things that had completely escaped my knowledge at the conscious level, as this "great cross" that I had marked on my parents at the age of eight, after two years in a foreign environment, with a hasty letter from my mother three or four times year as any sign of life from one or the other. . .

But the real reason, the **real** reason that makes me call "conflict" the relationship between my parents summer 1933 (at age five) and winter 1979-1980 (when I was fifty-one), it is not that there was these forty-six years of conflict that have opposed me at either or both together - these conflicts were common or rare, violent or latent, conscious or unconscious. Rather than this relationship was not **assumed and could not** be (as it was, I hear, without turning deeply). She could not be lived and seen as I lived it and as I saw her, than because a **crackdown** constant, tenacious, my faculties of knowledge and understanding; a **refusal** that alone, meditation on the past could teach me.

129 (\*) This echoes the thoughts of the end of the note "Acceptance (the awakening of yin (2))", n ° 110.

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obstinate a decision

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knowledge of the true nature of this relationship, or at least some aspects p. 585

Essential in this relationship, involving essential way each of my parents like myself, and the picture I was talking to us. In other words, the form that had taken this relationship was perpetuated by a **leak** stubborn, relentless, before a reality all that was tangible; reality equally obstinate make themselves known to me again and again, without ever alive my parents I do not really take of seed. The episodes, sometimes heartbreaking, the clear and undeniable conflict between me one or the other, were that some of the more or less eloquent signs of nature "conflict" the relationship with my parents, ie this repression and the leak that took place **in my own person**.

In other words, a "confrontational" to others, the deep sense, is the relationship is "divided", that which is perpetuated equal to itself by a process of repression, of escape from reality, and conversely that helps perpetuate the process itself. The signs of "conflict", the "division" in relationship can be both in the nature of antagonism, as in that of allegiance; it can be a deliberately critical and even esteem or disdain, as a deliberate approval or admiration.

And now back to me, without having sought nor expected, to what one might call my "hobby" philosophical: that the conflict between people is only the "sign" of the conflict in each of the protagonists, or: the "Source" of the conflict in society is the conflict, the division in person. (Parents in all this ended disappear without a trace!).

This view seems to completely overlook the most simplistic and far the most common: that the conflict between two people is the result of "interest" or desires in one and the other, which are "Objectively" antagonists ie, such as the satisfaction one can get as detriments that of the other. This is the way to see universally received, whether the conflict between the two per-distinct Counting or internal conflict in one person. So (in the first case) these "desires" incompatible may be, at one and the other, the desire to dominate, to set the tone to call the shots - If indeed more

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currents, including parent-child (and equally between husband and wife, or between lover and lover). I do not also deny all reality, any utility that view) in some cases at least. But I see that it concerns a superficial reality, while a deeper reality it entirely escapes. To suggest an example in this regard, I note that the desire to dominate (or shine, or in general, to get on top of others) at its root precisely in this "self-loathing" in This "self-ignorance" which was discussed earlier, what we try to escape by attitudes and behavior likely to **blur** and **compensate** this secret self-esteem. Thus, beyond the conflict "objective" antagonists desires, we see in this case the profile conflict in the person, as creator of such nature desires, they can not but arouse antagonism and feed others. True, these few comments I will not exhaust the delicate and important issue of relations between the two aspects of the conflict, I would like to describe as "superficial" look and appearance "deep" - and it probably is not the place. Rather, I feel the need to return to the theme of the conflict to the father or that of the conflict with parents, I was trying to get away. I was able to time give the impression (even me carried away with it for a while!) that conflict with a parent, or Peter or Paula was just more of the same. I know though that this is nothing! I know that the **conflict with the father, the conflict in the mother, are at the heart of the conflict within ourselves** .

I spoke earlier in this sense, my "intimate conviction" (I would call both a **knowledge** in me, something well understood), that one that is not divided in itself, conflict is resolved to parents. This knowledge, I said, comes above all (I think) the experience of conflict resolution in my

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relationship with my parents 130 (\*). Another way of saying this is that **the acceptance of our parents** (ie the cessation of conflict to our parents) **is part of the acceptance of ourselves** . They are (compared to us) and our **origins** ,

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and our **conditionings** (or most of them, at least). The first of  
p. 587

these things (our origins) is inseparable from our person, whatever our path and our destiny; the other (our conditioning) is deeply rooted in us, and as part of our person as our origins. Rejecting the true reality of our mother or our father, that the refusal is expressed by antagonism or allegiance, it also reject an essential part of ourselves and of what was our life, as far as we can we remember. . .

There more. This is our mother and our father, before all others, that the conflict was one and the other is transmitted to us. (This is what was expressed just a few moments by the lapidary term "Our packaging"! ) Thus, they are related to the conflict in ourselves, closer than any other person in the world. And the first external projection of this conflict within us, and the oldest and most crucial of all, the conflict is our mother and our father. So it seems to me that the conflict in ourselves, and conflict with both of our parents, are inextricably linked - they are like a single conflict. Sometimes I expressed "deeply convinced" that when the conflict is resolved we (or at least, when solved at its root, in the division "yin yang against"), then our conflict is resolved also to parents; or, to put it differently, the resolution of the conflict in us through that conflict with our parents. But I am convinced that the reverse is also true: that once the conflict is resolved to our parents, the conflict is resolved we at the same time 131 (\*). It is here that I see in the relationship to our parents **key role** in our spiritual adventure, a unique role that comes with any other members of our families, that either the spouse or child, or friend, teacher, or student.

