

Meeting 122: 20-Mar-2024

— From 1219 - p1227 —

EU Session

Attendees: Robin, Paula, Robert D, Aaron S, Michelle F

RB: [Presentation: Lifeforms]

PS: Not clear to me what Great Nature is. Very easy to just dismiss it as “a higher power” and not really question what ‘it’ is.

Great Nature, in Her foresight and for many important reasons (about which theoretical explanations will be given in later lectures), was constrained to place within the common presences of our remote ancestors just such an organ, thanks to the engendering properties of which they might be protected from the possibility of seeing and feeling anything as it proceeds in reality.

Although this organ was later “removed” also by Great Nature from their common presences ...

Similar to description of Angels and Archangels and their acts.

RB: Great Nature appears on the planet Earth as an aspect of the existence of the planet Earth. A lot of the concepts of the Work require an understanding of what is in ISOM and most people skip past.

RB: Was the organ removed so that some people were able to perfect themselves?

RD: Moon would have been lower in its orbit – more prolonged in magnetosphere.

If we didn't evolve from animals, how did that happen? Couldn't have all been babies ...

RB: Can say for all species. Tree species is full of holes ... only explained by some sort of catastrophe ... spotted fossil record. Can't actually measure their age accurately. Can't talk in terms of actual age. Can be 30 million years between two consecutive fossils. When you go back to first fossils of bacteria created have 1.5 bn years ago and nothing happens ... for 500m years. No continuous line. Say nature abhors a vacuum. Science abhors a theory.

RD: Humans can't survive without knowledge.

PS: It is inexplicable. Could say the story of Adam and Eve is as good as anything.

RD: Fear of the mouse – if it happened every day, wouldn't be scared. Novel experience.

RB: What do you think about your death.

RD: Had a couple of close calls in recent years. Leaves a shiver and disappears. First time, got 'the willys' – an abyss.

RB: G says if we saw reality as it is would hang ourselves. Strange assertion. To come to the

conclusion that the necessity now is to hang yourself. Requires a lot of assertion of proof – would have to know for sure, for sure ...

PS: That there is no hope and no point in life.

RB: If it wasn't for identification would be same for everybody. Life is worth living because of events that involve those things.

Relation of zero to infinity?

PS: One end of Ray of Creation to the other?

RB: It is not.

All the atoms can be weighed and measured – they are finite.

RD: As soon as you put a number on something and compare to eternity becomes very small.

RB: No zero or infinity – ratio such that zero is very small and infinity is very large.

A cell in man is small ... 30 trillion cells in man.

Talking about distinction in cosmoses ...

RD: Pointless to think about volumes of higher dimensions – more than three ...?

RB: Going to go there.

RB read from In Search of the Miraculous, P208:

"As has been said before, the idea of cosmoses alone can provide a firm basis for the establishment of the laws of relativity. Real science and real philosophy ought to be founded on the understanding of the laws of relativity. Consequently it is possible to say that science and philosophy, in the true meaning of these terms, begin with the idea of cosmoses."

Having said these words, after a fairly long silence, G. turned to me and added: "Try to discuss all I have said just now, from the point of view of your dimensions."

"All that you have said," I said, "refers without doubt to the problems of dimensions. But before I pass to them, I should like to elucidate one point, which is not quite clear to me. It is what you said about the Microcosmos. We are accustomed to connect the idea of the Microcosmos with man. This means that man represents a world in himself. A world analogous to the large world, the Macrocosmos. But you give man the name of Tritocosmos, that is, the third cosmos. Why third? The first is Protocosmos; the second, the sun or Deuterocosmos. Why is man the third cosmos?"

"It is difficult to explain at present," said G.; "you will understand this later."

"But do you really mean that the concept Microcosmos cannot be used in relation to man?" asked one of the audience. "This creates a strange difference in terminology."

"Yes, yes," said G. "Man is the Tritocosmos. The Microcosmos is the atom or rather"—he paused as though looking for a word—"the microbe.

"But do not stop over this question. All that will be explained later."¹

Then he again turned to me.