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**Rating** 128 1

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(December 1) 132 (\*) The importance for me to "get to know my parents" I was re-  
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calved by a dream that came on October 28, 1978. This is a dream about the agony of my father. this agony stretches for days and nights of painful struggle, surrounded by the bustling indifference of his entourage, while by the tacit consensus of all it is considered "dead" - "it was like a verdict, which would have made his actual death, cutting short any doubt. "I did wake up the dream narrative, but during 130 (\*) See in this regard the footnote following page.

131 (\*) I can give the impression here to ask "who solved the conflict itself." It is true that it is wholeheartedly no I say that the conflict is resolved to my parents, totally. It is also true that the conflict in me continues to be felt in many ways, it has not disappeared. This is surely a good thing apparent in every page of crops and Seeds, and this is something also that I had more than once occasion to emphasize it in such a case of cash or another. it would therefore seem to contradict the assertion commented in this footnote page, "that once is solved



conflict with our parents, the conflict is resolved we at the same time. "Yet, in a sense (the one I had in view I write this), it is true that "the conflict is resolved in me." At least, something essential in this conflict to its root, is indeed solved by this knowledge in my unit, for this acceptance of myself. If the conflict is likened to a tree with strong and deep roots, we can say that when the root is cut or dried up, the tree is already dead, while the inertia acquired, trunk and limbs remain in place again, time to dry out and disintegrate gradually. I feel this "drying out" of the conflict gradually over the years, as a grip once strong and vivacious, which gradually relaxes. Writing Crops and Seeds strikes me as one of the steps in this process, among many others over the past eight years. Another image in an attempt to describe the same reality is that of a deep calm that stretches gradually as the calm of a deep sea, which is not affected by the turmoil that agitate the surface. I express myself more detailed manner on this in the two notes "reunion (the awakening of yin (1)) "and" Acceptance (the awakening of yin (2)) ", n ° s 109, 110.

132 (\*) This note is from a note b. p. in the previous footnote n ° 128 "Parents - or the core of the conflict."  
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three months since I evaded any discussion about it, to the point of sinking in the dark half-forgotten. In short, I then "buried" there my father©death, including that dream spoke to me, all borders in this dream (which evoked a crucial aspect of my waking life) j "bury" my father still alive. There have been resistances of considerable force against the penetrating yet clear message of this dream, a beauty overwhelming. They are resolved after a first night of stubborn meditation on the meaning of dreams, on 31 January, followed by four other meditations in the three weeks that followed. This dream made me realize that my relationship with my father and my mother was a fixed relationship, "dead" cut a living reality whose perception was repressed - as (in the dream) was the repressed perception of agony declared null and void, and the spontaneous action that flowed in: assist to that painfully and abandoned by all, fight to live.

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The first thing to end this isolation in me was getting to know my parents. I p. 589 does not doubt me then the size of the task, I imagined "within hours" power get "the core issue"! The idea to get to know myself, through my childhood in particular, do I was not touched then. This need was felt later, he would arise spontaneously travel I was about to undertake. It began only six months later, in August 1979, because the long digression (not yet useless in many ways) which formed the episode "Praise the Incest. "(See for this one note" The Act (113).)

With the dream of 18 October 1976 (triggering the "reunion") dream about the agony of my father is one two dreams that most strongly acted on in my life. The resistance against his message were much stronger, he seems. The first message was received in the hours that followed the alarm clock, while the second was delayed for months. He has begun to accomplish that nine months later, I left for a journey of discovery that continues today. . .

It is in these last days that just came to me the connection between the meaning of the dream, and the reality of the Burial I try to enter this reflection. This funeral where I figure "Main deceased" occurred to me once as a "return things" (see the note of the same name, (73)). This time, I see a "return things" yet, but from a completely unexpected angle. In L© Burial indeed I appear alternately as "Father" and as "Mother". The idea was not me touched I have ever been in analogue son posture, "burying" alive (was it symbolically, or tacit consensus) his father or his mother, on the contrary! And I had strong reasons indeed to be persuaded otherwise, reasons I mentioned for the first time at the end of the note "massacre" (in the context it is true the **killing** of the Father, not his funeral). (I return more detailed in note "Innocence (nuptials of yin and yang)" (107).) In writing these last two paragraphs about my early childhood, in note "massacre", surely I had the impression (and, to be myself then under that impression) that my relationship with my father was free from conflict of my life. That©what could also suggest a cursory look at this relationship. But already in the commentary note here, "The Parents - or the heart of the conflict "

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I do not limit myself to such epidermal impressions, it appears p. 590 clearly that is not the case, that this view (which was indeed mine until January 31 1979) was one of the illusions that I liked to maintain for most of my adult life. This Illusion is clear to me, from the time I finally bothered to examine the meaning of the dream on the agony of my father - the most **beautiful** of all dreams whose life has provided me so far. This dream has the influence of the conflict on my relationship with my father with startling realism - and it also makes me live **resolution** of this conflict. The conflict is resolved by the effect of a **rupture** in me with the consensus decreeing my father died, suddenly break open the door to **something else** - and with a gesture of love from my father to me

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meaning that he heard the cry knotted my throat came to gush leave to him. . .

The profound relationship between the lived that dream, striking parable of a fixed relationship to my parents (which suddenly comes to life ...), and the reality of the Burial I probe for nearly nine months, seems to me to this with the strength of evidence. It is noteworthy that during this long reflection and to those last days again, the thought of this relationship has not touched me. I ended up "falling over" by the greatest chance, about a footnote on page I intended to point out, for all purposes, the role once again (in triggering a reflection on my parents) had played a **dream**, among others eight years that were like headlights angel on my way. It was about the effect given me so little contact with the experience and substance of this dream, I am far yet having exhausted. Once it restored contact, it was hardly possible, given the context, that kinship with the burial becomes manifest.

It is true that this relationship, for the moment, concerns a "node" only, while in the dream and in reality it transcribed, there is the node and its resolution. The resolution moreover, that the dream had me gives life, which I have known since that night the flavor and strength is mine and no one else that belonged to make it a reality experienced in my waking life also, in my relationship with my father and my mother. I was free to do so, as not to do it - and for months, it is this second alternative that was my choice! Today - five years after this resolution there - it is still the same surely

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this somehow symmetrical where I am involved, then it is I who figure of Father

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buried by a consensus-verdict, where I was the son who piously buried his father alive in flesh and bones! And maybe this time again is that with a meditation on the meaning of my experience, in this case, the meaning of this burial, that will resolve this other node in which I find myself engaged, and dissolve perhaps then again the weight of my past.

Whether this meditation will be of some use to someone else than myself - so protagoniste perhaps this Burial I am not alone in being buried, and where are legion buriers rushed to Funerals - it does not have to be my concern; or if such a node that I see in others will resolve or no. This is his job, I have enough of my own! But if by chance he had to solve while I@ alive, surely I@ be the first to be informed \* and I@ be happy. . .

### 18.2.7.5. (E) The enemy Father (3) - or bury yang yang

**Note** 129 Clearly, in the preceding pages 133 (\*), I just touched the theme of **conflict with**

**Parents**, not even that of the conflict to the father, who was my starting point. The associations of ideas

I have followed from there, seem to me to have distant, rather than dig. In this I have

say the conflict to parents, the role of mother and father are interchangeable, as it is irrelevant

as if "we" referred to in these pages, refers to a man or a woman. Yet in our

relation to parents, mother and father are far from playing a balanced role, and the role played by each of them depends crucially on whether "we" are boy or girl (since become man or woman).

In this case, the conflict with the father (speaking through the symbolic burial of it or by its

Massacre) interested first and foremost in the case of those I know to have actively participated

at my funeral, all of whom are **men**. From then, the father, in the structuring of the self, is the one to whom

it **identifies**, on which it is **modeled**, in its relation to others (especially in women), and the

relationship to oneself. It is rare that this identifica

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tion is done without "blunder" of size and antagonism

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the father is a trace, tenacious if ever there was. This is not the place to try to get around these

133 (\*) those of Note ° 128, of which it is an immediate continuation.

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burrs, all that often tends to bell tower for the boy even more willing to take

example Papa; or to examine the expression they tend to take the relationship to the father. My

own experience about this is indeed so outlier, that I might be less well placed than

person to make such an inventory, while I do not feel intimately, by my own experience, the ins

and bounds and the particular "flavor" of any of the main case 134 (\*). My experience here is mostly

indirectly, by what I observed around me, and in the first place in the relations of my children

me.

Beyond the specific nature of "blunders", and grievances and resentment vis-à-vis the father who draw,

there is a common feature yet I strongly perceived in many occasion when all about

deliberate "explanatory" was entirely absent. It is that the antagonism of the boy or the man with respect to the father, who served him as best they could and that model reproduced in "positive" or "negative" (by imitation, or opposition), he likes it and acknowledges it or not - this antagonism is nothing one aspect, particularly telling and crucial antagonism with respect to **itself** . Specifically, it is the sign Outside, by the rejection (more or less clearly expressed) the father, the **rejection of a part of itself** ; of this, surely, for what (unwittingly or against certain options conscious or unconscious) it looks his model challenged - to his father.

Suddenly, I fall back on my feet well - I see clear what tipped link between "self-loathing" (or "Refusal (or ignorance) of self") and "antagonism to the father" - but I fall from an unexpected quarter. I preparing to find a more or less direct link between this antagonism to the father, and self-denial as refusal (or "burial") of the feminine in himself. Instead, it seems that I falls (though I would have expected, in "logically") on the refusal of the **male** . Yet I know although this denial then, less obvious and more hidden in

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man that women refused him (which I especially p. 593 had occasion to speak), is hardly less scarce, and it weighs on him a weight equally heavy. He often surraoute to another, so that, in some way also to structure the self, whether in color yin or yang colors, it is sure to be unacceptable to yourself! Or to put it differently, this refusal father, or denial of what is "masculine", "manly" in itself and makes us look like the father often goes **to together** with the adoption without reservations (for lack of a counterweight "yin," challenged) a system of values "yang" "macho" zinc strand! 135 (\*)

The idea came to me that this contradiction (truly effarente indeed, once said and written on black white!) is probably also true **nerve** in this **competition** without thank you, which is a characteristics supermacho our society (and this as much in the high spheres of science, as everywhere elsewhere. . . ). For if "up" and "beyond" are values superyang par excellence, these values would be probably not internalized with such vehemence, and their implementation would be done with such brutality (even if it is hushed, when it comes to the "highest levels" ...) if the rival in a better position than us, that it is beyond even oust we saw not simultaneously be profiled before us shade Father formidable, both admired, envied and hated secret - one that was there before us, and whose only existence as far back as we can remember, has been **the biggest challenge** in our life.