"See what you can say from your point of view, taking everything just as I said it." "First of all we must examine what the ratio of zero to infinity means," I said. "If we

understand this, we shall understand the relation of one cosmos to another. In the world accessible to our study we have a perfectly clear example of the relation of zero to infinity. In geometry this is the relation of one unit of a certain number of dimensions to another unit of a greater number of dimensions. The relation of a point to a line, of a line to a plane, of a plane to a solid, of a solid, that is, of a three-dimensional body to a four-dimensional body, and so on.

"If we adopt this point of view, we shall have to admit that the relation of one cosmos to another is the relation of two bodies of different dimensions. If one cosmos is three-dimensional then the next cosmos, that is, the one above it, must be four dimensional, the next—five-dimensional, and so on. If we take the 'atom' or 'microbe,' as you say, that is, the Microcosmos as a point, then relative to this point man will be a line, that is, a figure of one dimension. The next cosmos, the earth, will be a plane relative to man, that is, it will have two dimensions, as is actually the case for direct perception. The sun, the solar system, will be three-dimensional for the earth. The starry world will be four-dimensional for the sun. 'All worlds' are five-dimensional, and the Absolute or Protocosmos is six-dimensional.

"What personally interests me most in this system of cosmoses is that I see in them the full 'period of dimensions,' of my New Model of the Universe. It is not merely a coincidence of details—it is absolutely identical. I do not know how it has come about; I have never heard of seven cosmoses related to one another in the ratio of zero to infinity. Nevertheless my 'period of dimensions' coincides with this absolutely exactly.

"The 'period of dimensions' contains within itself seven dimensions: The zero-dimension, the first, the second, and so on up to the sixth dimension. The zero-dimension or the point is a limit. This means that we see something as a point, but we do not know what is concealed behind this point. It may actually be a point, that is, a body having no dimensions and it may also be a whole world, but a world so far removed from us or so small that it appears to us as a point. The movement of this point in space will appear to us as a line. In the same way the point itself will see the space along which it moves as a line. The movement of the line in a direction perpendicular to itself will be a plane and the line itself will see the space along which it moves in the shape of a plane.

"Up to now I have examined the line from the point of view of the point, and the plane from the point of view of the line, but the point, the line, and the plane can also be taken from the point of view of a three-dimensional body. In this case the plane will be the boundary of the body, or its side, or its section. The line will be the boundary limiting the plane, or the section of the plane. The point will be the limit or the section of the line.

"A three-dimensional body differs from the point, the line, and the plane by the fact that it has a real physical existence for our perception.

"The plane is in fact only a projection of a body, the line is a projection of a plane, and the point is a projection of a line.

"A 'body' has an independent physical existence, that is, it possesses a number of different physical properties.

"But when we say a thing 'exists,' we mean by this existence in time. But there is no time in three-dimensional space. Time lies outside the three-dimensional space. Time, as we feel it, is the fourth dimension. Existence is for us existence in time. Existence in time is movement or extension along the fourth dimension. If we take existence as an extension along the fourth dimension, if we think of life as a four dimensional body, then a three-dimensional body will be its section, its projection, or its limit.

"But existence in time does not embrace all the aspects of existence. Apart from existing in time,

everything that exists, exists also in eternity.

"Eternity is the infinite existence of every moment of time. If we conceive time as a line, then this line will be crossed at every point by the lines of eternity. Every point of the line of time will be a line in eternity. The line of time will be a plane of eternity. Eternity has one dimension more than time. Therefore, if time is the fourth dimension, eternity is the fifth dimension. If the space of time is four-dimensional, then the space of eternity is five-dimensional.

"Further, in order to understand the idea of the fifth and the sixth dimensions, a certain view of time must be established.