#### 18.2.7.6. (F) The arrow and the wave

**Rating** 130 (19 November) I felt all anxious to continue even thinking where I had left.

It©been a week, actually (from the note of November 12, "The vehement wife (the overthrow of 134 (\*) Compare with reflections at the end of the note "The Massacre", n ° 87.

135 (\*) (29 November) This is at least the case of the far more common among those that I know.

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yin and yang) "(126), I have the feeling day after day to be about to enter" the heart of the matter "- turning to the overall picture of the burial that I promised myself that would bring together the "shutters" partials had de

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pledged ongoing reflection - and a week as the "point" in question is pushed back p. 594

day. Each day ending my note (because you have to stop and go to bed when the time advance), I feel I did a job I could deliver me to do, I have "advanced" a notch - but I feel the same time as the "point" where I© getting dropped all! The temptation obvious here is to continue milking until I arrived at the famous "heart of the matter." But after the "health problems" in the past three years, I know also that it is the gaffe to avoid. Besides, I know, deep down, that I© right, in the "bright" in question. Only, I bite my brake to have done the trick. This impatience reached the end of a task, this momentum to such "point" or "Heart of the matter" intensely perceived in front of me - close or distant yet, no matter the merits - this attraction of the "purpose" of which I project myself forward as a speeding arrow on target - this aspect which seems to me most intensely " **yang** " of myself, characterizes my way of being **outside of time work** . It is a striking aspect of the " **boss** " of what is conditioned, acquired in me. Nothing in this which is known from my childhood, could foreshadow this character later appeared in my childhood, and who so strongly marked my entire adult life until today.

In the same work, this aspect seems almost disappeared. I feel that the few that remain here and there is no more and no less than a sign of occasional interference, Discreet it must be said, the boss during labor (which, indeed, he does not care!). The work itself, at the option of the worker who by my hands working at the pace that is his, is following a very different breath. The impatient ardor fades before a quiet, peaceful and obstinate. There is no arrow, hurrying towards a target, but a wave that spreads very and jutting far nowhere, where the moving force that animates the door - a wave followed by a

Another wave followed by yet another ... There are no hesitation in this movement, in each place and at any time it has a direction of its own bearing the or pulls forward. In every moment there is a progress, we can not say to what, there is a "work" done in a movement that ignores the effort - and there is no goal. The very idea of a "goal" here seems strangely preposterous - So where would one want the to place ? ! The purpose has disappeared, as

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the arrow. If arrow there, it is not a vibrating arrow soars

p. 595

the heart of a target to come and spoil it planted in it - but in **every** place of the moving mass of waves following each other there is a motion and a strength unequivocal, there is a direction in an increase, as precise and clear as an arrow, invisible yet urgent that this would mark direction, this force movement.

Thus, it seems to me in my work, I am also "yin", as "sea and movement", as one can be. he was the case, I think, any discovery work in my life, any work I have ever launched me with passion, and above all, my mathematical work and the work of meditation. And now that I come unexpectedly to describe a picture, sudden and compelling, how I feel this work, it seems to me that image at the same time also describes the **movement of my life** since the day of reunion with myself, and perhaps already even before, from the time maybe my "healthy tear" in a cozy fold 136 (\*). At least, she describes the "how" of my life at the deep level, that of the "quiet" which I spoke (there are a few hours worth) into one page of footnotes in the note yesterday - a peace that is not affected by the agitation which takes place on the surface. In this deep calm, there is movement and progression, but there is no goal - the goal is gone.

And I also remember now that it is this image that came to me in March, where I

136 (\*) See the note of the same name, n ° 42.

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speaks of the manifestations of my two passions, meditation and mathematics, as "up-and-down move-efore waves to the next to each other, like the breaths of a vast and quiet breathing. . . " 137 (\*\*).

Now, eight months away, I think I recognize in these images the spontaneous movement of my being, in what is the most spontaneous, in what is truly original in me - in what has the child eager to know before touching the concern for sound and cravings of becoming. . .

### 18.2.7.7. (G) The mystery of conflict

Note 131

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(20 November) yesterday evening was spent almost entirely to review the notes from the day before, p. 596

correct way, retype a decidedly too overloaded page, write notes footer (provided

the day before) - and had already midnight! Yet I could not wait to go again before the evening, however little whatsoever, and have gone back to my typewriter, to use the "wire" interrupted the day before. And it is

quite another thing that came - the image of the boom and the wave. For a long time I recognized in that of the arrow, while that of the wave seemed to correspond to a very different temperament

of mine. It is a surprise, appeared during this reflection on the yin and yang, it is nevertheless

the image of the wave that expresses the most striking, and most aptly, the "basic tone"

prevailing in my being, when "the boss" is away, or when at least it gives way to something else. The image

is mounted, as if it had been there all ready, she waited for the words that would finally make him

to take shape. They came without haste and without hesitation, as I just did my best to **describe** the as closely as possible, without retracting or deforming, which was still in the state of a diffuse feeling.