"Every moment of time contains a certain number of possibilities, at times a small number, at others a great number, but never an infinite number. It is necessary to realize that there are possibilities and there are impossibilities. I can take from this table and throw on the floor a piece of paper, a pencil, or an ashtray, but I cannot take from the table and throw on the floor an orange which is not on the table. This clearly defines the difference between possibility and impossibility. There are several combinations of possibilities in relation to things which can be thrown on the floor from this table. I can throw a pencil, or a piece of paper, or an ashtray, or else a pencil and a piece of paper, or a pencil and an ashtray, or a piece of paper and an ashtray, or all three together, or nothing at all. There are only these possibilities. If we take as a moment of time the moment when these possibilities exist, then the next moment will be a moment of the actualization of one of the possibilities. A pencil is thrown on the floor. This is the actualization of one of the possibilities. Then a new moment comes. This moment also has a certain number of possibilities in a certain definite sense. And the moment after it will again be a moment of the actualization of one of the possibilities. The consecutiveness of these moments of actualization of one possibility constitutes the line of time. But each moment of time has an infinite existence in eternity. The possibilities which have been actualized continue to be endlessly actualized in eternity, while the nonactualized possibilities continue to remain non-actualized and nonactualizable.

"But all the possibilities that have been created or have originated in the world must be actualized. The actualization of all the possibilities created or originated constitutes the world's being. At the same time there is no place for the actualization of these possibilities within the limits of eternity. In eternity everything that has been actualized continues to be actualized and everything nonactualized continues to remain nonactualized. Eternity, however, is only a plane crossed by the line of time. At every point of this line there remains a certain number of non-actualized possibilities. If we imagine the line of the actualization of these possibilities, they will proceed along radii issuing from one point at different angles to the line of time and the line of eternity. These lines will proceed outside eternity, outside the five dimensional space, in 'higher eternity' or in six-dimensional space, in the sixth dimension.

"The sixth dimension is the line of the actualization of all possibilities.

"The fifth dimension is the line of the eternal existence or repetition of the actualized possibilities.

"The fourth dimension is the sequence of the moments of the actualization of one possibility.

"As I have said, seven dimensions, from zero-dimension to the sixth dimension, constitute the full period of dimensions. Beyond this period there is either nothing or the same period may repeat itself on another scale.

"As I have already said, the system of cosmoses, the exposition of which we have just heard, strikes me above all by the fact that it fully corresponds to the 'period of dimension' which is the basis of my New Model of the Universe, only this system of cosmoses goes still further and

explains many things which were not clear in my model of the universe.

"Thus, if we take the Microcosmos, that is, the 'atom' or 'microbe,' as G. has defined it, then the Tritocosmos for it will be four-dimensional space, the Mesocosmos will be five-dimensional space, and the Deuterocosmos six-dimensional space.

"This means that all the possibilities of the 'atom' or 'microbe' are realized within the limits of the solar system.

"If we take man as the Tritocosmos, then, for him, the Mesocosmos will be four dimensional space, the Deuterocosmos five-dimensional space, and the Macrocosmos sixdimensional space. This means that all the possibilities of the Tritocosmos are realized in the Macrocosmos.

"Therefore parallel with this, all the possibilities of the Mesocosmos are realized in the Ayocosmos and all the possibilities of the Deuterocosmos, or the sun, are realized in the Protocosmos or the Absolute.

"As every cosmos has a real physical existence, every cosmos therefore is three dimensional for itself or in itself. In relation to a lower cosmos it is four-dimensional, in relation to a higher cosmos it is a point. To put it differently, it is, itself, three-dimensional, but the fourth dimension lies for it in the cosmos above and the cosmos below. This last point is perhaps the most paradoxical, but nevertheless it is exactly as it should be. For a three-dimensional body, such as is a cosmos, the fourth dimension lies as much in the realm of very large magnitudes as in the realm of very small magnitudes; as much in the realm of what is actually infinity as in the realm of what is actually zero.

"Further we must understand that the three-dimensionality of even one and the same body can be different. Only a six-dimensional body can be completely real. A five dimensional body is only an incomplete view of a six-dimensional body, a four dimensional body is an incomplete view of a five-dimensional body, a three dimensional body is an incomplete view of a four-dimensional body. And of course, a plane is an incomplete view of a three-dimensional body, that is to say, a view of one side of it. In the same way a line is an incomplete view of a plane and a point is an incomplete view of a line.

"Moreover, though we do not know how, a six-dimensional body can see itself as three-dimensional. Somebody looking at it from outside may possibly also see it as a three-dimensional body, but in a completely different kind of three-dimensionality. For instance, we represent the earth to ourselves as three-dimensional. This three dimensionality is only imaginary. As a three-dimensional body the earth is something quite different for itself from what it is for us. Our view of it is incomplete, we see it as a section of a section of a section of its complete being. The 'earthly globe' is an imaginary body. It is the section of a section of a section of the six-dimensional earth. But this six-dimensional earth can also be three-dimensional for itself, only we do not know and we can have no conception of the form in which the earth sees itself.