The complete description, it was about two o'clock in the morning. I read these two pages the same night, there

were no alterations to make, as saying. The most delicate passage was one in which I tried to describe

this intuition of an infinite number of continuous "arrows", closing as a "field" forces. This was an idea

who presented with force, and seemed reluctant to let talk through language. I felt yet

that this was an important aspect of the entire image, the aspect of "yang in yin." In the wave there

a "arrow", there is a **momentum** that carries it forward, following a movement that is clean and it is not

that **an** arrow, but rather of a multiplicity, a multiplicity **continues** that restores with

flexibility this movement of the wave. And I also knew that in my work I was **also** "arrow"; but

I am in a different mode than I had imagined until now, because they have taken leisure

ever watch this work with some attention to me soak as if it were another than

me to perceive the tone that is his. If I did not do it sooner, for eight years I happen

meditate, it is probably that I stayed in my blind prisoner of a deliberate inveterate: the

identify me

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"patron" in myself, rather than the worker-child; that is, too, when I say "me," of p. 597

think first of all (perhaps even exclusively, often) than I am when it is the

"Boss" is on the front of the stage. A few things around, these are also the moments out of my work precisely.

The necessities and vagaries of education (among others) have done anyway, since the discovery of meditation, for my attention on **some** traits of my work - namely, traits which I felt they were universal in nature, they should be present in **all** creative work in any work

Discovery 138 (\*). But before this reflection on the yin and yang, I had not yet thought to discern 137 (\*\*). See end in "My passions", n ° 35 from which these lines are drawn.

138 (\*) The first text written, I think, I mentioned some of these traits is that of October 1978 "As a Program" (which he is alluded to in the note of 6 November, "The beautiful stranger" n ° 130). After this text, I do not bother to explain and deepen black and white my comments on it before the Crops and Seeds reflection this year. His first eight sections are essentially devoted to this theme, besides many other comments everywhere in 527

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in my own work distinctive features, which make it different from any other. One of these features, which seems the most crucial of all, is finally identified in the note of November 8, "The sea comes up..." (122). The image evoked first in that note then, in the context of a typical conjecture that question of prove, is included in the notes of yesterday in a different light, beyond any particular context.

I finally resume the thread of reflection where it left off before yesterday. I was on 139 (\*\*). With the proposition to try to identify the root cause of the antagonism to the father, beyond the specific grievances that can nourish against him. By following the associations of ideas that arose with force, I got away

First of this, being brought especially to talk about the conflict to the parents, father or mother either.

This "conflict" can take both the form of allegiance (as was the case with me), that antagonism. Since my work on the lives of born parents, "conflict **parents**" strikes me as being truly

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"The heart of the conflict" in ourselves. Solve it, I am convinced, is neither p. 598

more, nothing less than solve the conflict to parents, ie: to be free of them, to be fully autonomous spiritually, pursue **his own** journey. . .

Returning again to the antagonism to the father in man, I reconnected with an intuition

has become to me many times in recent years: it occurred to me that the deeper meaning of this antagonism father is the refusal of it in us that makes us look like the father, appearance and traits **manly** our person. I made that last part of the reflection of yesterday 140 (\*) a separate note, with the name

"The enemy father (3) - or bury yang yang" - suggesting therefore also, by that name, the link with the two sections "The enemy Father (1), (2)" (n ° s 29.30), where the theme of "father enemy" appears for the first time.

Thus, the appearance of the burial which had been mentioned at the beginning of reflection before yesterday, namely the aspect of "self-contempt," or "self-ignorance" or "self-denial" appears as a kind of stroke

union, or better, " **hinge** " between the two previous parts, the flap "Supermère - or funeral

"Feminine" "and the component" Superpère - or killing and burial of the father ". This kind of hinge appears,

when it is clearly seen that in the first of these areas, "the feminine" is before anything else,

"feminine **within us** " (as it was perceived in effect as the note of November 10 "The funeral of yin (yang

bury yin (4) ", where the flap "Supermère" appeared), and further, that "father" is primarily a substitute

symbolic of the "men in us." Thus the two aspects in question are perfectly figure shutters

symmetrical, corresponding to the two "scenarios" obvious "self denial" - namely, the refusal of "the woman" (aka Mother) in us, and the refusal of "man" (aka Santa) in us 141 (\*\*). And the

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theme of the conflict

p. 599

parents, which is a kind of combination or superposition of two distinct themes of the conflict to the mother, and father, appears also as a kind of hinge. Or rather, according to what has been seen in reflection yesterday 142 (\*), this theme appears as inseparable from that of self-denial, one and the other being two separate aspects of the same undivided reality, that the **conflict in ourselves** .

In all this, it seems that the initial purpose of "identifying the **causes** deep antagonism to the father"

remains unresolved. I could say that antagonism father is one of the **forms** that takes anta-

gonisme to oneself, or denial of self. From then, the original question seems to split into two. Firstly,

for what "causes" self-denial takes it, in some cases, this particular form? The probe is also

this reflection.

139 (\*\*). In the note "Parents - or the core of the conflict", n ° 128.

140 (\*) In fact, it is not the standby rating, but the day before, which I@ about here was chained.

141 (\*\*). I remember that it is not uncommon for two kinds of refusal "symmetrical" overlap one to another in the same no one. View the devaluation of yin in our society, it must be quite rare, anyway, that the refusal of yin is present as a more or less pronounced. So I would be tempted to see the antagonism to father a sign (at least

presumptive) of a double rejection of yin **and** yang.

142 (\*) See penultimate footnote page.

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## 18.2. THE KEY OF YIN AND YANG

enter any degree detailed in a number of different typical situations, such as to arouse such antagonism.

On the other hand, we return to the question, deeper and more crucially, the " **causes** " of the refusal

Of course, that is also the cause of conflict, division in us. I think I have grasped at least the **mechanism** shared by what is transmitted generation gap refusal to ourselves we are nothing thing internalizing the rejection of us by our surroundings from our first years - refused all under certain aspects and certain impulses in us, who are an essential part of our being original, our creative faculties. I touch on this aspect (among others) in the "Refusal and acceptance "of" The key of yin and yang ", especially in the first two notes" Heaven Lost "and" Cycle "(116) (116 ©)

On entering this "mechanism" common transmission of the conflict does not mean: have including the **causes** of the conflict in us (through us) in human society. **Why** , of all time everywhere (by the unanimous testimony have survived through the ages), "the Company" does tolère- Does not that those who constitute it are the ones **whole** ? Le beings in full

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Possession p. 600

their talents, which suppress at great expense a part of who they are, if considered shameful (or as formidable...) it is better to ignore it is, and tacitly approve it **is**

**not ...**

This is for me one of the great mysteries of existence, the biggest mystery perhaps 143 (\*).

There was a time there a few years ago, when my attitude towards the universal reality of repression and conflict, was an attitude of **rebellion** activist - to revolt against this " **sword** ", who claimed bisect which, by its nature, was to be one, **was** one. These were my plans again, writing the eulogy, there are five years 144 (\*\*). It is through the lengthy meditation of work that followed, the life of my parents, that attitude has changed. Through this work, who handed me day after day in close contact with the events of the conflict in my parents, and that made me patiently up demonstrations in their meaning and their cause - by this work I finally ended up feeling the **mystery** of the conflict. The revolt attitude had disappeared, as if it had never been. She had been a knee-jerk reaction, a simple dispersion energy. A revolt - against whom? Not against a person or group of persons, against the famous "They...!" We are all in this together, and that makes a million years or so we© here. . . Revolt against "God"? He would not have missed it.

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Basically, I know, for a long time (I can not even say how long, though long p. 601

I pretended to ignore it. . . ) That everything in this world has its good reason to be, and even if we understand the bottom of it, surely everything is **good** as it is. Death and the "beyond" of death (if

such beyond) is one of those things. It©a mystery, and there is a " **faith** " in me about it, it is

not in the "articles of faith" on the existence (or nonexistence) of a past and its peculiarities,

but just this simple assurance: that things are perfect as they are, including

everything about death, and for everything concerning the birth, just as mysterious. during

143 (\*) This suggestion is purely subjective, it simply reflects the fact that among the "great mysteries of existence" is this that I feel particularly strongly, in a manner that goes beyond mere intellectual curiosity. This is the only

aroused in me a **desire** that of probing, to know, to know "the final word" (insofar as it can be known with

the limited powers that are mine). The difference is the same in mathematics, between open questions "I

feel good "(in which I could throw myself on the spot), and those that I" understand "in the technical sense, which

I see (on a superficial level) the scope, but "do not make me neither hot nor cold." The Riemann hypothesis is one of those

recent (probably due to my ignorance in analytic number theory), and the "Fermat©Last Theorem" was one

until just a few years ago. These are my "anabéliennes" thoughts that changed my arrangements with respect to this

Last, while my ignorance of the work he has raised is as great as ever before.

144 (\*\*) It is question of the episode several times in Crops and Seeds, the last being in the note "The Act" n ° 113.

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long, yet I had excluded "conflict" in the number of these things - I took it as a kind of "Blunder" impermissible blémisüre, a "quack" stubborn and absurd (or disgusting) in concert Creation. He only finally I take so little knowledge of the conflict closely, instead of wasting me to mine fight him for my relationship with him is changing significantly.

The mysteries of death and the "after death" from birth and "forward-birth" are not clean our species. The questions they raise are meaningful to all living beings, perhaps even all things, from the electron to the nebula. The mystery of the conflict, by cons, I think proper to man, humans <sup>145</sup> (\*). It seems to me **the** great mystery of the particular sense, the particular destiny of **our species** . The "explanations" that were given by ethnologists and

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psychologists, all those

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at least I@e heard, are clearly not anything other than **rationalizations** to **justify** the repression suffered and internalized as essential to the smooth running and the very existence of the society ; a bit like a penguin society or one-legged, he is sure theorists leading to prove by A plus B (without anyone thinking to contradict) a society where people have the use of both arms (or both legs) could by no means function <sup>146</sup> (\*). This is of justifications sewn with white thread, trying to retract a mystery by explanations that arise as "scientific". In fact, the question of the origin and meaning of the conflict (or repression) in the human society remains purely rhetorical, as long as the one who pretends to ask not went through an intense and thorough work of becoming aware of the conflict **itself** , and the origins of conflict **in him** . In the absence of such self-knowledge, this matter (like the kind of issues freedom, or love, or creativity) is a modern equivalent of the medieval famous question "Sex of angels" - without an exercise in style, arriving to "cram" what to cram anyway. This question is not strictly speaking a "scientific" issue, so a question requiring examination does not presuppose a **maturity** , but simply a preliminary knowledge, and a certain level of power or intellectual agility <sup>147</sup> (\*\*).