"The possibilities of the earth are actualized in the Ayocosmos; this means that in the Ayocosmos the earth is a six-dimensional body. And actually we can to a certain extent see in what way the form of the earth must change. In the Deuterocosmos, that is, in relation to the sun, the earth is no longer a point (taking a point as a scale reduction of a three-dimensional body), but a line which we trace as the path of the earth around the sun. If we take the sun in the Macrocosmos, that is, if we visualize the line of the sun's motion, then the line of the motion of the earth will become a spiral encircling the line of the sun's motion. If we conceive a lateral motion of this spiral, then this motion will construct a figure which we cannot imagine because we do not know the nature of its motion, but which, nevertheless, will be the six dimensional figure of the earth, which the earth itself can see as a three-dimensional figure. It is necessary to establish and to understand this because otherwise the idea of the three-dimensionality of the cosmoses

will become linked with our idea of three-dimensional bodies. The three-dimensionality even of one and the same body can be different.

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PS: Cells are spheres?

RB: They have depth, length and height.

RB: Mathematical dimensions of physics only have one dimension of time. No way to mathematically represent ...

RD: Heliopause of the sun might be solid at a higher dimension.

RB: Book on dimensions ... flatland.

RB: Great Nature is an aspect of the Earth – rather than the whole Earth. In diagram of everything living all accounted for except for its atmosphere. Living things make up the Earth as regards its existence in the same way that cells make up our bodies – but they don't account for our atmosphere. Kesdjan body and body of the soul will separate when we die. Cells don't make the totality of you and Great Nature along doesn't make the totality of the Earth.

PS: Great Nature is the cells of the Earth?

RB: Could take the analogy – because mankind is the thinking part of the planet – makes up the nervous system of the planet to some degree. The thinking part of the body of the planet.

RD: Do you think we should have different names for the Earth on different scales?

RB: At higher dimensions – has higher intellectual center – doesn't depend on human beings.

RD: Electromagnetism – higher dimensions. The border between them would be electrical. Maybe electricity at our scale is a lower form of a high thing? A wobble in the ether.

RB: Everybody who is trying to think about plasma – temptation to think of it all as electricity. Electricity is only a small fraction. Either protons or electrons create electricity ... all the various ions we think of that can be atomic never manifest in electricity. Molecular DNA atoms never figure in our idea of electricity.

RD: Surface of everything is electrical. All electrical bonding. We don't perceive as electrical surface. Solidity is electrical.

RB: Created by electrical bonds of a substance. Can either be a conductor or dielectric – semiconductor or insulator. If an insulator only displays static electricity. If it has any kind of conductive capability will have electric surface. Ionic water – all the water touching the side of the glass is ionic – charged. So what you are saying is kind of true. Don't know how the atmosphere or edge of atmosphere interacts with solid things.

You discover that you charge yourself up statically on some carpets.

I have an ion generator and it pushes ions into the room – I can't see them. Drags dust in.

RB: Great Nature has its own intelligence and we don't know what it is going to do. Look at the islands – New Zealand, Madagascar, Ceylon, Galapagos Islands ... if an area is separated from another area with no possibility of a species from one area getting in – develops uniquely.

Where there aren't oak trees?

No native oaks in Australia. Unique species of oak tree on the Canary Islands.

Tendency of nature to do something different.

Discovery in Egyptian mummy of cocaine. If you are going to cross the ocean, you go north or south ... the people of the Canary islands were probably there around that time.

RB: Evolution of human beings – came down, didn't come up – according to Gurdjieff. Don't know how a new species comes into existence. My guess is it is plasma. Something electrical happens – we know DNA is electrical.

A herd of cows in North Yorkshire is influenced in some way and all the calves are suddenly a different species. Rodney Collin suggests it happens through the air. Planetary influence changes DNA in ovaries of the cows. Would have to be electrical and have to be an electrical force applied to a population. Don't know that it would change them all. If it did – in that area of the planet where you had cows, would have something entirely different.