In this case, it is not for me to guess somehow what mechanisms has instituted repression in society

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human, ie to find a **explanation** of the fact of repression. AT  
p. 603

Even assuming we reach a plausible or convincing scenario, I do not feel much the wiser. It may enlighten some interesting aspect of the mystery - the aspect of "mechanical" In short - without penetrating it. Nor are the detailed results of paleontology and <sup>145</sup> (\*) (3 December) can be objected to me (rightly) that the conflict in the form of aggression and confrontation between individuals or groups of individuals, exists within species other than our own. When I speak here of the "conflict", I think of the form specific that takes in human society, and in particular its deep ties with the **division** and **repression** in person - repression of the major part of his being, including repression of its means of perception of reality, and of perception itself. The various forms of repression seem rooted myself in one that strikes me as the most crucial of all, said repression "sexual" which inculcates shame of his own body and functions and impulses of the body (or at least some of these functions and impulses). These are unknown mechanisms outside of the case human, as far as I know. I may be wrong to use the term "conflict", "division", "repression" almost like synonyms, or at least as terms that designate different aspects of the same reality. Let me explain somewhat about the direction that takes the word for me "conflict" in the note "Parents - or the core of the conflict", n ° 128. <sup>146</sup> (\*) As of the time of slave societies, for "the best minds" (which also were served by slaves) as for the other, he was saying that "no society without slaves." It was not, it seems, that Plato unexpected fortune to find himself a slave to begin to see things differently.

<sup>147</sup> (\*\*) (3 December) that the question of the meaning of the conflict is not the purview of science, could raise the expectation that can find some answers in myths and religions. "It seems to me however that it is not.

For what is known to me, it seems that the essential functions of these, if not their main function, is to establish a "law" which, essentially, is a "package" of forbidden by what materializes in a society particular, the repression. This law, presented as sacred essence, does not have to give reasons or explain his "Direction", let alone common sense to it and other laws that govern other companies.

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## 18.2. THE KEY OF YIN AND YANG

molecular biology, or even the profound ideas of Darwin, really penetrate the mystery of the appearance life and his creative development on land, in the three or four billion years listened

Lées. I@e interested in the mystery of the conflict, it is not the mechanical aspect, scientific aspect **outside my person** as well as the famous "Fermat@Last Theorem." But it is the question of the **meaning** of conflict. This sense **for me** to immediate and essential way, as it relates to each of the men and countless women who have torn each other apart and killing each other over countless generations, and have taught their children the conflict returned to their parents.

There must be a **meaning** to the conflict, and I know that sense so slightly, is surely part of "faith" of which I spoke earlier. For me it is an obvious thing - and that "feeling of mystery" very familiar, that there is something deep to probe, said at the same time that "something" **is the sense** ,

exactly. "Faith" in question is covered with a faith in my abilities when they reveal me here without the shadow of a doubt, there before me a "meaning" to discover. Maybe one day, meaning become apparent, as if I had always known! That mystery only me way seems remote, unapproachable. It comes to me as something very close, it would only I know more intimately. And surely I see now a way by which to approach, or appearance rather that already seems to me a friendly wave. After all, the conflict has much to teach me, already taught me a lot. . .

#### 18.2.7.8. (H) reversal (2) - or ambiguous uprising

**Rating** 132 (November 22) For two consecutive notes where I see myself embark on excursions everything has **Unscheduled** - this time

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I will pay attention to start at first with this p. 604

which was **scheduled** for once. I would consider one of the "standard situations" mentioned (not further specified) in the previous note, conditions that might arouse antagonism to the father, and deeper, rejection (More or less radical) manly traits in itself (which rejection finds its symbolic expression in the rejection of the father). I was reminded of the situation in question upon reflection November 18, ending with the Note "The enemy father (3) - or bury yang yang". My intention then was to put the finger in this "typical situation" at least on a **direct link between refusal of male and female rejection** .

The case closest to me and on which I had worked extensively again, is that of my mother. All her life she had complue in a barely disguised contempt for all that is feminine, she was modeled on male values to the death, and at the same time the relationship to men was, since adolescence, a "visceral" antagonist 148 (\*). I had this big chance that my mother spoke to me very freely of her life since childhood, and have more autobiographical notes very detailed until the early years of his life together with my father, not to mention a large correspondence. This is in addition to what restores my own experience in contact with it, a material exceptionally rich, I am also far from exhausted. I worked enough yet to have felt, without doubt, that the double rejection in it that I just mentioned, feminine refusal and antagonisme vis-à-vis men, had its roots in a torn relationship with his father. This man tying in many respects, generous, honest, and loving, had soured during a long slump in social Germany after the war (that of 14-18 I hear), as there were so many. Actually, this tumble had begun before, from a status of man easier rolling carriage, and had led to that of 148 (\*) Unlike the female contempt, this visceral antagonism, which shines through a vehement love life and turbulent, remained unconscious throughout his life. I do realize it that during my work in August 1979 in March 1980.

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Shoe walking shoes. Spurred worries and disappointments, his temperament was turning angry sometimes family tyranny, including his wife, frail, fai

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known mainly the costs. My mother, deeply

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attached to her father as her mother was disgusted by these episodes parternelle tyranny suffered in silence by his mother, who sometimes could not stand but who never complained. The child was passionately identified his mother, a victim of the paternal arbitrary, and also the role played by his mother (victim role, role passive - "the role of women." . . ) Appeared to him intolerable. There was this identification with the mother, speaking by a revolt, a visceral antagonism against the father, and **at the same time** there was this burst "I never it will be like "(without undergoing revolt), a start that could mean that at the same time" ever I will not be like women. "

But deeper still, there was also the desire of the power of the father of the man, that he allows to dominate his good pleasure. And my mother@life was dominated and devastated by this passion consuming to dominate; and above all, to dominate and break **the man** - the very one that she aroused in such a revolt burst of raging, one that by its nature was supposed to dominate, she - like her father dominated her mother, suffering, pale and helpless, his power.

I was going to write here that reflection "joined" now that pursued in the note "The vehement wife (Reversal of yin and yang) ", dated 12 November (126). As I did not have a clear memory of this note, I just read it again. Strangely, I had forgotten that the note was prompted (like, Today) "the case" from my mother. I had felt reluctant to develop this case so slightly, there are ten days. If I returned to the charge today, overcoming this reluctance (which I also Missed meantime!), this is probably that there was an aspect that had been scrambled in the situation examined born. I had forgotten that as the starting point of note today, "intend to put the finger... On a direct link between the refusal of male and female rejection ", had already been the initial motivation for reflection of it ten days ago, following naturally the question that ended the note of the day "Supermom



or Superpapa "(125) In fact, the last sentence of this reflection of 12? .:

"It does not take longer to appear the" missing link "between...", " Seem to say that I then believed having accomplished my task of the day (of eta

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blir such a link). If I completely forgot I had already updated  
p. 606

this link, and I even asked myself that question even before the note there are four days (on which I chained reflection of today), it is without doubt that I had not yet been fully convinced by the brilliant conclusion that I just mentioned, made no more than six days before the note "The enemy father (3) - or bury yang yang "The situation becomes clearer by quoting the entire sentence.

"It does not take longer to appear the" missing link "between antagonism Super-father (finding its symbolic expression in the funeral of that), and contempt, rejection of "Feminine", and deeper denial of "the woman" in itself (which will perhaps find expression in "burial" a symbolic "Supermère" under a plethora of adjectives Dual-Use rave. . . ). "

In this conclusion, there was not missing, which made hasty: the link between "the antagonism the Superpère "and the rejection of" male "link that appeared in reflection with the note quoted the November 18 "The enemy Father (3) - or bury yang yang". Antagonism to the Father then appeared to me as the symbolic expression of that much more crucial reality of the refusal of the yang side, "male", in himself. For "symmetrical" female rejection, this link between the symbolic expression and its deeper meaning was perceived at the onset of "Supermère shutter" in the note of November 10 "The funeral yin (yin yang buried (4)) "(124). Thus, the two components" opposite "appeared in the note 11 "Supermom or Superpapa?", namely the burial of Father and Mother©funeral, were seen  
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before yesterday as symmetrical manifestations of self-denial (or self-contempt), taking the double face the **male and female refusal the refusal in his own person** .

In note 18, "The enemy Father (3) - or bury yang yang", I had also limited to the case of "subject" **man** - as yet the most extreme case is known to me is that of my mother! This was moreover entirely forgotten in this discussion and even for ten days already (if not hidden under the term "my parents" in the note of 17 November).

It is the knowledge that I have of my children and their relationship to me, which made me feel there four days link antagonism father,

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the refusal of men in himself. Actually, each of the four p. 607

(From my five) kids I had occasion to know closely enough, I felt more than once during in recent years, attitudes behind ingrown antagonism against me, their father, a refusal on the side manly of their being, and above all, **the momentum** in them that launches to meet the world - and that makes them look like a father challenged! I never asked myself if this was a general fact; or rather, there was in me a kind of unspoken presumption that he should well be so, but I never felt the need before thinking of it four days ago, to make me the thing clearly, let alone to consider so be little care. Actually, this kind of issue "general" was not at all the ones I asked myself in meditation, whose purpose was more down-to-earth understanding me, and this primarily through my relationships with others - and again, ever so slightly, understand "others", ie those with whom I entered into relationship.

Of course, in thinking of it four days ago, when I suggested that there must have that connection, that antagonism father was an expression of a deeper conflict, namely the rejection of "man" in itself, it was still a presumption suggested by my very limited experience. This link appears to me at least plausible, especially in men, but I do not pretend to "see" the link generally. I do not have not about him that "intimate conviction" that I so often chosen as my very sure guide. In the case My mother, for example, I see that antagonism father was the source of antagonism and occult virulent against manly traits **in humans** , but not for such traits in a woman, well opposite. It is true that the mere fact of valuing thoroughly manly traits and cultivate excessive in itself, do not be mean, necessarily, that we fully accept the yang side of his being; this would mean, after all accept **as** the "yin yang in" found spontaneously in everything related to "dominant" yang, this which of course was not the case of my mother.

But reflection is taking out a somewhat dialectical twist, which does not inspire confidence! I prefer to refer rather to the direct perception I have of the person of my mother, as it has refined by my reflection on his life and that of my father. I do not remember ever having felt a refusal to her something, **in**

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**she** who is fundamentally "manly". For cons, I strongly perceived p. 608

in it this contradiction, or rather **tear** , the one that grows in it (such as **weapons** )  
and cherishes more than his life, the same traits in humans, raise it in such vehemence, a  
violent fight hunger and break - and whose life has crumbled (and is consumed prematurely)  
by this fever to meet and face constantly and reduce to thank you in others this **same** force on  
which she staked his all and that devastates his own life, as it devastates the lives of all those he  
are expensive.

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