MF: Five of the 35 cattle breeds for which we found evidence in historical literature are now extinct. Among them is the well-known black and white Freiburger cow. In 2008, we launched an expedition to southern Chile with the aim of finding out whether the black and white cattle sighted around the town of Punta Arenas were actually descendants of Fribourg cows once exported from the Gruyère region to South America.

<https://www.prospecierara.ch/de/shadow-seiten/tiere-shadow/der-zweite-tod-der-freiburgerkuehe.html>

RD: Original cow was an aurochs.

RB: Why did nature put an organ in there rather than just evolve human beings? Doesn't appear that in other species nature adds a whole organ. Nature adds an organ and then takes it away. Certain energies are required by the Moon. Doesn't appear that nature acts this way in any other case. Then to remove the organ. Doesn't appear that this happens in other cases.

RD: Neocortex of the brain. Energy of our higher intelligence.

RB: I don't think it is anything other than H6 and H3. Don't think there is anything that stores H3 in our body.

According to G they came down from a higher level and gave us it.

Sasa: People didn't want to have children. Had to put this organ for them to continue the species.

RB: Evidence suggests that not only do we exist as a species successfully and provide the substances for the Moon. Multiplied dramatically – so quality of human beings has deteriorated dramatically.

Sasa: Maybe connected with sexual energy not used for creating kids.

RB: Energies at that level. All the other energies that human beings can provide also from 2 brained beings.

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US Session

Attendees: Robin, Paula, Robert P, Jeff, Bobbie P, Ronald, Stephen F, Sandy, Gary R, John A

RB: [Presentation: Lifeforms]

SF: If I'm just an automaton ... feed the Moon when I die, but if I am practicing more ... creat-

ing food for the Angels or the next level above that feeds on me. Can retain some of this energy ... for ourselves – also to feed higher beings. Myself and higher than myself at the same time?

RB: Law of three in respect of automaton. Orage used to say he consumes impressions and excretes behaviour. Impressions – H48 from outside and exhibiting behaviour – excretes H96. If working on self will excrete H48 and H24. Combine H48 w H12 by self-remembering. H48 will be obtained from H96 through H48 and H24. Substances made by you at death are made available during life – can float up through the stratosphere to the Moon. Step diagram – mankind being food for Archangels – populations of nature – Archangels – mankind provides some food for Archangels. May be some human beings who have perfected themselves to a level can combine with Archangels. Groups of human beings who can form organ in body of humanity ... of interest to Archangels. Doesn't impact you individually – belongs to the world of great nature.

SW: What is Great Nature?

PS: Great Nature a functional part of the Earth. Relationship of Great Nature to Earth similar to relationship of cell to our body.

RB: The way up is also the way down. Mechanical man is his own cosmos and never escapes it. In order to escape the cosmos that is binding you necessary to go up and to go down – get a sense of the cosmos higher than you and lower than you. Difficult concepts ... planet Earth – what does it look like?

SF: Depends from where you are looking from.

RB: What does it look like to the Earth? Profound. As soon as we go up a cosmos, it turns into a sphere. As soon as we go down a cosmos it turns into a sphere. Could say that people looking through microscopes ... spherical. Look at the Earth – looks like a sphere. The Earth to itself could look like anything: Empire State Building, mouse, cow ... we aren't able to embrace its dimension.

SW: I don't know what you look like to yourself ...

Ronald: Rodney Collin and entity ability to recognise itself?

RB: Same situation ... relates to Ouspensky and G.

Never come across anyone who discussed relativity. Begins with the problem of zero and infinity. There is no zero or infinity in the Work – but can be things that appear to be zero. A cell of your body appears to be zero. Everything you are looking at on your body is dead. You aren't seeing yourself at the level of the cell. It disappears into becoming a sphere and don't know how they experience themselves. Can start to try to look at dimensions.

What is the planet Earth. As above, so below. If we have 3 or 4 bodies ... a body kesdjan, body of reason – so does the Earth. When we try to think about the Earth, must admit it has 3 bodies. Lower body of the Earth is Great Nature – consists of all of the things on the Earth that are solid, liquid, probably also gaseous. May also consist of plasma ... there is also something that is made of plasma that is considered to be kesdjan body and also same for soul. That isn't part of Great Nature.

There are 7 dimensions that define our existence completely. The lowest dimension is a point. Next higher dimension is a line and next is a plane and next is 3 dimensions – solid. Next dimension is time. Doesn't look like human being any more ... occupied body of a baby and then went on and moved around the world ... corridor of the outline of a human being – final thing is now. Bares relation to human being – same as if a sphere passed through a piece of

paper would be perceived as a circle, not a sphere. If we let the line of time go through a plane – have recurrence. A set of possibilities of lives repeating – at each points in a recurrence there are possibilities – instead of taking the train, you went on the bus. Different possibilities – 3rd dimension of time. 3 dimensions of existence spread over time – all coming from a point.

PS: Symbols in ISOM – multi-dimensional shapes.

RB: Not talked about dimensions of being. Man number 1,2,3,4,5,6,7. Man number 5 – manifestation of his kesdjan body that didn't exist in the other man I talked about. Another set of dimensions.

PS: Possibilities. Things that are possible but not actualised. And actualised, still may not be crystalised.

BP: Saw it in people who were working – self-work requires opportunity and possibility and putting self in those components. Takes the recognition of the opportunity to enable the possibility – have to put self there.

RB: When you talk about possibilities – some may have reached point where Work is big in our lives and if we aren't putting ourselves at the point where possibility arises, nothing is going to happen.

BP: Then you can roll your triangle.

RB: We are told about the law of three very early in the Work. Almost nobody tries to use it. It is something we should be able to use.

PS: Need to be shown – if I experience it then can know what it is and can maybe apply it.

BP: Find a lot of direction in that saying: put yourself in the place of the other results of my labours.

RB: How are you going to digest impressions? We have been receiving impressions all day. Digestion of impressions has two steps. First step is battle of yes and no. Impression has to be subjected to a denying force – if it isn't just lodges itself in the centers and no possibility of learning from it.

Because people need things from you ... put yourself in their position – something that works. Person comes to you and wants to borrow \$100. How is their behaviour expressing ... put together all my knowledge and address it. There is a possibility where you can roll your triangle.

BP: All the tools are here – reach out and use what you can and what you have.

SF: Step two in digestion?

RB: Battle of yes and no creates the energy. Means the interaction is completed satisfactorily in terms of you digesting the interaction of a person coming to you and asking for \$100. That is one way of looking at it.

SW: To me the hardest thing is recognising the neutralising force.

RB: You are the neutralising force. First of all my reaction is please leave – you made me feel uncomfortable. Have to divide your attention between receiving the impression and

SW: Emotions play a part.

RB: This isn't a single event – cascade of events that begins with receiving the impression. Involves 3 centers. Your being consists of a train of linkages between 3 centers. We have created struggle – furnish higher energy. Bring in H12 – can master any emotion – H12 is impartial.

Each event has a law of 3. Fundamental pattern is struggle, self-remembering.

SF: Interesting – the only way we can escape Kundabuffer to have something implanted that would make us aware of our own death ... we can't picture that and Great Nature is keeping us from it. Better confront this paradox and find a 3rd force ...

Can't face our own death ... not with same force of a rat coming out from under the bed. Tibetan book of living and dying. Our death takes us through dissolution of states of the body. Describes at the sensation level what happens if we let go of these 4 states within our body. He is telling me I need to do this – only way out. I have been depressed for days after trying to do this. When I try to feel the inevitability of my death – life becomes less interesting. What impression is worth digesting. Living with my own death – only impression worth digesting are those that keep us in touch with ascending octave. Most of the impressions I digest are worth nothing and do not produce any real food.

RB: If it didn't produce any real food, didn't digest anything.

Ronald: G doesn't say in the last page of the Tales to picture your own death but the inevitability of death. Not trying to picture what your death might be like. Says in From the Author ... going to deal with ... Kundabuffer keeps us from seeing life as it really is and being aware of the inevitability of death – in context of your death. Related to why Kundabuffer was installed ... lose the what's the use part and see what is happening.

SF: Easy to say I am going to die – has no effect on me. Doesn't change my values, my experience of myself.

RB: Question of the digestion of knowledge. The assertion that you should become aware of the inevitability of your own death isn't that you should absorb the sentence and recall it ... have to appreciate the inevitability intellectually, emotionally and moving center. What Ronald is saying is very powerful. The simple way of digesting knowledge is to do it and become it. Emotionally you have to face the inevitability and inform other parts of you. Possibility is it will embed itself in your being will yield different responses to your life.

Bobbie speaks to us about putting self in other person's position and she does that, but she could have said "I'll tell everyone about it" or write a poem.

At start of ISOM – you would understand a lot more if you know how to read. Telling Ouspensky he doesn't know how to read.

RB: When reading have to articulate to yourself. Have to put words to paper.

Robert: Is that providing a denying force? Struggle between yes and no.

RB: Let's say I have read this paragraph from this book and I am now going to put myself in the place of this other person and articulate it for them. I can't remember who said this – part of my education – some teacher said if you can't prove it from first principles, you don't know it. If you are given lousy principles you may use perfect calculations and come to the wrong conclusion. Einstein – perfectly executed wrong theory.

This is why I have been trying to articulate all the principles of The Work. I realised I didn't know what the intellectual center was. I came to conclusion that I didn't know what an emotion was. When G says people can't read ... he tells you have to change your language.

SW: Critical and judgmental – not acceptable in our culture. Sometimes necessary. People don't want to read the book.

In regard to terrifying ... considering your death and see others around you dying. Johnny Cash

– I hurt myself today.

RB: Judgment. 2 important ideas. 1 from Christianity – judge not lest ye be judged, because as you judge, so shall you be judged. The harshness of your judgement will be inflicted on yourself – at death. Measurement and judgement. Can be in a room with a vicious and dangerous animal and don't judge it but measure it and get out as soon as you can.

PS: We say good judgement.

RB: Too many different meanings. Try 'assessment'.

Technique. Every time you notice yourself making a judgement – no need. If that person is that way, I am this way.

SW: Good examples of rolling a triangle. When I was teaching art – would ask them to say something you like and something you would change and something you like.

RB: Being aware of the inevitability of your death – one force. Actual death, another force. Could prepare for your death.

Ronald: Stefan Soule said Elizabeth Bennett talked to him about being cognizant of the inevitability ... has been very powerful having done it for 40 years. Will present it at the A&E Conference.

JA: Nyland – recorded a lot of talks ...

Work effort to be initiatory. No work without the first conscious shock or effort. People talking about juxtaposition of forces ... talking about that in another group today ... can't tell you how many times that has happened.

To use the diagram have to understand where it came from. Nyland was student of Orage and was around G for a while. Orage was teaching in America and had taken what he learned ... G supposedly told all his people to separate.

If you look at the intellectual body ...

Good idea to have many perspectives. What comes first – do, re, mi – triad – or do has to come first. He would talk repetitively about this ...

Bennett has 6 orders of 3 things. Each one can be carrying the initiating force.

Observation – impressions – bringing something to impressions that is active.

Participation – putting yourself in the picture – potentially active and passive/initiating-receptive.

Experimentation – active. Want to suggest it is more than a formula – a creation of perspectives we can think of as 6 orders of 3 things that comprise a very strong do, re, mi.

Could look into Keith's diagrams and look into World 6 after big bang. Triangles ...

Bennett explains ... can put on an enneagram and have a complete process.

Was reminded of Nyland's approach and the triad. Could take initiation to start with experimentation or to be present to the impression or participation.

BP: The triangle is a symbol of change. Murray said there are symbols everywhere – you must look for them.

Sandy: Why spheres?

RB: Perfect manifestation of a 3D object. Appeals to the mind because has length, breadth and height. Hasn't got any corners. Easier to conceive a sphere than a cube.

SF: If step one is struggle between yes and no – can't digest impressions without some inner separation. Self-remembering necessary.

RB: Notice something - impression comes in – see something that interests you – has a fascination for one or other of your centers. In which case will store that impression in the middle part of one of the centres. Haven't pondered it ... but have got interested. Just stored the information – identified.